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A
GREEK GRAMMAR

FOR
SCHOOLS AND COLLEGES.

BY
JAMES HADLEY,
LATE PROFESSOR IN YALE COLLEGE.

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Trinity School

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W. P. 3

P R E F A C E

OF PROFESSOR HADLEY TO THE FIRST EDITION, 1860.

THE grammar which is here submitted to the public is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the

other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it belongs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection, which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes*: Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quaestiones Criticae de Dialecto Herodotea*: Lipsiae, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few *tense-stems*, which are formed, each in its own way, from the common verb

stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations - but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been fol-

lowed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their signification. This course has been adopted, partly from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by Professor J. N. Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttman before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttman and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

P R E F A C E

TO THE REVISED EDITION.

THE Greek Grammar of Professor Hadley—the foundation of the present work—appeared in 1860; and has been in use, unchanged in any way, since that time. Professor Hadley died on the fourteenth of November, 1872, at the age of fifty-one. The leading features of his work, and its relation to Curtius's *Griechische Schulgrammatik*, are set forth in the foregoing reprint of his own preface. It remains for the reviser to state, so far as may be done in a few words, what his work has been, and how the new book differs from the old one.

In the first place, it seemed an urgent reform that the quantity of a , ι , and υ should be uniformly and systematically indicated to the eye. Accordingly, \bar{a} , $\bar{\iota}$, $\bar{\upsilon}$ have been everywhere printed where these vowels are long; so that the unmarked a , ι , υ are understood to be short. This notation, now generally adopted in elementary Latin books, is equally important in Greek.

The general plan of the work and the arrangement of its divisions remain unchanged; the most important transposition is that of the chapter on Adjectives and Adverbs (§§ 640–658, new grammar) and that on Pronouns (§§ 677–705); these formerly stood after Cases. The parts least changed are perhaps Writing and Sound (Part First), and Declension. Here the paradigms and rules relating to adjectives have been completely (instead of partially) separated from those of substantives, and the adjectives have been rearranged according to their stems. In the substantives, a class of *f*-stems has been recognized.

Much more altered is the part relating to the structure of the verb. The complicated machinery of 'tense-signs,' 'mode-signs,' 'voice-signs,' and 'connecting vowels,' has given place to a simpler system of 'tense and mode suffixes,' according to which all that intervenes between 'verb-stem' and personal ending is reckoned as a single element (or in the optative as two elements). This requires

a change in the use of the term *stem*. The old 'connecting vowel' is now counted a part of the tense-stem: the first aorist tense-stem is no longer $\lambda\bar{\upsilon}\sigma-$, but $\lambda\bar{\upsilon}\sigma\alpha-$; and in like manner $\lambda\epsilon\gamma\omicron-$ (not $\lambda\epsilon\gamma-$) is called the stem of $\lambda\acute{\epsilon}\gamma\omicron-\mu\epsilon\nu$, just as we call $\lambda\omicron\gamma\omicron-$ (not $\lambda\omicron\gamma-$) the stem of $\lambda\acute{\omicron}\gamma\omicron\sigma$. In fact, it seemed desirable to restrict the term *stem*, in conjugation as well as in declension, to that which is ready to receive the inflectional endings. I have, therefore, recognized no 'stems' except *tense-stems* (and *mode-stems*); and for the old 'verb-stem'—the element whence the different tense-stems are derived—I have used the term *theme*. Another necessary innovation is the 'variable vowel' and its sign, $\omicron|_{\epsilon}$. This sign may be read 'omicron or epsilon,' or 'ø or ð'; but $\lambda\bar{\upsilon}\omicron|_{\epsilon}$ should be read ' $\lambda\bar{\upsilon}\omicron-$ or $\lambda\bar{\upsilon}\epsilon-$ '.

Of the nine classes of verbs, two have disappeared: the 'ε-class' is made a subdivision of Class I, and the 'reduplicated class' distributed among the other classes. On the other hand, a new 'root class' has been added, comprising the μ -verbs, which could no longer form a part of Class I. It will be observed, moreover, that the μ -form of inflection has received a new treatment: its main peculiarities are enumerated in § 385, in immediate contrast to the ordinary form; and details of the present and second aorist μ -forms are given under those tenses respectively. The inflection of the irregular μ -verbs is given by itself in full, and four regular ones have been added to the synopses, §§ 349–352.

The paradigms have been pruned here and there in the interest of a stricter Atticism. For instance, $-\eta$ in the second person singular middle has been dropped, and forms like $\tau\acute{\iota}\mu\acute{\omega}\eta\mu\epsilon\nu$, $\delta\acute{\upsilon}\omicron\iota\mu\iota$, $\acute{\epsilon}\sigma\tau\acute{\alpha}\eta\mu\epsilon\nu$, $\acute{\epsilon}\delta\acute{\iota}\delta\omega\nu$, $\delta\acute{\iota}\delta\omicron\nu$ (imperative middle), have disappeared. So $\lambda\bar{\upsilon}\acute{\omicron}\nu\tau\omega\nu$, $\lambda\bar{\upsilon}\acute{\epsilon}\sigma\theta\omega\nu$, have taken precedence of $\lambda\bar{\upsilon}\acute{\epsilon}\tau\omega\sigma\alpha\nu$, $\lambda\bar{\upsilon}\acute{\epsilon}\sigma\theta\omega\sigma\alpha\nu$; $\lambda\acute{\omicron}\sigma\epsilon\iota\alpha\varsigma$, $\lambda\acute{\omicron}\sigma\epsilon\iota\epsilon$ of $\lambda\acute{\omicron}\sigma\alpha\iota\varsigma$, $\lambda\acute{\omicron}\sigma\alpha\iota$; the pluperfect in $-\kappa\eta$ of that in $-\kappa\epsilon\upsilon$; $\lambda\upsilon\theta\acute{\epsilon}\iota\mu\epsilon\nu$, $\delta\acute{\iota}\delta\omicron\acute{\iota}\mu\epsilon\nu$ of $\lambda\upsilon\theta\acute{\epsilon}\eta\mu\epsilon\nu$, $\delta\acute{\iota}\delta\omicron\acute{\iota}\eta\mu\epsilon\nu$; $\phi\acute{\iota}\lambda\omicron\acute{\iota}\eta\nu$ of $\phi\acute{\iota}\lambda\omicron\acute{\iota}\mu\iota$. The perfect active imperative has been relegated to a note, and so has the optative form $\lambda\epsilon\lambda\upsilon\kappa\omicron\acute{\iota}\eta\nu$; the noun $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$ has been discarded as non-existent. In the dual feminine of pronouns, $\tau\acute{\omega}$, $\tau\acute{\omega}\delta\epsilon$, $\tau\acute{\omicron}\upsilon\tau\acute{\omega}$ have taken the place of $\tau\acute{\alpha}$, $\tau\acute{\alpha}\delta\epsilon$, $\tau\acute{\alpha}\upsilon\tau\acute{\alpha}$. So the rules for augment of diphthongs (357) and of the pluperfect (358) have been restated in accordance with the now established Attic usage. I might have drawn the lines still closer in these matters; but the maker of a school-grammar is hampered by the necessity of having some regard to the current Greek texts.

The Classified Verb-List has been revised with the aid of Veitch's

Greek Verbs, and the forms of Attic prose and poetry distinguished by means of two kinds of type. The Alphabetical Verb-List, which was formerly a mere index to the other, has been amplified so as to serve some purposes independently, and has been placed at the end of the book instead of the middle.

The greatest changes are in the Syntax: here a good deal is substantially rewritten. This is particularly true of the Syntax of the Modes. And here I owe very especial thanks to Professor Goodwin for cordial permission to adopt some important features of his works: especially the distinction of general and particular conditions, and the application of the categories of conditions to conditional relative clauses. The arrangement of final clauses also follows closely Professor Goodwin's.

The introductory part of the Syntax as far as § 689, is entirely recast and rearranged. There is less that is new in the syntax of Cases, and of the Infinitive and Participle; yet even here much is altered. The prepositions I have arranged in alphabetical order. In all parts of the Syntax I have striven to bring into greater prominence what is important and peculiar to Greek, and to separate it more thoroughly from what is unimportant or self-evident.

Professor Hadley, as he explains in his preface, did not think it necessary to give the sources of the Greek examples used in illustrating the syntax. In the new edition, on the other hand, I have followed the plan of giving exact citations for these. The old examples have been very generally employed, yet in numerous instances others have been substituted or added.

The chapter on Word Formation has been somewhat enlarged, but is otherwise not much changed. The same is true of the Versification; only here I have stated the modern theories more boldly than Professor Hadley had ventured to do, and have modified the system of notation.

So much about the separate parts of the work. Throughout the whole the lesser changes, in wording, arrangement, and so on, and the minor additions and omissions, are numerous. Many good hints as to conciser forms of expression were derived from Professor Hadley's smaller work, *The Elements of Greek Grammar* (1869).

A word respecting explanations of the origin of inflectional forms. I hope no one will suppose that this book professes to embody the latest results of comparative grammar. Those results are at present partly in a very chaotic condition, partly very ill suited to be set

before a learner. Much that in Professor Hadley's time was thought certain has been entirely upset or become very doubtful, and in many cases nothing positive has taken its place. All that can be demanded of a school-grammar in this respect is that its classifications and analyses shall not be seriously at variance with *well-established* facts of genesis. I have occasionally gone a trifle further than Professor Hadley in these historical statements; but oftener, I think, have retrenched or modified explanations which he gave, and have been entirely content to leave much unexplained. And I have put this matter, so far as possible, in separate paragraphs and in the smallest type.

I am under obligations to so many friends for help that I cannot name them all, but must content myself with mentioning those who have done me the most service. My colleagues, Professors Lane and Lanman, and my friend Dr. Robert Keep, of Williston Seminary, have been ever ready with advice and useful suggestions. Professor W. G. Frost, of Oberlin, sent me some good hints about syntax; Professor T. D. Seymour and Dr. H. M. Clarke gave me valuable assistance in revising the verb-list, and Dr. Clarke also in finding examples. The two general indices are in great part the work of Dr. F. B. Goddard and Dr. A. W. Roberts. Besides these, I must thank all whom I have consulted, by letter or personally, on various points, or who have written me of their own accord.

F. D. A.

July, 1884.

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INTRODUCTION.

The Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellenes* (Ἕλληνες), and their country *Hellas* (Ἑλλάς). The name *Hellenes* was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Graeci*, and hence are known to us as Greeks. Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The *Hellenes* referred themselves for the most part to three principal *divisions*, *Aeolians*, *Dorians*, and *Ionians*. To these belonged three groups of dialects: the *Aeolic*, spoken in *Aeolis*, *Boeotia*, *Thessaly*, and elsewhere; the *Doric*, in *Peloponnesus*, *Isthmus*, and north-western Greece, also in *Crete* and *Caria*, *Sicily* and southern *Italy*; the *Ionic*, in *Ionia* and *Attica*, and in most of the *Aegean islands*. The *Aeolic* and *Doric* groups were more closely related to each other than either was to the *Ionic*. In each group the various dialects differed somewhat from each other; and the *Aeolic* dialects in particular were very unlike. As regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* of *Lesbos*, found in the lyric fragments of *Alcaeus* and the poetess *Sappho* (600 B. C.).

b. The *Doric*, found in the lyric poetry of *Pindar* (470 B. C.) and the bucolic (*pastoral*) poetry of *Theocritus* (270 B. C.). Even the *Attic dramas* in their lyric parts contain some *Doric* forms. The language of *Pindar* has some peculiarities derived from the *Aeolic*, and still more from the *Epic*.

c. The *Ionic*, including

(1) The *Old Ionic*, or *Epic*, found in the poetry of *Homer* and *Hesiod* (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of *Epic* words and forms.

(2) The *New Ionic*, the language of *Ionia* about 425 B. C., found in the history of *Herodotus* and the medical writings of *Hippocrates*.

1 D. In *Homer*, *Hellas* is only a district in northern Greece, the *Hellenes* its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαναοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into *Aeolians*, *Dorians*, *Ionians*, is unknown to *Homer*.

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (*ἡ κοινὴ διάλεκτος*), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (80 B. C.), and Lucian (170 A. D.).

REMARK.—There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Testament, and in the Septuagint version of the Old Testament. The name comes from the term *Hellenist* (*Ἑλλημιστῆς* from *ἑλληνίζω*), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from *Ῥωμαῖοι* (*Romans*), the name assumed in place of *Ἕλληνες* by the Greeks of the middle ages.

NOTE.—Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus*; *cf.* is used for Latin *confer* (compare); *sc.* for *scilicet* (to wit); *ib.* for *ibidem* (in the same place); *i. e.* for *id est* (that is); *e. g.* for *exempli gratia* (for example); *καλ. for καὶ τὰ λοιπὰ* (Lat. *et cetera*). Other abbreviations will explain themselves.

PART FIRST.

WRITING AND SOUND.

Alphabet.

5. The Greek is written with twenty-four letters.

Form.		Name.		Latin
A	α	ἄλφα	<i>alpha</i>	a
B	β	βῆτα	<i>beta</i>	b
Γ	γ	γάμμα	<i>gamma</i>	g
Δ	δ	δέλτα	<i>delta</i>	d
E	ε	ἒ ψιλόν	<i>epsilon</i>	ē
Z	ζ	ζῆτα	<i>zeta</i>	z
H	η	ἦτα	<i>eta</i>	ē
Θ	θ θ	θῆτα	<i>theta</i>	th
I	ι	ἰῶτα	<i>iota</i>	i
K	κ	κάππα	<i>kappa</i>	c
Λ	λ	λάμβδα	<i>lambda</i>	l
M	μ	μῦ	<i>mu</i>	m
N	ν	νῦ	<i>nu</i>	n
Ξ	ξ	ξί	<i>xi</i>	x
O	ο	ὀ μῖκρόν	<i>omicron</i>	ō
Π	π	πί	<i>pi</i>	p
P	ρ	ῥῶ	<i>rho</i>	r
Σ	σ s	σίγμα	<i>sigma</i>	s
T	τ	ταῦ	<i>tau</i>	t
Υ	υ	ὕ ψιλόν	<i>upsilon</i>	y
Φ	φ	φί	<i>phi</i>	ph
X	χ	χί	<i>chi</i>	ch
Ψ	ψ	ψί	<i>psi</i>	ps
Ω	ω	ὦ μέγα	<i>omega</i>	ō

6. Sigma at the end of a word has the form ς ; in any other place the form σ : thus *στάρσις* *faction*.

a. Abbreviations for many combinations of two or three letters are found in manuscripts and old editions. Two of these are still occasionally employed: ς for *ov*, and ζ for *ov*.

7. The oldest Greek alphabet had two other letters:

F f	Fau	vau	Latin v
ϕ	ϕάυα	koppa	“ q

Vau stood in the alphabet between ϵ and ζ , koppa between π and ρ . Vau is also called *digamma*, *δίγαμμα* (double gamma, from its form).

8. The ancients used only the capital letters. The small letters came into use during the middle ages. The names *epsilon*, *omicron*, *upsilon*, and *omega* are also of late origin; the ancient names were ϵ l or ξ , \omicron d or δ , υ , and ω .

a. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is the source of the Latin: it is itself derived from the Phoenician alphabet.

Vowels.

9. The vowels are α , ϵ , η , ι , \omicron , ω , υ .

Of these, ϵ , \omicron , are always *short*,
 η , ω , always *long*,
 α , ι , υ , short in some words, long in others.

10. The short sounds of α , ι , υ , are sometimes indicated by α , ι , υ ; the long sounds, by $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$.

In this grammar, however, the long vowels, $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$, are so marked throughout, and the unmarked α , ι , υ are therefore understood to be short. We have, then:

the *short* vowels, α , ϵ , ι , \omicron , υ , and
the *long* vowels, $\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$.

NOTE.—The mark of length is omitted over circumflexed vowels (96).

11. The long vowels were originally sounded as α , e , i , o , u , in the English words *par*, *prey*, *machine*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance—nearly, therefore, like the English short sounds in the words *papa* (first syllable), *pet*, *pit*, *obey*, *pull*.

a. But υ and $\bar{\upsilon}$ assumed at an early period (before 400 B. C.) the sound of the French *u* or German *ü*, intermediate between English *oo* and *ee*. At the end of a diphthong υ retained its earlier sound.

11 D. a. Some of the Doric and Aeolic dialects always retained the older sound of υ .

12. The vowels are *open* or *close*.

The open vowels are $\left\{ \begin{array}{l} \alpha, \bar{\alpha}, \\ \epsilon, \eta, \omicron, \omega \end{array} \right.$ (the most open).
(less open).

The close vowels are $\iota, \bar{\iota}, \upsilon, \bar{\upsilon}$.

Diphthongs.

13. The diphthongs (*δίφθογγοί double sounds*) unite two vowels—an open and a close vowel—in one syllable. They are

$\alpha\iota, \epsilon\iota, \omicron\iota, \alpha\upsilon, \epsilon\upsilon, \omicron\upsilon,$
 $\bar{\alpha}\iota, \bar{\eta}, \bar{\varphi}, \eta\upsilon, \omega\upsilon, \text{ and } \upsilon\iota :$

but in $\upsilon\iota$, both the vowels are close.

The diphthongs $\bar{\alpha}\iota, \bar{\eta}, \bar{\varphi}$, which have the first vowel long, are sometimes called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first).

a. But when the first vowel is written as a capital letter, ι stands upon the line: $\Omega\iota\Delta\text{HI} = \text{'}\Omega\iota\delta\bar{\eta} = \varphi\delta\bar{\eta}$.

14 a. In the diphthongs, as at first pronounced, both vowels were heard, each with its proper sound, but without break between them. Thus $\alpha\iota$ was sounded like Engl. *ay* affirmative; $\alpha\upsilon$ like Engl. *ou* in *our*; $\omicron\iota$ and $\epsilon\upsilon$ nearly like *oi* in *foil* and *eu* in *feud*. But $\epsilon\iota$ and $\omicron\upsilon$, though they originally had the diphthongal sounds to be inferred from their composition, came at an early time (before 400 B. C.) to be pronounced with simple sounds: $\omicron\upsilon$ like *ou* in *youth*; $\epsilon\iota$ like the *ei* in *rein* (and much later like that in *seize*).

b. From the genuine $\epsilon\iota$ and $\omicron\upsilon$ above described must be distinguished, however, the *spurious* diphthongs $\epsilon\iota$ and $\omicron\upsilon$, which arise by compensative lengthening (34) or contraction of $\epsilon\epsilon, \epsilon\omicron, \omicron\epsilon, \omicron\omicron$ (37 e). These were sounded from the beginning as in *rein* and *youth*, and were not originally written as $\epsilon\iota$ and $\omicron\upsilon$; but about 400 B. C. they coalesced with the genuine $\epsilon\iota$ and $\omicron\upsilon$ in sound and writing.

c. In $\bar{\alpha}\iota, \bar{\eta}, \bar{\varphi}$, the second vowel was at first written on the line and sounded, as in other diphthongs. But afterwards (about 100 B. C.) it ceased to be pronounced, being swallowed up by the long $\bar{\alpha}, \bar{\eta}, \bar{\omega}$, before it. The custom of writing it under the line dates from about the eleventh century.

d. The sounds of $\eta\upsilon$ and $\omega\upsilon$ cannot be exemplified from English. These diphthongs are rare: $\eta\upsilon$ occurs in Attic only as the result of

14 D. d. The Ionic has $\eta\upsilon$ also in $\eta\eta\upsilon\varsigma$ (Hm. Hd.) Att. $\eta\alpha\upsilon\varsigma$ *ship*, and $\gamma\eta\eta\upsilon\varsigma$ (Hm.) Att. $\gamma\eta\alpha\upsilon\varsigma$ *old woman*. The New Ionic has $\omega\upsilon$ in $\omega\upsilon\tau\acute{\rho}\omicron\varsigma, \tau\omega\upsilon\tau\acute{\rho}\omicron$, etc., by crasis for $\delta\ \alpha\upsilon\tau\acute{\rho}\omicron\varsigma, \tau\delta\ \alpha\upsilon\tau\acute{\rho}\omicron$ (77 D); also in reflexive pronouns, as $\acute{\epsilon}\omega\upsilon\tau\omicron\upsilon$ (286 D), which seems to have arisen by crasis from $\acute{\epsilon}\omicron\ \alpha\beta\tau\omicron\upsilon$; further in $\theta\alpha\upsilon\mu\alpha$ Att. $\theta\alpha\upsilon\mu\alpha$ *wonder*, and words derived from it.

augment (357) or of crasis (76): *ου* is chiefly Ionic. The diphthong *υι* was sounded somewhat like *ui* in *quit*; it is never followed by a consonant in the same word.

15. In *Latin letters* the diphthongs were represented,

<i>αι,</i>	<i>ει,</i>	<i>οι,</i>	<i>αυ,</i>	<i>ευ,</i>	<i>ου,</i>	<i>υι,</i>	<i>ῥι,</i>	<i>ηι,</i>	<i>φι,</i>
by <i>ae,</i>	<i>ē</i> or <i>ī,</i>	<i>oe,</i>	<i>au,</i>	<i>eu,</i>	<i>ū,</i>	<i>yi,</i>	<i>ā,</i>	<i>ē,</i>	<i>ō.</i>

a. For *αι, οι,* in a few proper names, we have Latin *ai, oi*; *Μαῖα Μαῖα, Τροία Troia, Αἴας Aias*. For *φι,* in a few compounds of *φῶδῆ* *song,* we have *οε*: *τραγωδός tragoedus*.

16. *Diaeresis*.—A double dot, called a mark of *diaeresis* (separation), is sometimes written over an *ι* or *υ,* to show that it does not form a diphthong with the vowel before it: thus *προῖέναι,* pronounced *προ-ιέναι* to *advance*.

a. The diaeresis may be omitted, when it is evident from a breathing (17 a), or an accent (96), or from *ι* written on the line (13 a), that the two vowels do not unite as a diphthong. Thus in *ἄντῃ, ἰχθύι, ληϊζόμενος,* the vowels are evidently separate (= *ἄντῃ, ἰχθύι, ληϊζόμενος*), while in *ἄντῃ, ἰχθυῖ, ληϊζόμενος,* they unite as diphthongs.

Breathings.

17. A vowel at the beginning of a word always has either the *rough* breathing (´) or the *smooth* (˘) written over it. The rough breathing shows that *h* was sounded before the vowel: thus *ἑπτά* (pronounced *hepta*) *seven*. The smooth breathing means simply that the vowel was sounded without *h*: thus *ἐπί* (pronounced *epi*) *upon*.

a. A *diphthong* at the beginning of a word takes the breathing over its *second* vowel: *αἰοῦ* of *himself,* *αἰοῦ* of *him*. But in the *improper* diphthongs, *ι* never takes the breathings, even when it stands upon the line: *Ἅιδης* = *Ἥδης Hades*.

b. All words which begin with *υ* or *ῥ* have the rough breathing.

18. The consonant *ρ* at the beginning of a word always has the rough breathing (thus *ῥι,* Latin *rh*): *ῥήτωρ* *rheto* *orator*. And in the middle of a word *ρρ* is by many editors written *ῥῥ* (Latin *rrh*): thus *Πύρρος* *Pyrrhus*; though some write *Πύρρος*.

a. Except in *ῥῥ,* the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they are not writ-

17 D. b. The Epic pronouns *ἔμμε, ἔμμι, ἔμμε* (261 D) have the smooth breathing. The Aeolic dialect had other exceptions.

ten: προῖσθαι (for προ-ἔσθαι) to abandon, though there is evidence that the rough breathing was often pronounced. Compare the Latin forms *enhydria* ἔνυδρις, *polyhistor* πολυῖστωρ.

Consonants.

19. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). But observe that κ, γ, σ, τ had only the sounds which are heard in Engl. *coo*, *go*, *so*, *to*: thus in Λυκία *Lycia*, Φρυγία *Phrygia*, Μῦσιᾶ *Mysia*, Βοιωτία *Boeotia*.

20. Gamma (γ) before κ, γ, χ, or ξ, had the sound of *n* in *ink*, *anger*, and was represented by a Latin *n*: ἀγκῦρα (Lat. *ancora*) *anchor*, ἀγγελος (Lat. *angelus*) *messenger*, σφίγιξ *sphinx*. This is called *gamma nasal*.

21. The letters φ, θ, χ, seem to have had at first the sounds of *ph*, *th*, *ch*, in English *uphill*, *hothouse*, *blockhead*. But afterwards they came to sound as in English *graphic*, *pathos*, and German *machen*.

a. Zeta (ζ) was sounded like Engl. *dz*; in late Greek like Engl. *z*.

b. Every consonant was sounded: thus κ was heard in κτήμα *possession*, γ in γνώμη *judgment*, and φ in φθίσις *decay*. Similarly ξένος *stranger*, ψεῦδος *falsehood*, were pronounced *kænos*, *pseudos*, with *k* and *p* distinctly heard.

22. Among consonants we distinguish *semivowels*, *mutes*, and *double consonants*.

23. The SEMIVOWELS are λ, μ, ν, ρ, σ, and γ-nasal; of which

σ is called a *spirant* (or a *sibilant*),
λ, μ, ν, ρ are called *liquids*,
μ, ν, γ-nasal are called *nasals*.

a. Another spirant is the old Greek *f* (see 7), which had the sound of English *w*.

24. The MUTES are of three *classes*:

<i>labial</i> mutes	π	β	φ	or π-mutes,
<i>lingual</i> mutes	τ	δ	θ	or τ-mutes,
<i>palatal</i> mutes	κ	γ	χ	or κ-mutes.

Mutes of the same class are said to be *cognate*, as produced by the same organ (lips, tongue, or palate).

25. The mutes are also divided into three *orders*:

<i>smooth</i> mutes	π	τ	κ	(tenues),
<i>middle</i> mutes	β	δ	γ	(mediae),
<i>rough</i> mutes	φ	θ	χ	(aspiratae).

Those of the same order are said to be *co-ordinate*.

a. The rough mutes, or *aspirates*, are so named from the rough breathing (*h*) which was heard in them. The middle mutes are so called merely from their place in the arrangement.

26. The DOUBLE CONSONANTS are ζ, ξ, ψ; of which ψ is written for πσ, and ξ for κσ.

27. The relations of the consonants may be seen from the following table:

	Semivowels.				Mutes.			Double Conso- nants.
	Spirants.		Liquids.		Smooth.	Middle.	Rough.	
			Nasals.					
Labials	F		μ		π	β	φ	ψ
Linguals	σ	λ	ρ	ν	τ	δ	θ	ξ
Palatals			γ-nasal.		κ	γ	χ	ξ

a. SURDS AND SONANTS.—The smooth and rough mutes, with σ, ψ, ξ, are *surd*; that is, hushed or whispered sounds. The other consonants and all the vowels are *sonant*, sounding.

VOWEL CHANGES.

Interchange of Vowels.

28. The open short vowels (α, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *nourish*, ἐ-τρέφ-ην *was nourished*, τέ-τροφ-α *have nourished*, τροφ-ή *nourishment*.

a. So sometimes η and ω: ἀρήγ-ω *help*, ἀρωγ-ός *helper*.

29. In like manner ει and οι, in root-syllables (see 32), are interchanged: λείπ-ω *leave*, λέ-λοιπ-α *have left*, λοιπ-ός *left*. In σπεύδ-ω *hasten*, σπουδ-ή *haste*, we have a like interchange of ευ and ου.

30. In Attic the general rule is that ā of the earlier language becomes η, unless preceded by ε, ι, or ρ: thus φήμη *report*, older (Doric) form φάμā; ἴστημι *set up*, older (Doric) ἴσΎāμι; but γενεά *generation*, σοφία *wisdom*, πράσσω *do*, remain unchanged.

29 D. The variation of ευ to ου is seen in εἰλήλουθα (Hm.) for ἐλήλουθα *have come* (root ελευθ-, strong form ελευθ-, 539, 2).

30 D. (1) The Ionic (Epic and New Ionic) has η for Attic ā, even after ε, ι, and ρ: Ion. νεηρίας for Att. νεανίας *young man*; so γενεή, σοφία, κρήσσω, for γενεά, σοφία, πράσσω. But not so when ā arises by contraction or com-

a. This rule does not apply to \bar{a} arising by contraction (37) or compensative lengthening (34). This is always unchanged.

31. A close and open vowel are rarely interchanged: *ἔστί* is, *ἴσθι* be thou; *ὄνομα* name, *ἄνόμῳ* nameless; poetic *μῶμος* blame, *ἄμῳ* blameless; *ὄνισμ* (for *ον-ορημι*) benefit. In such cases the open vowel is always the original.

Strong and Weak Root-Vowels.

32. In root syllables we often find an interchange of

ϵ with $\epsilon\iota$ or $\omicron\iota$,
 υ with $\epsilon\upsilon$ (seldom $\omicron\upsilon$),
 α with η , $\bar{\alpha}$.

In such cases the short vowel is said to be the *weak* form, the diphthong or long vowel the *strong* form. The weak vowel is conveniently treated as the fundamental form. Thus:

$\tilde{\epsilon}$ -λειπ-ον (root λει-) left, λείπ-ω leave, λέ-λοιπ-α have left.
 $\tilde{\epsilon}$ -φυγ-ον (root φυγ-) fled, φεύγ-ω flee.

a. For the interchange of $\epsilon\iota$ and $\omicron\iota$, $\epsilon\upsilon$ and $\omicron\upsilon$, see 29.

Long and Short Vowels.

33. Long and short vowels are sometimes interchanged in the inflection and formation of words.

	Thus corresponding to	α ,	ϵ ,	ι	\omicron ,	υ ,
	the long forms are	η or $\bar{\alpha}$,	η ,	$\bar{\iota}$,	ω ,	$\bar{\upsilon}$.
$\tau\bar{\iota}\mu\acute{\alpha}$ -ω	<i>I honor,</i>	$\tau\bar{\iota}$ -θε-μεν	<i>we put,</i>	$\delta\bar{\iota}$ -δο-μεν	<i>we give,</i>	
$\tau\bar{\iota}\mu\acute{\eta}$ -σω	<i>I shall honor,</i>	$\tau\bar{\iota}$ -θη-μι	<i>I put,</i>	$\delta\bar{\iota}$ -δο-μι	<i>I give.</i>	
	$\tau\bar{\iota}$ -σις	<i>retribution,</i>	$\phi\bar{\upsilon}$ -σις	<i>nature,</i>		
	$\tau\bar{\iota}$ -σω	<i>shall repay,</i>	$\pi\acute{\epsilon}$ -φῦ-κα	<i>am.</i>		

compensative lengthening: Ion. and Att. $\delta\bar{\rho}\bar{\alpha}$ (for $\delta\rho\alpha\epsilon$) see thou, $\mu\acute{\epsilon}\lambda\bar{\alpha}\varsigma$ (for $\mu\epsilon\lambda\alpha\nu\varsigma$) black.

(2) The Doric and Aeolic, on the other hand, have $\bar{\alpha}$ for Attic η : Dor. $\delta\bar{\alpha}\mu\omicron\varsigma$ for Att. $\delta\eta\mu\omicron\varsigma$ people, $\mu\acute{\alpha}\tau\eta\rho$ (Lat. *mater*) for $\mu\eta\tau\eta\rho$ mother, $\text{'}\bar{\alpha}\theta\bar{\alpha}\nu\bar{\alpha}$ (used also in Trag.) for Hom. $\text{'}\bar{\alpha}\theta\eta\eta$ (in Att. commonly $\text{'}\bar{\alpha}\theta\eta\nu\bar{\alpha}$) the goddess *Athena*. But not so when η arises from a lengthening of ϵ : Dor. and Att. $\tau\bar{\iota}\theta\eta\mu\iota$ (root $\theta\epsilon$ -) put, $\lambda\mu\eta\eta$ (Gen. $\lambda\mu\acute{\epsilon}\nu\omicron\varsigma$) harbor.

31 D. In the dialects this change is more frequent: Ion $\iota\sigma\tau\bar{\iota}\eta$ Dor. $\iota\sigma\tau\bar{\iota}\acute{\alpha}$ for Att. $\acute{\epsilon}\sigma\tau\bar{\iota}\acute{\alpha}$ hearth.

33 D. Hm. puts a long vowel or a diphthong for a short vowel in many words which would otherwise be excluded from his verse. Thus, where otherwise three short syllables would stand in succession: $\eta\nu\omicron\rho\acute{\epsilon}\eta$ from $\bar{\alpha}\nu\eta\rho$ man, $\epsilon\iota\alpha\rho\nu\acute{\omicron}\varsigma$ from $\acute{\epsilon}\alpha\rho$ spring, $\omicron\upsilon\lambda\delta\mu\epsilon\nu\omicron\varsigma$ for $\delta\lambda\delta\mu\epsilon\nu\omicron\varsigma$ destroying, $\omicron\upsilon\rho\epsilon\omicron\varsigma$, $\omicron\upsilon\beta\epsilon\alpha$ from $\delta\rho\omicron\varsigma$ (never $\omicron\beta\omicron\varsigma$) mountain, $\omicron\beta\nu\omicron\mu\alpha$ for $\bar{\upsilon}\nu\omicron\mu\alpha$ name (also in Hd.).

a. It is convenient, in general, to treat the *short* vowel as the fundamental form, and to speak of the long vowel as the result of the *formative lengthening*.

b. The lengthened form of *a* coincides with its *strong* form (32). Whether \bar{a} or η is used depends on 30.

Compensative Lengthening.

34. A short vowel is sometimes lengthened to make up for the omission of a following consonant. This is *Compensative Lengthening*.

By this,	$\alpha,$	$\epsilon,$	$\iota,$	$ο,$	$\upsilon,$
become	$\bar{\alpha},$	$\epsilon\iota,$	$\bar{\iota},$	$ο\upsilon,$	$\bar{\upsilon}.$

Thus for	$\mu\epsilon\lambda\alpha-\nu\text{-}\varsigma,$	$\theta\epsilon-\nu\tau\text{-}\varsigma,$	$\epsilon\kappa\rho\iota-\nu\sigma\text{-}\alpha,$	$\lambda\upsilon\sigma\text{-}\nu\text{-}\sigma\iota,$	$\phi\upsilon\text{-}\nu\tau\text{-}\varsigma,$
we have	$\mu\epsilon\lambda\bar{\alpha}\varsigma,$	$\theta\epsilon\iota\varsigma,$	$\xi\kappa\rho\bar{\iota}\nu\alpha,$	$\lambda\tau\omicron\upsilon\sigma\iota,$	$\phi\bar{\upsilon}\varsigma.$

a. For an exception in which α becomes η , see 431; for one in which $\epsilon, ο$ become η, ω , see 168 (2).

b. The $\epsilon\iota$ and $ο\upsilon$ arising by this process are the *spurious* diphthongs (14 b).

35. When ι is dropped between two vowels (44), the former vowel is sometimes made long: thus $\delta\epsilon\iota, \kappa\acute{\alpha}\omega$, from $\alpha\iota\epsilon\iota, \kappa\alpha\iota\omega$.

36. TRANSFER OF QUANTITY.—A long open vowel standing before a short one sometimes shifts its length to the latter, $\bar{\alpha}\omicron$ and $\eta\omega$ becoming $\epsilon\omega$, and $\eta\alpha$ becoming $\epsilon\bar{\alpha}$: thus $\nu\acute{\iota}\omicron\varsigma$ *temple* becomes $\nu\epsilon\acute{\omega}\varsigma$, $\mu\epsilon\tau\acute{\eta}\omicron\rho\omicron\varsigma$ *above* $\mu\epsilon\tau\acute{\epsilon}\omega\rho\omicron\varsigma$, $\beta\alpha\sigma\iota\lambda\eta\eta$ *king* $\beta\alpha\sigma\iota\lambda\epsilon\bar{\alpha}$. Even $\bar{\alpha}\omega$ and $\eta\omega$ become $\epsilon\omega$: $\tau\epsilon\theta\bar{\nu}\epsilon\acute{\omega}\varsigma$ for $\tau\epsilon\theta\eta\eta\acute{\omega}\varsigma$ *dead*.

$\acute{\upsilon}\phi\iota\pi\acute{\epsilon}\tau\eta\lambda\omicron\varsigma$ from $\pi\acute{\epsilon}\tau\alpha\lambda\omicron\nu$ *leaf*, $\tau\iota\theta\acute{\eta}\mu\epsilon\nu\omicron\varsigma$ for $\tau\iota\theta\acute{\epsilon}\mu\epsilon\nu\omicron\varsigma$ *putting*; or a short between two long, $\delta\upsilon\sigma\acute{\alpha}\eta\omega\nu$ for $\delta\upsilon\sigma\acute{\alpha}\acute{\epsilon}\omega\nu$ from $\delta\upsilon\sigma\acute{\alpha}\eta\varsigma$ *ill-blooming*. Also, where two long syllables would stand between two short ones: $\omicron\acute{\upsilon}\lambda\acute{\upsilon}\mu\pi\omicron\iota\omicron$ (for $\omicron\lambda\acute{\upsilon}\mu\pi\omicron\iota\omicron$) *of Olympus*, $\epsilon\iota\lambda\acute{\eta}\lambda\omicron\upsilon\theta\alpha$ (for $\epsilon\lambda\eta\lambda\omicron\upsilon\theta\alpha$) *have come*.

34 D. The dialects differ much in respect to compensative lengthening. Most Aeolic and Doric dialects lengthened $\epsilon, ο$ to η, ω : $\acute{\eta}\nu\alpha\iota = \epsilon\iota\nu\alpha\iota$ (from $\acute{\epsilon}\sigma\text{-}\nu\alpha\iota$), $\theta\acute{\eta}\varsigma = \theta\epsilon\iota\varsigma$, $\mu\acute{\omega}\sigma\alpha = \mu\omicron\upsilon\sigma\alpha$ (from $\mu\omicron\nu\sigma\alpha$). The Aeolic of Lesbos made $\alpha\iota\sigma, \epsilon\iota\sigma, \omicron\iota\sigma$ from $\alpha\nu\sigma, \epsilon\nu\sigma, \omicron\nu\sigma$; as $\pi\acute{\alpha}\iota\sigma\alpha = \pi\acute{\alpha}\sigma\alpha$, $\mu\acute{\epsilon}\lambda\alpha\iota\varsigma = \mu\acute{\epsilon}\lambda\alpha\varsigma$, $\mu\omicron\iota\sigma\alpha = \mu\omicron\upsilon\sigma\alpha$ (used also by Pindar and Theocritus); but in other cases avoided compensative lengthening by using assimilated forms (46): $\xi\kappa\rho\iota\nu\alpha = \xi\kappa\rho\bar{\iota}\nu\alpha$ (from $\acute{\epsilon}\kappa\rho\iota\nu\text{-}\sigma\alpha$), $\xi\mu\bar{\iota}\iota = \epsilon\iota\mu\bar{\iota}$ (from $\acute{\epsilon}\sigma\text{-}\mu\iota$), $\beta\acute{\omicron}\lambda\lambda\acute{\alpha} = \beta\omicron\upsilon\lambda\acute{\eta}$. The Ionic agrees in the main with the Attic. In $\xi\epsilon\iota\nu\omicron\varsigma$ for $\xi\acute{\epsilon}\nu\omicron\varsigma$ *stranger*, $\kappa\epsilon\iota\nu\acute{\omicron}\varsigma$ for $\kappa\epsilon\nu\acute{\omicron}\varsigma$ *empty*, $\epsilon\iota\nu\epsilon\kappa\alpha$ for $\acute{\epsilon}\nu\epsilon\kappa\alpha$ *on account of*, $\mu\omicron\nu\omicron\nu\omicron\varsigma$ for $\mu\acute{\omicron}\nu\omicron\varsigma$ *alone*, $\kappa\omicron\upsilon\rho\omicron\varsigma, \kappa\omicron\upsilon\rho\eta$ for $\kappa\acute{\omicron}\rho\omicron\varsigma, \kappa\acute{\omicron}\rho\eta$ *boy, girl*, the Ionic employs the lengthening while the Attic does not: these are general poetic forms.

36 D. So especially in Ionic: Ἄτρείδew , originally Ἄτρείδew (Att. Ἄτρείδew) *of Atreides*; πυλῶν , orig. πυλᾶν (Att. πυλῶν) *of gates*; Ποσειδέων , orig. Ποσειδᾶν (Att. Ποσειδῶν) the god *Poseidon*.

Contraction of Vowels.

37. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

For simple vowels the rules are these :

- a. An open vowel before a close forms a diphthong with it.
- b. Two like vowels unite in the common long.
- c. An *o*-sound absorbs an *a*- or an *e*-sound and becomes ω .
- d. If an *a*- and an *e*-sound come together, the first in order absorbs the second and becomes long.
- e. But ϵ - ϵ gives $\epsilon\iota$; ϵ - o , o - ϵ , o - o give ou .

a.	ϵ - ι	$\epsilon\iota$	γένε-ι	γένει	c.	o - a	ω	αἰδό-α	αἰδῶ
	o - ι	$οι$	πειθό-ι	πειθοῖ		a - o	ω	όρά-ομεν	όρῶμεν
	ϵ - υ	$\epsilon\upsilon$	έ-ύ	εὔ		o - η	ω	δηλό-ητε	δηλῶτε
	\bar{a} - ι	$\bar{a}\iota$	γρᾶ-ίδιον	γράφιον		ϵ - ω	ω	φιλέ-ωσι	φιλῶσι
	η - ι	$\eta\iota$	κλή-ιβρον	κλήθρον		ω - a	ω	ἦρω-α	ἦρω
	ω - ι	$\omega\iota$	πρω-ί	πρῶ	d.	a - ϵ	\bar{a}	όρά-ετε	όρᾶτε
b.	a - a	\bar{a}	γέρα-α	γέρᾶ		a - η	\bar{a}	όρά-ητε	όρᾶτε
	ϵ - η	η	φιλέ-ητε	φιλήτε		ϵ - a	η	γένε-α	γένη
	η - ϵ	$\eta\epsilon$	τίμη-εντι	τίμηντι	e.	ϵ - ϵ	$\epsilon\iota$	φιλε-ε	φιλει
	ι - ι	$\bar{\iota}$	Χι-ιος	Χίος		ϵ - o	ou	γένε-ος	γένουος
	o - ω	ω	δηλό-ωσι	δηλῶσι		o - ϵ	ou	δήλο-ε	δήλου
	ω - o	ω	σῶος	σῶς		o - o	ou	πλό-ος	πλούς

38. a. A close vowel before an open is seldom contracted : yet *ιχθύ-ες* fishes gives *ιχθύς*.

37 D. The dialects differ widely in respect to the contraction of vowels.

f. The Ionic (Old and New) has *uncontracted* forms in very many cases where the Attic contracts : *νόος* for *νοῦς* mind, *γένεα* for *γένη* races, *φιλέης* for *φιλήης* thou mayest love, *άέκων* for *ἄκων* unwilling, *αἰδιή* for *φδή* song.— In a few instances, however, these dialects have contracted forms where the Attic does not contract : Ion. *ἱρός* (and *ἱερός*) Att. *ἱερός* sacred (see 38 a), *ὀγδώκοντα* for Att. *ὀγδοήκοντα* eighty.

g. All dialects, except the Attic, leave *εο*, *εω*, *εου*, as a rule, uncontracted. But the Ionic and Doric occasionally contract *εο*, *εου* into *ευ* (instead of *ου*) : *ποιεῦμεν*, *ποιεῦσι*, from *ποιέ-ομεν*, *ποιέ-ουσι* (Att. *ποιώ-μεν*, *ποιούσι*), *we do*, *they do*.

h. The Doric and Aeolic often contract *αο*, *ᾶο*, *αω*, *ᾶω* into \bar{a} : Ἀτρειδᾶ, orig. Ἀτρειδᾶο (see 146 D) ; πυλᾶν, orig. πυλᾶων (141 D) ; Ποσειδᾶν or Ποτειδᾶν, Hm. Ποσειδᾶων (Att. Ποσειδῶν).

i. The Doric often contracts *αι*, *αιι* to η , η : *ἔρη*, *ἔρηης*, from *ἔρα-ε*, *ἔρά-εις* (Att. *ἔρᾶ*, *ἔρᾶς*), *see thou*, *thou seest*.

j. All Aeolic and some Doric dialects contract *εε* into η , *οο* and *οε* into ω : Dor. *ἄγηται*, from *ἄγε-εται* (Att. *ἡγεῖται*) *he leads*, *μισθῶντι* from *μισθο-οντι* (Att. *μισθοῦσι*) *they let for hire*.

b. Contraction is often neglected when the first vowel is long: *νη* to a *ship*, *ξυνδοπος helpmeet*. But see 36.

39. Simple vowels before diphthongs are often contracted.

a. In general they are contracted with the first vowel of the diphthong: the last vowel, if it is *ι*, becomes subscript.

b. But *ε* and *ο* are absorbed in some diphthongs without changing them.

c. And *ο-ει*, *ο-η* give *οι*; *α-ου* gives *ω*.

a.	<i>α-ει</i>	$\bar{\alpha}$	<i>τῆμά-ει</i>	$\tau\bar{\eta}\mu\acute{\alpha}$	b.	<i>ε-ει</i>	<i>ει</i>	<i>φιλέ-ει</i>	$\phi\iota\lambda\acute{\epsilon}\bar{\iota}$
	<i>α-η</i>	$\bar{\alpha}$	<i>τῆμά-η</i>	$\tau\bar{\eta}\mu\acute{\alpha}$		<i>ε-οι</i>	<i>οι</i>	<i>φιλέ-οι</i>	$\phi\iota\lambda\acute{\epsilon}\bar{o}\bar{\iota}$
	<i>α-οι</i>	ω	<i>τῆμά-οιμι</i>	$\tau\bar{\eta}\mu\acute{\alpha}\mu\bar{\iota}$		<i>ε-ου</i>	<i>ου</i>	<i>φιλέ-ου</i>	$\phi\iota\lambda\acute{\epsilon}\bar{o}\bar{u}$
	<i>ε-αι</i>	η	<i>λθε-αι</i>	$\lambda\theta\eta$		<i>ο-οι</i>	<i>οι</i>	<i>δηλό-οι</i>	$\delta\eta\lambda\acute{o}\bar{o}\bar{\iota}$
	<i>η-αι</i>	η	<i>λύη-αι</i>	$\lambda\acute{y}\eta$		<i>ο-ου</i>	<i>ου</i>	<i>δηλό-ου</i>	$\delta\eta\lambda\acute{o}\bar{o}\bar{u}$
	<i>η-οι</i>	ω	<i>μεμνη-οίμην</i>	$\mu\epsilon\mu\nu\acute{o}\mu\eta\bar{\nu}$	c.	<i>ο-ει</i>	<i>οι</i>	<i>δηλό-ει</i>	$\delta\eta\lambda\acute{o}\bar{e}\bar{\iota}$
	<i>ο-αυ</i>	$\omega\upsilon$	<i>προ-αυδάν</i>	$\pi\rho\omega\upsilon\delta\acute{\alpha}\bar{\nu}$		<i>ο-η</i>	<i>οι</i>	<i>δηλό-η</i>	$\delta\eta\lambda\acute{o}\bar{e}\bar{\eta}$
						<i>α-ου</i>	ω	<i>τῆμά-ου</i>	$\tau\bar{\eta}\mu\acute{\alpha}\bar{\omega}$

40. a. The spurious diphthong *ει* (14 b) is contracted like simple *ε*: *τῆμᾶν* (not *τῆμᾶν*) from *τῆμά-ειν*, *οἰνοῦς* from *οἰνό-εις*, *τῆμῆς* from *τῆμῆ-εις*.

b. *α-ει* rarely gives *αι* instead of $\bar{\alpha}$: *αἶρω* raise from *ἀ-είρω*, *αἰκῆς* unseemly from *ἀεικῆς*.

c. *ε-αι* in the second person singular of verbs gives both *ει* and η : *λθει* or *λθῆ*, from *λθεαι*. But see 384.

41. IRREGULAR CONTRACTION.—In contracts of the first and second declensions, a short vowel followed by *α*, or by any long vowel-sound, is absorbed: *ὄστé-α*, *ὄστᾶ* (not *οσση*); *ἀργυρέ-ᾶν*, *ἀργυρᾶν*; *ἀπλό-η*, *ἀπλη* (not *ἀπλω*); *διπλό-αις*, *διπλαῖς*. Only in the singular, *εᾶ*, after any consonant but *ρ*, is contracted to η : *χρῦσέ-ᾶ*, *χρῦσῆ*. Other cases of irregular contraction will be noticed as they occur.

42. SYNIZESIS.—Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation as to pass for one syllable: thus *θεός* god, used in poetry for one syllable. This is called *synzesis* (setting together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the metre.

Omission and Addition of Vowels.

43. A short vowel between two consonants is sometimes dropped (*syncope*): *πατρός* (for *πατέρος*) from *πατήρ* father.

42 D. Synzesis is very frequent in Hm., especially after *ε*: *θυρέων* of doors, *χρῦστέος* golden, *στήθεα* breasts, *πόλις* cities, *ὄγδοος* eighth, all used as words of two syllables.

44. The close vowels *ι* and *υ* are sometimes dropped between two vowels: βασιλέων (for βασιλευων) from βασιλεύς *king*, ἀκοή (for ἀκουή) *hearing*, πλέων for πλείων *more*.

a. In this case, *υ* was first changed to the cognate semivowel *F* (βασιλεῶν, ἀκοῦη), which afterwards went out of use.

45. a. *Prothetic Vowel*.—A short vowel appears at the beginning of some words which formerly began with two consonants or a single semivowel: ἐχθές, also χθές, *yesterday*. When such a vowel came before initial *F*, it remained after the *F* had disappeared: ἔεθλον (Att. ἄθλον) *prize*, formerly αἴεθλον.

b. A similar vowel is sometimes developed between *λ* or *ρ* and another consonant: ὄργυια, also ὄργυια, *fathom*; ἀλέξω *defend*, from root ἀλξ- (cf. ἐπαλξ-*is battlement*).

CONSONANT CHANGES.

46. *ASSIMILATION*.—Many of the following changes are of the nature of *assimilation*; that is, the making of one consonant like another contiguous one. Assimilation may be *total* or *partial*.

Doubled Consonants.

47. These have in many cases arisen by total assimilation. See 53, 55 c, 59, 66. The middle mutes are never doubled in Attic. The rough mutes are never doubled, but πφ, τθ, κχ are used instead.

48. The later Attic has ττ for σσ of the earlier Attic and most other dialects: τάττω *arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσων.

a. This rule applies only to the σσ arising from a mute with *ι*. See 67.

49. *ρ* at the beginning of a word is doubled when, by inflection or composition, a simple vowel is brought before it: ῥέω *flow*, ἔρρει *was flowing*, καταῤῥέων *flowing down*. After a *diphthong*, *ρ* remains single: εὔροος *fair-flowing*.

47 D. Hm. in many words doubles a consonant which is single in the common form, especially a *semivowel*: ἔλαβε for ἐλαβε *he took*, φιλομειδής for φιλομειδής *fond of smiles*, ἐβνητος for ἐβνητος *well-sprung*, ὄσσω for ὄσσω *quantum*, ὀπίσω for ὀπίσω *backward*. Less often a *mute*: ὄππως *as*, ὄππτι for ὄπτι *thal*, ἔδδεισε for ἔδεισε *he feared*. In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεὺς, Ὀδυσεὺς.—For some cases in Hm. (καδδύσαι, ὑββάλλειν, etc.), in which a middle mute is found doubled, see 84 D.

49 D. In Hm. *ρ* sometimes remains single, even after a simple vowel. ἔρεξε from ῥέξω *do*, ἄκῥοος *swift-flowing*.

a. This doubling is due to the assimilation of an initial σ or F , with which most of these verbs originally began: $\xi\text{-}\beta\beta\epsilon\iota$ for $\epsilon\text{-}\sigma\epsilon\iota$.

50. The later Attic has $\rho\rho$ for $\rho\sigma$ of the earlier Attic and the other dialects: $\kappa\acute{\omicron}\rho\rho\eta$ temple, $\theta\acute{\alpha}\rho\rho\omicron\varsigma$ courage, for $\kappa\acute{\omicron}\rho\sigma\eta$, $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$.

Consonants with Consonants.

MUTES BEFORE MUTES.

51. Before a lingual mute, a labial or palatal mute becomes co-ordinate (25). Thus,

$\beta\tau$ and $\phi\tau$ become $\pi\tau$	$\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
$\pi\delta$ " $\phi\delta$ " $\beta\delta$	$\kappa\delta$ " $\chi\delta$ " $\gamma\delta$
$\pi\theta$ " $\beta\theta$ " $\phi\theta$	$\kappa\theta$ " $\gamma\theta$ " $\chi\theta$
$\tau\acute{\epsilon}\tau\rho\iota\pi\tau\alpha\iota$ for $\tau\acute{\epsilon}\tau\rho\iota\beta\text{-}\tau\alpha\iota$	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ for $\lambda\acute{\epsilon}\lambda\epsilon\gamma\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$ " $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\tau\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\kappa\tau\alpha\iota$ " $\delta\epsilon\delta\epsilon\chi\text{-}\tau\alpha\iota$
$\gamma\rho\acute{\alpha}\beta\delta\eta\nu$ " $\gamma\rho\alpha\phi\text{-}\delta\eta\nu$	$\pi\lambda\acute{\epsilon}\gamma\delta\eta\nu$ " $\pi\lambda\epsilon\kappa\text{-}\delta\eta\nu$
$\epsilon\lambda\epsilon\iota\phi\theta\eta\nu$ " $\epsilon\lambda\epsilon\iota\pi\text{-}\theta\eta\nu$	$\epsilon\pi\lambda\acute{\epsilon}\chi\theta\eta\nu$ " $\epsilon\pi\lambda\epsilon\kappa\text{-}\theta\eta\nu$
$\epsilon\tau\rho\iota\phi\theta\eta\nu$ " $\epsilon\tau\rho\iota\beta\text{-}\theta\eta\nu$	$\epsilon\lambda\acute{\epsilon}\chi\theta\eta\nu$ " $\epsilon\lambda\epsilon\gamma\text{-}\theta\eta\nu$

52. A lingual mute before another lingual mute is changed to σ .

$\iota\sigma\tau\epsilon$ for $\iota\delta\text{-}\tau\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\theta\text{-}\tau\alpha\iota$
$\iota\sigma\theta\iota$ " $\iota\delta\text{-}\theta\iota$	$\epsilon\pi\acute{\epsilon}\iota\sigma\theta\eta\nu$ " $\epsilon\pi\epsilon\iota\theta\text{-}\theta\eta\nu$

a. But $\tau\tau$ for $\sigma\sigma$ (48) remains unchanged. So also $\tau\theta$ and $\tau\theta$ in a few other words: $\text{'}\text{Α}\tau\tau\iota\kappa\acute{\omicron}\varsigma$, $\text{'}\text{Α}\tau\theta\iota\varsigma$ Attic.

MUTES BEFORE LIQUIDS.

53. Before μ , a labial mute becomes μ ,
 a palatal mute " γ ,
 a lingual mute " σ .

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$ for $\pi\epsilon\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$
$\tau\acute{\epsilon}\tau\rho\iota\mu\mu\alpha\iota$ " $\tau\epsilon\tau\rho\iota\beta\text{-}\mu\alpha\iota$	$\epsilon\psi\epsilon\nu\sigma\mu\alpha\iota$ " $\epsilon\psi\epsilon\nu\delta\text{-}\mu\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$ " $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ " $\pi\epsilon\pi\epsilon\iota\theta\text{-}\mu\alpha\iota$

a. But $\kappa\mu$, $\tau\mu$, brought together by *metathesis* (64), are never changed: $\kappa\acute{\epsilon}\text{-}\kappa\mu\eta\text{-}\kappa\alpha$ *awl* *wearied*, $\epsilon\text{-}\tau\mu\eta\text{-}\theta\eta\nu$ *was cut*. And often a palatal or lingual mute remains before a formative suffix beginning with μ : $\acute{\alpha}\kappa\text{-}\mu\acute{\eta}$ *edge*, $\acute{\alpha}\tau\text{-}\mu\acute{\omicron}\varsigma$ *station*.

53 D. a. In Hm. the exceptions are more numerous: $\iota\kappa\text{-}\mu\epsilon\nu\omicron\varsigma$ *favoring* (root $\iota\kappa$, $\iota\kappa\acute{\alpha}\nu\omega$ *come*), $\acute{\alpha}\kappa\alpha\chi\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$ *sharpened* (root $\alpha\kappa$ - or $\alpha\chi$ -, Lat. *acuo*), $\delta\delta\text{-}\mu\acute{\eta}$ Att. $\delta\sigma\mu\acute{\eta}$ *smell* (root $\delta\delta$ -, $\acute{\upsilon}\zeta\omega$ *smell*, Lat. *odor*), $\iota\delta\text{-}\mu\epsilon\nu$ Att. $\iota\sigma\mu\epsilon\nu$ *we know* (root $\iota\delta$ -, $\omicron\iota\delta\alpha$), $\kappa\epsilon\kappa\omicron\rho\upsilon\theta\mu\acute{\epsilon}\nu\omicron\varsigma$ *equipped* (theme $\kappa\omicron\rho\upsilon\theta$ -, $\kappa\omicron\rho\acute{\omicron}\sigma\omega$).

b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find *σεμνός* *revered* for *σεβ-νος* (*σέβ-ομαι* *revere*), and *ερεμνός* *murky* for *ερεβ-νος* (*έρεβος* *thick darkness*).

MUTES BEFORE Σ.

54. Before σ, a labial mute forms ψ (= πσ);
 a palatal mute forms ξ (= κσ);
 a lingual mute is dropped without further change.

λείψω for λειπ-σω	κόραξ for κορακ-ς	σώμασι for σωματ-σι
τρίψω “ τριβ-σω	φλόξ “ φλογ-ς	έλπισι “ ελπιδ-σι
γράφω “ γραφ-σω	βήξ “ βηχ-ς	δρνισι “ ορνιθ-σι

N AND Σ BEFORE OTHER CONSONANTS.

55. a. ν before a labial becomes μ;
 b. ν before a palatal becomes γ-nasal;
 c. ν before λ, ρ, is assimilated;
 d. ν before σ is dropped and the preceding vowel is lengthened (34).

a. ζμπᾶς for εν-πᾶς	b. συγκαίω for συν-καιω	c. ελλείπω for εν-λειπω
εμβαίνω “ εν-βαινω	συγγενής “ συν-γενης	συρρέω “ συν-ρεω
εμφανής “ εν-φανης	συγχέω “ συν-χεω	d. μέλας “ μελαν-ς
εμμένω “ εν-μενω	έγξέω “ εν-ξεω	λύουσι “ λῦον-σι

56. So also ντ, νδ, νθ are dropped before σ (54), and the preceding vowel is lengthened (34).

δούς for δοντ-ς σπείσω for σπενθ-σω πείσομαι for πενθ-σομαι

57. Before σι of the dative plural, the vowel remains unchanged when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελαν-σι, λιμεν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened: πᾶσι, θείσι, λύουσι, for παντ-σι, θεντ-σι, λῦοντ-σι.

58. ν remains before σ in the nominatives *ελμυς* *worm*, *τίρυνς* *Tinyne*, for *ελμυν-ς*, *τίρυνθ-ς* (54), and in a few nouns in -σις, as *θέρμανσις* *warming*.

59. In composition:

έν before ρ, σ, is not changed: *έν-ρυθμος*, *έν-στάζω*.

σύν, before σ with a vowel, becomes *συσ-*: *συσ-στίον*;

before σ with a cons., or ζ, becomes *σν-*: *σύν-στημα*, *σύν-ζυγος*.

πάν, *πάλιν*, before σ, retain ν: *πάν-σοφος*; or change ν to σ: *παλίσ-σντος*.

54 D. In Hm., a τ-mute is sometimes assimilated to a following σ: *ποσ-σί* for *ποδ-σι*. Att. *ποσί* *to feet*.

60. Between ν and ρ is developed a δ ; this happens in the declension of *ἀνὴρ man*: *ἀνδρός* for *ανρος* for *ἀνέρος*. Similarly, between μ and ρ (or λ) is developed a β , in *μῆσημβριά*, *midday, south*, for *μῆσ-ημεριά* for *μῆσ-ημεριά*, from *μέσος* and *ἡμέρᾱ*.

61. σ between two consonants is dropped: *γεγράφ-θαι* for *γεγραφ-σθαι*; *ἕκ-μηνος* of *six months* for *ἔξ-μηνος*.

a. Not so, however, when initial σ is brought by composition between two consonants: *ἐν-στάζω*.

b. The preposition *ἐξ* (= *εξς*) in composition drops *s* before any consonant, but undergoes no further change: *ἐκ-δοῦναι* *give out* (not *εγ-δοῦναι*, 51).

62. When two sigmas are brought together by inflection, one of them is dropped: *τείχεσι* for *τειχῆσ-σι*, *ἔσπασαι* for *εσπᾶσ-σαι*.

63. The combination $\sigma\delta$, in some adverbs of place (219 a), passes into ζ : *θύρᾱζε* *out* for *θυρᾶσ-δε*.

Consonants with Vowels.

ΜΕΤΑΘΕΣΙΣ.

64. A vowel and a liquid are sometimes transposed: *θάρος* *courage*, also *θράσος*; thus, too,

aorist *ἔ-θορ-ον*, present *θρό-σκω*; present *βάλ-λω*, perfect *βέ-βλη-κα*;
 “ *ἔ-θαν-ον*, “ *θνή-σκω*; “ *τέμ-νω*, “ *τέ-τμη-κα*.

a. The vowel is often made long. See the last four examples.

CONSONANTS BEFORE I.

65. The close vowel *i*, following a consonant, gives rise to various changes. Thus, frequently,

60 D. This change of $\mu\rho$, $\mu\lambda$ to $\mu\beta\rho$, $\mu\beta\lambda$ takes place in a few Epic words: *μέ-μβλω-κα*, *have gone* (from root *μολ-*, by transposition *μλω-*, 64). At the beginning of a word, μ before this β is dropped: *βλώσσω go*, for *μβλω-σκω* (root *μολ-*, *μλω-*); *βροτός mortal* for *μβρο-τός* (root *μωρ-*, *μωρ-*; Lat. *mor-ior mor-tuus*). But in composition μ remains: *ἄ-μβροτος immortal*, *φθισί-μβροτος man-destroying*.

62 D. In Hm., both sigmas are often retained: *ἔπεσ-σι* Att. *ἔπεσι* *to words*, *ἔσ-σί* Att. *εἰ thou art*.

63 D. The Aeolic has $\sigma\delta$ for ζ in the middle of a word; this is often found in Theocritus: *μελίσσω* Att. *μελίζω* *make melody*.

64 D. Metathesis is very frequent in Hm.: *καρτερός* and *κρατερός* *powerful*, *κάρτιστος* = Att. *κράτιστος* *most powerful, best*, from *κράτος* *power*, *ἀταρπός* Att. *ἀταρπός* *path*, *τραπείομεν* for *ταρπείομεν* (root *τερπ-*, *τέρπω* *delight*). Similarly, *ἔδρακον* from *δέρκ-ομαι* *see*, *ἔπραθον* from *πέρθ-ω* *destroy*.

ι, after ν and ρ, passes over to the preceding vowel and unites with it by contraction (*epenthesis*).

χείρων	for	χερ-ίων	τείω	for	τεν-ιω
δοτέρα	"	δοτερ-ια	κρίνω	"	κριν-ιω
μαίνομαι	"	μαν-ιομαι	σύρω	"	συρ-ιω

66. ι after λ forms with it λλ.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. <i>alius</i>
στέλλω	"	στελ-ιω	ἄλλομαι	"	ἀλ-ιομαι	Lat. <i>salio</i>

67. ι after κ, γ, χ, or after τ, θ, forms with them σσ (later Attic ττ, 48).

ἥσσω	for	ἥκ-ίων	ἐλάσσω	for	ελαχ-ίων
Θρᾶσσα	"	Θρᾶκ-ια	Κρήσσα	"	Κρητ-ια
τάσσω	"	ταγ-ιω	κορύσσω	"	κορυθ-ιω

68. ι after δ (sometimes after γ) forms with it ζ.

ἐπιζῶ	for	ελπιδ-ιω	μείζων	for	μεγ-ίων
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69. τ before ι often passes into σ.

δίδωσι, originally δίδωτι πλούσιος for πλούτ-ιος, from πλούτος.

a. The same change occurs, though rarely, before other vowels: σύ, σοί, σέ, originally τύ, τοί, τέ; σήμερον to-day for τήμερον.

Disappearance of Spirants.

When σ is not supported by a consonant before or after it, it often disappears. Thus:

70. Initial σ before a vowel often changes to the rough breathing: ὕς for οὕς, Lat. *sus*; ἰσσημι for σισσημι, Lat. *sisto*.

71. σ between two vowels is dropped: thus λύει contracted from λύει-αι for λῦε-σαι, λίσαιω for λῦσαι-σο, γένους contracted from γένε-ος for γενεσ-ος, Lat. *gener-is*.

72. *Vau* (*digamma*, γ) disappeared entirely in Attic and Ionic at an early period: οἶνος *wine*, formerly *Φοῖνος* (Lat. *vinum*); οἷς *sheep*,

69 D. The Doric often retains the original τ: δίδωτι, τύ, τοί, τέ; λέγουσι *they say*, Att. λέγουσι. Even the older Attic retains it in τήμερον and a few other words.

72 D. *Vau* was retained by the Dorians and Aeolians long after it was lost by the Ionians: thus Dor. and Aeol. *Ἔτος year*, *Φίδιος οἶνον*, Att. *ἔτος* and *ἴδιος*; Dor. *κλέφος renouwn*, *αἰφέι always*, Att. *κλέος, αἰεί* It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words and their derivatives. (Those in which the former existence of *F* is confirmed by inscriptions are marked *insc.*):

formerly *ovis* (Lat. *ovis*). Some words have lost both *σ* and *F* at the beginning: ἡδύς *sweet*, ὄς *his own*, formerly *Fādús*, *Fós*, still older *σFādus*, *σFos* (Lat. *suavis*, *suus*).

Rejection or Transfer of Aspiration.

73. The Greeks disliked to begin successive syllables with rough mutes, especially the same rough mute. To avoid this:

a. Reduplications change a rough mute to the cognate smooth: *πέ-φῦ-κα* for *φε-φῦ-κα*, *τί-θη-μι* for *θι-θη-μι*, *ἐ-κέ-χῦ-το* for *ε-χε-χῦ-το*.

b. The imperative ending *-θι* becomes *-τι* after *-θη-* in the first aorist passive: *λύ-θη-τι* for *λυ-θη-θι*.

c. The roots *θε-*, *θυ-*, of *τίθημι put*, *θύω sacrifice*, become *τε-*, *τυ-* before *-θη-* in the first aorist passive: *ἐ-τέ-θην*, *ἐ-τύ-θην*.

d. Single instances are *ἀμπέχω*, *ἀμπίσχω clothe*, for *ἀμφ-*, *ἐκχειριά truce*, for *εχε-χειριά* (from *έχω* and *χείρ*), and a few other words.

e. For a like reason the rough breathing was dropped at the beginning of *έχω have, hold*, for *έ-χω* (fut. *έξω*), originally *σεχω*.

ἐννῦμι break, *ἄλις in numbers, enough*, *ἀλῶναι to be taken*, *ἐναξ lord* (insc.), *ἀνδάνω please* (insc.), *ἄστν τῶν (insc.)*, *ἔαρ* (Lat. *ver*) *spring*, *ἔδνον bride-gift*, *εἰκοσι twenty* (insc., Dor. *Ἔικατι*, Lat. *viginti*), *εἰκω yield*, *εἰλω press* (insc.), *εἶρω say*, fut. *ἐρέω* (insc.), *ἕκαστος each* (insc.), stem *έκα-* (*έκτηβόλος far-shooting* etc., insc.), *έκτητι by will of*, *έκών willing* (insc.), *έκυρός father-in-law*, *έλιξ coil*, *crooked*, *έλπομαι hope*, *έξ six* (insc.), *έο, οἱ, εἶ himself* (insc.), *έπος word* (insc.), *εἶπον I said* (insc.), *έργον work* (insc.), *έβρω go*, *έρω draw*, root *Feσ-* (*έννῦμι clothe*, *έσθής clothing*, *έμα garment*), cf. Lat. *ves-tis*, *έσπερος evening* (insc., cf. Lat. *vesper*), *έτης clansman* (insc.), *έτος year* (insc.), *ηδύς sweet*, *ίδχω*, *ίαχή cry*, root *Fιδ-* (*ιδέω to see*, *οἶδα I know*), insc., cf. Lat. *vid-ere*, root *Fικ-* (*ίκελος*, *εἰκελος like*, *έουκα am like*), insc., *ίον violet* (cf. Lat. *vio-la*), *ίρις Iris*, *rainbow*, *ίς*, *ίφι strength* (insc., cf. Lat. *vis*), *ίσος equal* (insc.), *ίτέη willow*, *οἶκος house* (insc., cf. Lat. *vicus*), *οἶνος wine* (insc.), *ός, ή, έν his*. Probably also *άραιός slender*, *έθνος host*, *ίλιος Troy*, *ήθεα hairuts*.

a. At the beginning of some words Hm. has a *prothetic vowel ε* (45 a) as a result of former *F*: *έεἰκοσι twenty*, *έἴση fem. of ίσος equal*, *έέρση dew*, *έέργω shut in or out*.

For effects of *vau* in Hm., see 75 D a, 92 D c, 93 D.

b. Other examples of preserved *F*, from inscriptions, are *Fiστιά hearth*, *Fράτρά treaty*, *ξένFος guest*, *δρFος boundary* (Att. *έσιτιά*, *ρήτηρ*, *ξένος*, *δρος*).

73 D. Hm. often has a smooth breathing where the Attic has the rough: *Ἄιδης Att. Ἄιδης the god Hades*, *Ἐμαξα Att. Ἐμαξα wagon*, *ήέλιος Att. ήλιος sun*, *ήός (so Hd.) Att. έως dawn*, *ίρηξ (so Hd., cf. 37 D f) Att. ιέρᾱξ hawk*. Cf. Hd. *οὔρος Att. δρος boundary*. A smooth mute used instead of a rough is seen in *άδτις* (Hm. Hd.) Att. *άδτις again*, *οὔκί (Hm. Hd.) Att. οὔκί not*, *δέκομαι (Hd.) Att. δέχομαι receive*.

74. *Transfer of aspiration* is found in a few roots which begin with τ and end with ϕ or χ . When, for any cause, the rough sound is lost at the end of the root, it appears at the beginning, changing τ to θ . This occurs:

a. In the substantive-stem *τριχ-* *hair*; gen. sing. *τριχός*, nom. plur. *τρίχες*, but nom. sing. *θρίξ*, dat. plur. *θριξί*.

b. In the adjective *ταχύς swift*, superlative *τάχιστος*, but comparative *θάσσων* (*θάττων*) for *ταχίων* (258).

c. In the roots:

τρεφ-, pres. τρέφω	<i>nourish</i> ,	fut. θρέψω,	subst. θρέμμα	<i>nursling</i> ;
ταφ-, " θάπτω	<i>bury</i> ,	" θάψω,	" τάφος	<i>tomb</i> ;
τρεχ-, " τρέχω	<i>run</i> ,	" θρέξομαι,		
τρυφ-, " θρυνπω	<i>weaken</i> ,	" θρύψω,	" τρυφή	<i>delicacy</i> ;
τυφ-, " τόφω	<i>smoke</i> ,	perf. τέθυμαι.		

d. The first aorist passive and perfect middle infinitive of these verbs retain θ at the beginning of the root, although the last consonant has been again made rough by $\delta\iota$: so *ἐθρέφ-θην*, *τε-θράφ-θαι*, *τε-θάφ-θαι*.

SPECIAL CHANGES OF FINAL SOUNDS.

75. **HIATUS.**—When a word ending with a vowel is followed by another beginning with a vowel, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision*, or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

74 D. Hd. shows a transfer of aspiration in *κιθών* Att. *χιτών tunic*, and *ἐνθαῦρα there*, *ἐνθεῦτεν thence*, Att. *ἐνταῦθα*, *ἐντεῦθεν*.

75 D. **HIATUS IN EPIC POETRY.**—In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. When the second word begins with digamma: *κατὰ οἶκον* = *κατὰ-Φοῖκον*, *in the house*. Here the hiatus is only *apparent*.

b. When the first word ends in a close vowel (i , u), and is one which seldom or never suffers elision: *παῖδι ἔπασσε* *he bestowed on his son*.

c. When the two words are separated by a mark of punctuation: *ὀχέων ἐπιβήσασθε, ὄφρα ἴθαι* *mount the car, that you may see*.

d. When the vowels, which make hiatus, are the two short syllables of the third foot: *τῶν οἰ | ξέ ἐγεί- | νοντο ἐ- | νὶ μεγά- | ροισι γε- | νέθλη*. The two words are then separated by the *feminine caesura* of the third foot (1100).

e. When a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel: *Ἄτρεῖδαι τε καὶ ἄλλοι ἐνκρήμιδες Ἄχαιοί* (—υ—υ—υ—υ—υ—υ—υ—υ—υ—υ—). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

Crisis.

76. Crasis (*mingling*) is the *contraction* of a vowel at the end of a word with a vowel at the beginning of the next word. The two words are then written as one, with a *corōnis* or 'hook' (') over the vowel in which they join. Thus *τοῦνομα* *the name*, for *τὸ ὄνομα*.

a. The coronis is omitted when the first vowel has the rough breathing: *ἄν* for *ἄν*.

b. Crasis is used chiefly after forms of the article, the relative pronouns *ὁ*, *ἃ*, the preposition *πρό*, the conjunction *καί*, and the interjection *ἄ*.

77. Crasis follows generally the rules of contraction (37, 39): thus *τοῦναντίον* *the contrary* for *τὸ ἐναντίον*, *οὐκ* for *ὁ ἐκ*, *θειμάτιον* *the cloak* for *τὸ θεμάτιον* (82), *ὠγαθέ* *my good sir* for *ὦ ἀγαθέ*, *ἐγῶμαι* *I suppose* for *ἐγὼ οἶμαι*. But:

a. If the first word ends in a diphthong, its last vowel is dropped before contraction: *οὔπι* for *οἱ ἐπί*, *οὖν* for *οἱ ἐν*, *κᾶν* for *καὶ ἐν*.

b. The final vowel or diphthong of the article is absorbed by initial *α*: *ἄνθρωπος* *the man* for *ὁ ἄνθρωπος*, *ἄνδρες* *the men* for *οἱ ἄνδρες*, *τᾶνδρός* for *τοῦ ἀνδρός*, *αὐτός* *the same* for *ὁ αὐτός*. The particle *τοί* follows the same rule: *τᾶρα* for *τοὶ ἄρα*, *μεντᾶν* for *μέντοι ἄν*.

c. The diphthong of *καί* is absorbed by all vowels and diphthongs except *ε* and *ει*: *καὶ αὐτός* for *καί αὐτός*, *χῆ* for *καί ἦ*, *χῶ* for *καί ὁ*, *χοί* for *καί οἱ*, but *κᾶς* for *καί ἐς*, *κᾶτα* for *καί εἶτα*. Yet *καί εἰ* and *καί εἰς* give *κεῖ* and *κεῖς*.

d. *ἄτερος* *other* enters into crasis under the form *ἄτερος*: thus *ἄτερος* for *ὁ ἔτερος*, *θατερον*, *θατέρου*, for *τὸ ἔτερον*, *τοῦ ἐτέρου*.

78. SYNIZESIS (cf. 42).—Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions *ἐπεὶ* *since*, *ἦ* *or*, *ἦ* *interrogative*, *μή* *not*, and the pronoun *ἐγὼ* *I*: thus *ἐπεὶ οὐ*, as two syllables; and so *μῆ ἄλλοι*, *ἐγὼ οὐ*.

Elision.

79. Elision is the *cutting off* of a *short* vowel at the end of a word when the next word begins with a vowel. The place

76 D. Crasis is rare in Hm.; in Hd. it is not frequent. It is most extensively used in Attic poetry.

77 D. b and d. These rules apply mainly to the Attic. Hm. has *ἄριστος*, *αὐτός* (with coronis in place of the rough breathing) for *ὁ ἄριστος*, *ὁ αὐτός*. Hd. has *ἄνθρωπος* for *ὁ ἄνθρωπος*, *τᾶληθές* for *τὸ ἀληθές*, *ἄνθρωποι* for *οἱ ἄνθρωποι* (yet *τᾶνθρώπου* for *τοῦ ἀνθρώπου*), *ὠτός*, *ὠτοί*, *τῶντοῦ* (cf. 14 D d), for *ὁ αὐτός*, *οἱ αὐτοί*, *τοῦ αὐτοῦ*, *ταῦτερον* for *τὸ ἔτερον*.

of the elided vowel is marked by an *apostrophe* ('). Thus ἐπ' αὐτῷ for ἐπὶ αὐτῷ.

80. Elision is most frequent in :

- a. Words of one syllable in -ε, as γέ, δέ, τέ.
- b. Prepositions and conjunctions of two syllables, as παρά, ἀλλά ; (except περί, ἄχρι, μέχρι, ὅτι.)
- c. Some adverbs in common use, such as ἔτι, ἅμα, εἶτα, μάλα, τάχα.

Exempt from elision are :

- d. The vowel -υ.
- e. Final -α, -ι, -ο, in words of one syllable.
- f. Final -α in the nominative of the first declension, and -ι in the dative of the third.

REM.—Forms which can take ν movable (87) are not affected by elision in prose, except only ἐστί is.

81. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαιτέω from ἀπό and αἰτέω, οὐδείς from οὐδέ and εἷς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 73 d) from ἀμφί and ἔχω.

82. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute* :

ἀφ' ὧν for ἀπ(ὸ) ὧν νύχθ' ὄλην for νύκτ(α) ὄλην (51)

So also in *compound* words :

ἀφαιρέω from ἀπό and αἰρέω καθήμι from κατά and ἔημι
δεχήμερος from δέκα and ἡμέρᾱ ἐφθήμερος from ἑπτά and ἡμέρᾱ

The same effect is seen also in *crasis*: θάτερον for τὸ ἕτερον, χῶ for καὶ ὄ, ὀθοῦνεκα for ὅτου ἕνεκα.

a. The same change of mute takes place, notwithstanding an intervening ρ, in φροῦδος *son* (from πρό and ὀδός), φρουρός *watchman* (for προ-δρος), τέθριππος *four-horsed* (from τέτταρες and ἵππος).

83. APHAERESIS is the elision of ε at the *beginning of a word* after a final long vowel or diphthong, especially in μή and ἦ: thus μή γῶ, ἦ μου

80 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry. Many forms, which might take ν movable, suffer elision in poetry: and so, further, the particle δά (only used in Epic), and the possessive pronoun σά. Datives (singular and plural) in -ι are subject to elision in Hm. The diphthongs of the verb-endings -μαι, -σαι, -ται, -ναι, -σθαι are elided in Hm. and Aristophanes (not in the tragedy): μοί, σοί, τοί suffer elision rarely in Hm., ὄμοι before ὧς in Attic poets.

82 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὐδ for ἀφ' οὐδ, οὐκ οὐτως for οὐχ οὐτως, καθήμι for καθήμι, τοῦτερον for τὸ ἕτερον.

for μη ἐγώ, ἢ ἐμού. It occurs in poetry only. Some editors write the ε and assume synizesis (78).

Final Consonants.

85. The only consonants allowed to stand at the end of a word are -ν, -ρ, -ς.

a. The only combinations of consonants allowed are -ψ (πς), -ξ (κς), and -γξ (πξ).

b. Ἐκ from and οὐκ, οὐχ not (88 c and a) were hardly felt to be separate words. Final -ας, -ας are found only in the nominatives ἕας salt, sea, ἕλιμνος worm, and Τίρυνος Τίρυνος (58).

86. Other consonants at the end of a word are dropped.

Thus in the nominatives σῶμα body for σωματ (genitive σώματ-ος), γάλα milk for γαλακτ (gen. γάλακτ-ος), λυθέν loosed for λυθεντ (gen. λυθέντ-ος); and the vocatives παῖ boy for παιδ (gen. παιδ-ός), γύναι woman for γυναικ (gen. γυναικ-ός).

Movable Consonants.

87. N MOVABLE.—Some words annex a -ν when the next word begins with a vowel. These are:

- (1) All words in -σι,
- (2) All verbs of the third person singular in -ει,
- (3) ἐστί is.

Thus πᾶσι δίδωμι I give to all, but πᾶσιν ἔδωκα I gave to all: δίδωμι μοι or δίδωσιν ἐμοί he gives to me, ἔδωκέ μοι or ἔδωκεν ἐμοί he gave to me.

84 D. APOCOPE.—Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial consonant. In Hm., this is seen in the conjunction ἔρ for ἔρα, the prepositions ἔν, κάτ, παρά for ἀνά, κατά, παρά (and rarely in ἀπ, ὑπ for ἀπό, ὑπό). The apocopate forms are used both as separate words and in composition. The ν of ἔν is subject to the rules in 55. The τ of κάτ is assimilated to the following consonant; but before two consonants it is dropped. Thus τίς τ' ἔρ τῶν, παρμένετε for παραμένετε, ἄμ πεδίον for ἀνά πεδίον, ἀλλύω for ἀναλύω, κάρ ῥόον for κατά ῥόον, κὰκ κορυφήν for κατά κορυφήν, κὰγ γόνυ (pronounced καγ γονυ) for κατά γόνυ, κὰδ δέ for κατά δέ, κὰδδύσαι for καταδύσαι, κὰπ φάλαρα (47) for κατά φάλαρα, καταθεῖν for καταθαθεῖν, κὰκτανε for κατέκτανε, ἀππέμψει for ἀποπέμψει, ἰββάλλειν for ὑποβάλλειν. Compare κἀμμορος (Hm.) ill-fated for κακ-μορος for κακο-μορος.—Here belongs also Dor. πότ (only before the article) for ποτί = Att. πρόσ: thus πὸτ τᾶν (or ποττᾶν) μᾶτέρα.

85 D. For some apparent exceptions (ἄμ πεδίον, κὰγ γόνυ, etc.), see 84 D.

87 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

In Hm., the pronoun ἐγώ(ν), and the plural datives (261 D) ἔμμι(ν), ἔμμι(ν), σφι(ν), have ν movable. So also forms with the suffix -φι (221 D): θεόφι(ν) to gods. Likewise most adverbs of place in -θεν (217): ἀνευθε(ν) without,

a. The 3d sing. of the pluperfect active rarely takes ν movable: $\text{ῆθει}(\nu)$ *he knew*. So too the impf. $\text{ῆει}(\nu)$ *he went*. Not, however, imperfects in $-\epsilon\iota$ for $-\epsilon\epsilon$: $\epsilon\phi\acute{\iota}\lambda\epsilon\iota$.

b. This ν is also called *ἔφελευστικόν* (*dragging after*). It is usual to print it at the end of a sentence and at the end of a verse in poetry. The poets often use it before a *consonant*, thus making a final short syllable long by position (92). Even in prose, as appears from inscriptions, ν movable was often used before a consonant.

88. a. The adverb $\omicron\upsilon$ *not*, before a vowel, becomes $\omicron\upsilon\kappa$, but before the rough breathing, $\omicron\upsilon\chi$ (cf. 82): $\omicron\upsilon$ λέγω, $\omicron\upsilon\kappa$ αἰτός, $\omicron\upsilon\chi$ οὔτως.

b. Μή *not* follows the analogy of $\omicron\upsilon$ in the compound $\mu\eta\kappa\epsilon\tau\iota$ (from $\mu\acute{\eta}$ and $\zeta\epsilon\iota$), like $\omicron\upsilon\kappa\epsilon\tau\iota$ *no longer*.

c. Ἐξ ($\epsilon\kappa\varsigma$) from and $\omicron\upsilon\tau\omega\varsigma$ *thus* drop s before consonants: $\epsilon\acute{\xi}$ ἄστρωσ from *town*, but $\epsilon\kappa$ τῆς πόλεως from *the city*: $\omicron\upsilon\tau\omega\varsigma$ εἰδοίε *so it seemed*, but $\omicron\upsilon\tau\omega$ δοκεῖ *so it seems*.

SYLLABLES.

89. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus $\delta\gamma\acute{\iota}\epsilon\iota\alpha$ has four syllables.

90. *Ultima, Penult, Antepenult*.—The last syllable of a word is called the *ultima*; the one next to the last, *penult* (*paenultima*); the one before the penult, *antepenult* (*ante-paenultima*).

91. In dividing a word into syllables (as when it has to be broken at the end of a line) it is customary to observe the following rules: (a) A single consonant in the middle of a word is connected with the following vowel: $\iota\text{-}\kappa\alpha\text{-}\nu\omicron\varsigma$. (b) Combinations of consonants, such as can stand at the beginning of a word, are assigned to the following vowel: $\delta\text{-}\psi\omicron\mu\alpha\iota$, $\rho\acute{\alpha}\text{-}\beta\beta\omicron\varsigma$, $\epsilon\text{-}\sigma\chi\omicron\nu$, $\kappa\acute{\alpha}\text{-}\mu\omicron\upsilon$. (c) Other combinations of consonants are divided: $\beta\omicron\text{-}\mu\alpha$, $\epsilon\lambda\text{-}\pi\acute{\iota}\varsigma$, $\tau\epsilon\text{-}\pi\omicron\varsigma$. (d) *Compounds* formed *without elision* are treated as if their elements were separate words: $\pi\rho\omicron\sigma\text{-}\epsilon\kappa\text{-}\tau\acute{\iota}\nu\omega$, not $\pi\rho\omicron\sigma\text{-}\epsilon\kappa\text{-}\tau\iota\nu\omega$.

$\pi\acute{\alpha}\rho\omicron\iota\theta\epsilon(\nu)$ *before*. Further, $\nu\omicron\sigma\phi\iota(\nu)$ *apart*, and the enclitic particles $\kappa\acute{\epsilon}(\nu)$ = Att. $\kappa\acute{\epsilon}\nu$, and $\nu\acute{\omicron}(\nu)$ *now*.

In Hd., some adverbs in $-\theta\epsilon\nu$ reject ν : so $\pi\rho\acute{\omicron}\sigma\theta\epsilon$ *before*, $\delta\pi\iota\sigma\theta\epsilon$ *behind*, $\tilde{\upsilon}\pi\epsilon\rho\theta\epsilon$ *above*, $\xi\gamma\epsilon\rho\theta\epsilon$ *below*.

88 D. A movable s is found, though used with little reference to the next word, in the following adverbs: $\acute{\alpha}\mu\phi\iota$ *about*, Hm. also $\acute{\alpha}\mu\phi\acute{\iota}\varsigma$; $\kappa\acute{\alpha}\tau\iota\kappa\rho\upsilon\varsigma$ *right opposite*, Hm. only $\acute{\alpha}\nu\tau\iota\kappa\rho\acute{\upsilon}$; $\acute{\alpha}\tau\rho\acute{\epsilon}\mu\alpha$ and $\acute{\alpha}\tau\rho\acute{\epsilon}\mu\alpha\varsigma$ *quietly*, mostly poet.; $\acute{\alpha}\chi\rho\iota$, $\mu\acute{\epsilon}\chi\rho\iota$ *until*, rarely $\acute{\epsilon}\chi\rho\iota\varsigma$, $\mu\acute{\epsilon}\chi\rho\iota\varsigma$; $\epsilon\acute{\upsilon}\theta\acute{\upsilon}$ (Hd. $\acute{\iota}\theta\acute{\upsilon}$) *straight towards*, $\epsilon\acute{\upsilon}\theta\acute{\upsilon}\varsigma$ (Hd. $\acute{\iota}\theta\acute{\upsilon}\varsigma$) *straightway*, but in Hm. only $\acute{\iota}\theta\acute{\upsilon}\varsigma$ *straight towards*; $\mu\epsilon\sigma\sigma\eta\gamma\acute{\omicron}$ and $\mu\epsilon\sigma\sigma\eta\gamma\acute{\omicron}\varsigma$ *between* (Hm. $\mu\epsilon\sigma\sigma\text{-}$); $\pi\omicron\lambda\lambda\acute{\alpha}\delta\iota\varsigma$ *often*, Ion. also $\pi\omicron\lambda\lambda\acute{\alpha}\delta\iota$ (Hm. Hd.).

Quantity.

92. A syllable is long by *nature* when it has a long vowel or diphthong: *κρί-νοί-μην* may be judged.

A syllable is long by *position* when its vowel is followed by two consonants or by a double consonant: *ὄρ-τυξ* quail.

a. The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in *ἄλλος τόπος*, and in *ἄλλο στόμα*, is long by position.

b. In a syllable long by position it must not be supposed that the *vowel* is necessarily long. This was sounded according to its natural quantity. Thus the first vowel was sounded *short* in *λέξω*, *κάλλος*, long in *λήξω*, *μᾶλλον*, though the first *syllable* in all these words was long.

93. When a vowel naturally short is followed by a *mute* and *liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in *τέκνον*, *τυφλός*, *τί δρᾶς*, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition *ἐκ* before a liquid always (even in composition) makes a long syllable: *ἐκ νεῶν*, *ἐκλέγειν*.

b. The rule applies to *middle* mutes (β , δ , γ) only before ρ . Before μ , ν they always make a long syllable, and generally so before λ : thus in *τάγμα*, *ἔδνα*, *βίβλος* the first syllable is long.

92 D. a. In Hm. one of the consonants, which make position, may be the (unwritten) digamma: *τοῖόν οἱ πῦρ* = *τοῖόν Φοι πῦρ* ($\underline{\underline{1}}-\underline{\underline{1}}-\underline{\underline{-}}$).

c. EPIC SHORTENING OF VOWEL BEFORE VOWEL.—In epic poetry a long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: *εἰ δὴ ἄμοῦ* ($\underline{\underline{1}}\underline{\underline{v}}\underline{\underline{v}}\underline{\underline{1}}$), *καὶ μοι ὕμῳσσον* ($\underline{\underline{1}}\underline{\underline{v}}\underline{\underline{v}}\underline{\underline{1}}\underline{\underline{v}}$), see 75 D e. This takes place occasionally in the choruses of the dramatic poets. But the long vowel or diphthong remains long: (1) When the rhythmic accent falls upon it (in thesis, 1071): *ἐν μεγάλῳ ἄδῳτα* ($\underline{\underline{1}}\underline{\underline{v}}\underline{\underline{v}}\underline{\underline{1}}\underline{\underline{v}}\underline{\underline{1}}$); (2) When the next word began with the digamma: *ἐκατὸν καὶ εἴκοσι* ($\underline{\underline{v}}\underline{\underline{v}}\underline{\underline{1}}-\underline{\underline{1}}\underline{\underline{v}}\underline{\underline{v}}$).

d. A long vowel or diphthong is rarely made short before a vowel in the *same* word: Hm. *οἶος* ($\underline{\underline{v}}\underline{\underline{v}}$), *βέβληται οὐδ'* ($\underline{\underline{1}}\underline{\underline{v}}\underline{\underline{v}}\underline{\underline{1}}$). Even in the Attic drama *τοιοῦτος* ($\underline{\underline{v}}-\underline{\underline{v}}$), *ποιῶ* ($\underline{\underline{v}}-\underline{\underline{-}}$), *δελαιος* ($\underline{\underline{-}}\underline{\underline{v}}\underline{\underline{v}}$), and a few other words admit this inferior shortening.

93 D. In Hm. a mute and liquid generally make position: *τέκνον*, *τί κλάεις* ($\underline{\underline{1}}-\underline{\underline{1}}-\underline{\underline{1}}$), *ἕπνος πανθαμάτων* ($\underline{\underline{1}}-\underline{\underline{1}}\underline{\underline{v}}\underline{\underline{v}}\underline{\underline{1}}$). Even before a simple liquid at the beginning of some words a final short vowel often makes a long syllable: *καλὴν τε μεγάλην τε* ($\underline{\underline{1}}-\underline{\underline{1}}\underline{\underline{v}}\underline{\underline{v}}\underline{\underline{1}}-\underline{\underline{-}}$), when perhaps the liquid was doubled in pronouncing. So too before F : *ἀπὸ ἔο* ($\underline{\underline{v}}\underline{\underline{1}}\underline{\underline{v}}\underline{\underline{v}}$) = *ἀπὸ Φέο* (*ἀπὸ σΦεο*, 72). So also before δ in the root *δει-* (*δειδία* fear, etc.) and *δη* long which once began with δF .

94. The quantity of most syllables is obvious at once. Thus, syllables

- a. with η, ω, or a diphthong, are always long.
- b. with ε, ο, before a vowel or single consonant, are short.
- c. with ε, ο, before two consonants, or a double consonant, are long.
- d. with α, ι, υ, before two consonants, or a double consonant, are long.

Rules c and d are liable to the exception in 93. There remain, then, subject to uncertainty, only the syllables with α, ι, υ before a vowel or single consonant. As to these we observe that

Syllables with α, ι, υ may be known to be long:

- e. when they have the *circumflex* accent: κρίνε.
- f. when they arise from a *contraction*: ἄκων from ἀέκων.

REM.—The quantity of α, ι, υ, so far as it is connected with inflection, is to be learned from the grammar. In other cases, it may be ascertained by consulting the lexicons, or by observing the usage of Greek poets.

ACCENT.

95. The Greek accent consisted in a raising of the pitch, and not in stress of utterance.

96. There are three kinds of accent :

the *acute*, marked ' : ἐλύθην,
 the *circumflex*, marked ^ : λύσον,
 the *grave*, marked ` : λελευκός.

a. These marks stand over the vowel of the accented syllable. In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 17 a): αἰτούς, αἰτοῖς, αἰτῶ.

b. The acute and grave follow the breathing when both belong to the same vowel: δλος, ὄν; but the circumflex is placed *above* the breathing: ἦγε, ὄτος. When they belong to a capital letter, they are placed *before* it: Ἐλλην, Ὦτος.

97. The *acute* shows that the *whole* vowel was uttered on a higher key. The *circumflex* (made up of the acute and grave, '^ ^') shows that the vowel began on a high key, but sank away to a lower. The *grave* belonged in theory to every vowel which had not the acute or circumflex. The term was applied in two ways. First, to unaccented

94 D. The quantity of α, ι, υ varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *thesis*, see 1071), when otherwise they would be short: ἴομεν or ἴωμεν *let us go*, Ἄρες, Ἄρες, βροτόλογε (L u u L u u L u). Hm. has κᾶλός, τίνω for Att. καλός, τίνω; on the other hand he has usually ἴημι, λῶω for Att. ἔημι, λῶω.

vowels, as we should call them, i. e., those which did not rise above the general pitch: here, being the mere negation of an accent, it was not in general written: thus *ἄνθρωπος*, not *ἄνθρῶπὸς*. Secondly, to the modified acute at the end of a word; see 108.

98. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek *προσφθιά singing, pitch*, or *τόνος tone* (straining or raising of the voice), *δέξις sharp*, *περισπόμενος drawn around*, and *βαρὺς heavy, flat*. From these words, together with the prepositions *παρά near* and *πρό before*, are derived the names in the following section.

99. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the *ultima* is called *oxytone*: βασιλεύς
 on the *penult* “ *paroxytone*: βασιλεύων
 on the *antepenult* “ *proparoxytone*: βασιλεύοντος.

A word which has the *circumflex*

on the *ultima* is called *perispomenon*: λιπεῖν.
 on the *penult* “ *properispomenon*: λιπούσα.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to *paroxytones*, *proparoxytones*, and *properispomena*.

Accent as affected by Quantity.

100. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the *ultima* is long by nature, the acute cannot stand on the *antepenult*, nor the circumflex on the *penult*.

c. Final *-ξ* and *-ψ*, after a short vowel, exclude the acute from the *antepenult*, but not the circumflex from the *penult*: thus we have *ἦλιξ*, but *νυκτόφύλαξ* instead of *νυκτόφυλαξ*.

101. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules:

A word with *short ultima*, if accented

- a. on the *antepenult*, has the *acute*: λῴμεθα, ἐλύοντο.
- b. on a *short penult*, has the *acute*: λευκόςτος.
- c. on a *long penult*, has the *circumflex*: λελυκυῖαν.
- d. on the *ultima*, has the *acute*: λευκός.

A word with *long ultima*, if accented

- e. on the *penult*, has the *acute*: λελυκότων, λελυκυῖās.
- f. on the *ultima*, has either the *acute* or the *circumflex*:
 λελυκός, λελυκυῖων.

102. It is important to observe, that

a. Final *-αι* and *-οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται*, *λύόμενοι* (101 a), *τοσοῦτοι*, *τοσαῦται* (101 c).

b. Not so, however, in the *optative* mode: *παιδεύοι*, *παιδεύσαι* (101 e); nor in the adverb *οἴκοι* at *home*.

103. a. *Exception to 100 b.*—Some words in *-εως*, *-εων* are accented on the antepenult: *Μενέλεως*, *πόλεως*; see 162 a, 203. So also a few other words (compound adjectives) in *-ως*: *δύσερως unhappy in love*, *ὕψικερως lofty antlered*.

b. Some exceptions to 101 c, as *ἔσπε*, *ἦδε*, are explained by the rules for enclitics (115, cf. 118).

104. a. We can often determine the quantity of vowels from the accent. Thus the *ultima* must be short in *πέλεκυς*, *πράξις* (100 b), and long in *διπῶρα* (101 c): the penult must be short in *τίνες*, for, if long, it would be written *τίνες* (101 c).

b. Rules for accent, so far as it is connected with inflection, are given in the grammar. But the accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent.

Accent as affected by Vowel-Changes.

105. *Contraction.*—If either of the syllables contracted had an accent, the contract syllable receives one.

For a contract *penult* or *antepenult*, the kind of accent is determined by the general rules (101).

A contract *ultima* receives the *acute*, if the *ultima* had it before contraction; otherwise it takes the *circumflex*.

τιμώμενος from *τιμα-όμενος* *τιμάτω* from *τιμα-έτω* *ὄστω* from *ὄστέ-ω*
τιμᾶσθαι “ *τιμά-εσθαι* *τιμᾶ* “ *τιμά-ει* *έστως* “ *έστα-ως*

a. If neither of the syllables contracted had an accent, the contract syllable receives none: *τίμα* from *τίμα-ε*.

106. *Crisis.*—In *crisis*, the accent of the first word disappears; that of the last remains unchanged: *τάγαθά* from *τὰ ἀγαθά*.

But the lengthening of an accented penult by *crisis* may require a change from *acute* to *circumflex* (101 c): *τάλλα* from *τὰ ἄλλα*.

107. *Elision.*—In *elision*, *oxytone prepositions* and *conjunctions* lose their accent; other *oxytone* words throw it back on the penult: *ἐπ' αὐτῶ* (*ἐπί on*), *οὐδ' αὐτός* (*οὐδέ neither*), but *ἑπτ' ἦσαν* (*ἐπτά seven*).

104 D. b. The Aeolic (of Lesbos) has *recessive* accent in *all words*: *πόταμος*, *ποτάμου*, *τράχυς*, *λέλειφθαι* for *ποταμός*, *ποταμοῦ*, *τράχυς*, *λελειφθαι*. But in the accent of prepositions and conjunctions it agrees with the other dialects: *περί*, *ἀτά*.

Accent as affected by Connection in Discourse.

108. CHANGE OF ACUTE TO GRAVE.—When an oxytone is followed by other words in close connection, its acute changes to the grave: ἀπό *from*, but ἀπό τούτου *from this*, βασιλεύς *king*, but βασιλεὺς ἐγένετο *he became king*.

109. *Anastrophe*.—Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophe* (*retraction of the accent*). It occurs:

a. When the preposition follows its case: τούτων πέρι instead of περὶ τούτων *about this*.

b. When a preposition takes the place of a verb (ἔστί being omitted): πάρα for πάρεστι *it is permitted* (as preposition παρά); ἐνι for ἐνεστι *it is possible* (as preposition ἐνί poetic for ἐν).

110. But ἀντί, ἀμφί, διὰ do not suffer *anastrophe*: nor does ἀνά, except in the poetic form ἀνά ὑπ' *arise!* In prose, περί is the only preposition that ever follows its case.

a. If a preposition with elided vowel stands after its case, it is usually written without accent: τοῦ παρ' ἀνθρώπων; *from whom of men?*

b. In poetry, we have πάρα for πάρεισι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρεμι) *I am here*.

PROCLITICS.

111. A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (*leaning forward*). They are:

- a. The forms ὁ, ἡ, οἱ, αἱ of the article *the*.
- b. The prepositions ἐν *in*, εἰς (or ἐς) *into*, ἐξ (ἐκ) *from*.
- c. The conjunctions εἰ *if*, ὡς *as, that* (also as preposition *to*).
- d. The adverb οὐ (οὐκ, οὐχ, 88 a) *not*.

112. Proclitics sometimes take an accent, thus:

a. οὐ at the end of a sentence: φῆς, ἦ οὐ; *sayest thou so or not?* Also οὐ *no*.

b. ὡς and the prepositions when placed *after* the words to which they belong: as κακῶν ἐξ (Hm.) *out of evils*, θεὸς ὡς (Hm.) *as a god*.

c. When the following word is an *enclitic* (115 c).

109 D. In Hm. prepositions suffer *anastrophe* when placed *after verbs*, to which they belong in composition: ἀλέσᾶς ἔπο for ἀπολέσᾶς.

110 D. b. Hm. has even ἐνι for ἐνεισι.

ENCLITICS.

113. Some words of one or two syllables attach themselves so closely to a preceding word as to give up their separate accent. They are called *enclitics* (leaning on another word). They are:

a. The pronouns of the first person, *μοῦ, μοί, μέ*; of the second, *σοῦ, σοί, σέ*; of the third, *οὔ, οἱ, ἐ, and σφίσι*. See 263.

b. The indefinite pronoun *τις, τὶ*, in all its forms (including *τοῦ, τῶ* for *τινός, τινί*); and the indefinite adverbs *πού* (or *ποθί*), *πῆ, ποί, ποθέν, ποτέ, πῶ, πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): *τις, τί, ποῦ (ποθί), πῆ, ποί, πόθεν, πότε, πῶς*.

c. The present indicative of *εἰμι am* and *φημί say*, except the second person singular, *εἶ, φῆς*.

d. The particles *γέ, τέ, τοί, πέρ*, and the inseparable *-δε* (not the conjunction *δέ but, and*).

114. The accent of an enclitic is thrown back, as an acute, on the ultima of the preceding word, if that syllable has not an accent already. Yet a paroxytone does not admit the additional accent, as the acute or higher pitch cannot be sustained through two successive syllables. Hence we have the following rules:

115. The word before an enclitic

a. preserves its proper accent, and never changes an acute to grave: *ἀγαθόν τι, αὐτός φησι*.

b. if proparoxytone or properispomenon, adds an acute on the ultima: *ἀνθρωπός τις, παῖδες τινες*.

c. if proclitic, takes an acute: *εἶ τις, οὗ φησι*.

116. The *enclitic* loses its own accent; except an enclitic of two syllables after a paroxytone: *λόγος τις, λόγοι τινές*.

a. A properispomenon ending in *-ξ* or *-ψ* is treated like a paroxytone: *φοῖνιξ τις, φοῖνιξ ἐστί*.

117. Of several *enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἶ τις μοί φησι ποτε*.

118. In some cases, a word is combined so often with a following enclitic that the two are regarded as one word: *ᾧστε* for *ὧς τε, εἶτε, μήτε, οἴσπε, ὄστις, ἦτοι, καίτοι*. The enclitic *-δε* is always treated thus: *ᾧδε, τούσδε, οἴκαδε*. So *πέρ*, in prose, almost always: *ὧσπερ*.

113 D. The personal pronouns *μίν, νίν, σφί,* and *σφέ, σφέων, σφέας* are enclitic. So too the Ionic *εἰς* and Epic *ἐσσί θου art*. To enclitic particles belong the poetic *νύ* or *νύν*, and Epic *κέ* or *κέν, θήν,* and *ρά* (for *ἕρα*).

a. *Εἶθε, ναίχι* from *εἶ, ναί*, are accented as if *-θε* and *-χι* were enclitic particles.

119. The enclitics in some cases *retain* their accent (are *orthotone*):

a. When there is no preceding word to which they can attach themselves, as at the opening of a sentence: *τινὲς λέγουσι some say*. This, however, is not often the case.

b. When there is an *emphasis* on the enclitic: *ἀλλὰ σὲ λέγω but thee I mean* (no other). For the personal pronouns, cf. 263; for *ἔστι* as orthotone, 480.

c. After *elision*, when the vowel to be affected by the enclitic is cut off: *ταῦτ' ἐστὶ ψευδῆ* for *ταῦτά ἐστι*.

d. Enclitics of two syllables after a paroxytone; see 116.

120. The following particles are *distinguished* by the accent: *ἀνά* preposition *over*, from poetic *ἀνα ὑπ!* (110); *ἄρα* *therefore*, from *ἄρα* interrogative; *ἤ* *or, than*, from *ἤ* *truly* and *ἤ* interrogative; *νῦν* *now, at present*, from poetic *νῦν* enclitic *now* (inferential conjunction); *οὐκὼν* *not therefore*, from *οὐκοῦν* *therefore*; *ὧς* relative *as, that*, from *ὧς* demonstrative *thus*.

PUNCTUATION.

121. The *comma* and *period* are the same as in English. The *colon*, a point above the line, takes the place alike of the colon and semicolon: *ἔσπερᾶ ἦν· τότε ἦλθεν ἄγγελος it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: *τί εἶπας; what saidst thou?*

a. The *Diastole* or *Hypodiastole*, which has the form of a comma, is sometimes used to distinguish the pronouns *ὅ, τι* and *ὅ, τε* *which* from the conjunctions *ὅτι that* and *ὅτε when*. At present, however, this mark is generally omitted, a space being left instead: *ὅ τι* and *ὅ τε*.

PART SECOND.

INFLECTION.

NOUNS.

122. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence.

The inflection of nouns and pronouns is called *declension*.

123. The Greek distinguishes in its declension,

(1) Three **GENDERS**: *masculine*, *feminine*, and *neuter*.

(2) Three **NUMBERS**: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

(3) Five **CASES**: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the *nominative*; in the plural, it is always so. In *neuter* words, the *nominative* and *vocative* are always like the *accusative*, and in the plural always end in *-a*. The *dual* has but two forms, one for the *nominative*, *accusative*, and *vocative*, the other for the *genitive* and *dative*.

a. In distinction from the *nominative* and *vocative* (*casus recti*), the other cases are termed *oblique* (*casus obliqui*).

124. **GENDER**.—To indicate the gender of substantives, forms of the article (272) are used; *ὁ* for *masculine*, *ἡ* for *feminine*, *τό* for *neuter*.

125. Words which designate males are, of course, *masculine*; those which designate females, *feminine*. Further,

a. *Masculine* are names of *winds* (like *ὁ ἄνεμος* the wind), of *rivers* (*ὁ ποταμός* the river), and of *months* (*ὁ μήν* the month).

b. *Feminine* are names of *trees* (*ἡ δρῦς* the oak), *lands* (*ἡ γῆ* the land), *islands* (*ἡ νῆσος* the island), and most *cities* (*ἡ πόλις* the city).

c. Also, most *abstract* words are *feminine*; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus *ταχυτής* swiftness, *δικαιοσύνη* justice, *ἐλπίς* hope, *νίκη* victory.

d. Neuter are many names of *fruits* (τὸ σῖκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον dim. of ὁ γέρον *the old man*, τὸ γυναιον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

e. Any word may be neuter when the object thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος *the name man*, τὸ δικαιοσύνη *the term justice*.

REMARK.—The gender may often be known from the form of the word. See especially 134 and 164.

126. *Common Gender*.—Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god or goddess*, ὁ, ἡ ἄνθρωπος *the human being, man or woman*. These are said to be of *common gender*.

127. *Epicleses*.—In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicene* (ἐπίκεινος *promiscuous*).

128. *ACCENT OF NOUNS*.—The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow.

ἄνθρωπος *man*, accus. sing. ἄνθρωπον, nom. plur. ἄνθρωποι; but gen. sing. ἀνθρώπου (100 b), dat. plur. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (99), gen. plur. ὀνομάτων (100 b).

129. An *accented ultima*, in general, takes the *acute*: but, in the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*.

Thus ποταμός *river*, gen. sing. ποταμοῦ; τιμή *honor*, dat. sing. τῆμῃ; πούς *foot*, gen. plur. ποδῶν, gen. and dat. dual ποδοῖν.

a. The nominative and accusative have the circumflex on the ultima in contracted forms, as ὀστοῦν *bone* for ὀστέον, plur. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, accus. μῦν (205).

130. *STEMS*.—The forms of a noun are made by adding different *case-endings* to a common *stem*.

The *stems* of Greek nouns end in

1. The open vowels *-ā-* and *-o-*,
2. The close vowels *-i-* and *-u-*,
3. Consonants.

131. *DECLENSIONS*.—Nouns are declined in two principal ways.

1. The *Vowel-Declension*, for stems ending in an *open vowel*.
2. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

132. But the vowel-declension has two forms, according as the stem ends in *-ā-* or *-o-*. Hence we have

- I. The *Vowel-Declension*, including
 The *A-Declension*, commonly called *First Declension*.
 The *O-Declension*, commonly called *Second Declension*.

II. The *Consonant-Declension*, commonly called *Third Declension*.

a. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

133. CASE-ENDINGS.

	VOWEL-DECLENSION.		CONSONANT-DECLENSION.	
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Sing. Nomin.	-s or none	-ŷ	-s or none	none
Genit.	-s or -ŷ		-os	
Dative.	-i		-i	
Accus.	-ŷ		-ŷ or -a	none
Vocat.	none	-ŷ	none	
Dual N. A. V.	none		-e	
G. D.	-iŷ		-oiŷ	
Plur. Nom. Voc.	-i	-a	-es	-a
Genit.	-oŷ		-oŷ	
Dative.	-oi		-oi, -oŷoi, -eoŷoi	
Accus.	-ŷs	-a	-ŷs or -as	-a

On comparing these two sets of endings, we see that they agree in many points.

SUBSTANTIVES.

FIRST DECLENSION (*A-Declension*).

134. Words of this declension have stems ending in *-ā-*. They are *masculine* and *feminine*.

The masculines take the case-ending *-s* in the nominative singular; the feminines do not. The nom. sing. of *feminines* ends in *-ā*, *-a*, or *-ŷ*; of *masculines*, in *-ās* or *-ŷs*.

135.

I. FEMININES.

EXAMPLE. STEM.	ἡ χώρα <i>land</i> (χωρά-)	ἡ τιμή <i>honor</i> (τιμά-)	ἡ γέφυρα <i>bridge</i> (γεφύρα-)	ἡ γλῶσσα <i>tongue</i> (γλωσσά-)
Sing. Nom.	χώρα	τιμή	γέφυρα	γλῶσσα
Gen.	χωράς	τιμῆς	γεφύρας	γλωσσῆς
Dat.	χωράῃ	τιμῇ	γεφύρα	γλωσσῇ
Accus.	χωράν	τιμήν	γέφυραν	γλῶσσαν
Voc.	χώρα	τιμή	γέφυρα	γλῶσσα
Dual N. A. V.	χωρά	τιμά	γεφύρα	γλωσσά
G. D.	χωραίν	τιμαίν	γεφύραιν	γλωσσαιν
Plur. N. V.	χωραι	τιμαί	γεφύραι	γλωσσαι
Gen.	χωρών	τιμών	γεφύρων	γλωσσών
Dat.	χωραις	τιμαῖς	γεφύραις	γλωσσαις
Accus.	χωράς	τιμάς	γεφύρας	γλωσσάς

Other examples: ἡμέρα *day*, σκιά *shadow*,—πύλη *gate*, γνώμη *judgment*,—μοῖρα *fate*,—δόξα *opinion*, τράπεζα *table*.

136. Originally all these feminines ended in long *-ā* and were declined like χώρα. But many have *shortened* this *-ā* in the nominative, accusative, and vocative singular. We distinguish, therefore,

TWO CLASSES OF FEMININES.

137. FIRST CLASS.—Those which have a *long* vowel (*ā* or *η*) in the final syllable throughout the singular; as χώρα, τιμή.

138. Long *ā*, the original vowel, is retained when preceded by *ε*, *ι*, or *ρ*; otherwise it is changed to *η* throughout the singular (30): γενεά *race*, σοφία *wisdom*, χώρα *land*; but τιμή *honor*, ἡδονή *pleasure*.

a. But in κόρη *girl*, δέρη *neck*, we have *η* after *ρ*. After *ο*, both *ā* and *η* may stand: βοή *cry*, ροή *current*, but στοά *colonnade*, πῶα *grass*, χροά *color*. In some proper names *ā* is retained against the rule: Λήδα *Leda*.

138 D. b. In the Doric and Aeolic, *ā* remains unchanged: τιμά, τιμάς, τιμά, τιμάν.

c. In the Ionic, *ā* always changes to *η* in the singular, even after *ε*, *ι*, and *ρ*: γενεή, φιλιήν, βασιλείης, μοίρη. But Hm. retains *ā* in θεά *goddess* and a few proper names.

139. SECOND CLASS.—Those which have short *a* in the *nominative*, *accusative*, and *vocative* singular. This class includes:

a. Those in which the final *-a* is preceded by *σ* (*ξ*, *ψ*, *σσ* or *ττ*), *ζ*, *λλ*, or *αιν*: as *μουσα muse*, *αμαξα wagon*, *διψα thirst*, *θαλασσα* or *θαλαττα sea*, *ριζα root*, *αμλλα contest*, *λεαινα lioness*.

b. Female designations in *-τρια* and *-εια*: *ψαλτρια harper-girl*, *βασιλεια queen* (but *βασιλεια sovereignty*).

c. Abstracts in *-εια* and *-οια*, from adjectives in *-ης* and *-οος*: *αληθεια truth*, *εθνοια good-will*.

d. Most words in *-ρα* after *υ* or a diphthong: *αγκιρα anchor*, *μοιρα fate*.

e. Many others: as *τολμα daring*, *διαιτα living*, *μυια fly*, *ακανθα thorn*.

Exceptions to a: *κρηση temple*, *ερηση dew*.—*Exceptions to c*: In Attic poetry occur forms like *ευκλεια*, *ευνολα*, *αγνολα*.

REMARK.—Most of these words betray the shortness of *-a* by the accent, being either proparoxytones or properispomena.

140. In the genitive and dative singular of words in short *-a*, the vowel of the final syllable is determined by the rule in 138. So *γλωσσα* gen. *γλωσσης* (see paradigm, 135), *τολμα* gen. *τολμης*. But, of course, *γεφυρα* gen. *γεφυρας*, *αληθεια* gen. *αληθειας*, because *ρ* and *ι* precede.

141. SPECIAL RULE OF ACCENT.—The *genitive plural* of the first declension is always perispomenon, because *-ων* is contracted from *-αων*. Thus from stem *χωρα-* comes *χωραων*, contracted *χωρων*.

142. The dative plural has in poetry (rarely in prose) the older ending *-αισι*: *πυλαισι*. The oldest Attic had even *-ησι*; not, however, after *ε*, *ι*, or *ρ*. See also 220 a.

139 D. The Ionic, has *-ειη*, *-οιη* in the abstracts mentioned in c: *αληθειη*, *ευνολη*. And in general the dialects use this shortening more sparingly: Ionic *κνιση σανορ*, *πρυμνη στερη*, *Σκυλλα*, Dor. *τολμα*; for Att. *κνισα*, *πρυμνα*, *Σκυλλα*, *τολμα*. Yet Hm. has voc. sing. *νυμφα maiden* for *νυμφη*.

141 D. In the genitive plural Hm. has

a. *-ων*, the original form: *κλισιαων of tents*.

b. *-εων*, the Ionic form (36 D): *πυλων of gates*. This *-εων* in Hm. is usually sounded as one syllable, by synizesis (42).

c. *-ων*, the Attic form, mostly after vowels: *παρειων of cheeks*.

The Doric form *-ων*, a contraction of *-ων* (37 D h), is used also in the dramatic choruses: *θειων of goddesses*.

142 D. In the dative plural Hm. has—(a) the Ion. form *-ησι(ν)*: *κλισησι*.—(b) also often *-ησι*: *πετρησι to rocks*.—(c) rarely the Att. *-αισι*: *θειαισι*.

143. In the accus. plur. *-ās* stands for *-avs*; cf. 138.

144. *Contract Substantives*.—These have the circumflex in all the cases (105). In contraction they follow the rule in 41: thus *μῆνᾱ*, *μῆνᾱς*, *μῆνᾱ*, *μῆνᾱν* (for *μνα-ā*, etc.) *μῆνα*, *γῆ*, *γῆς*, *γῆ*, *γῆν* (for *γε-ā* or *γα-ā*) *land*. See *Ἑρμῆς* (145), *βορρᾶς* (149).

145.

II. MASCULINES.

EXAMPLE. STEM.	ὁ νεᾶνιάς <i>young man</i> (νεᾶνιά.)	ὁ πολίτης <i>citizen</i> (πολίτᾱ.)	ὁ Ἑρμῆς <i>Hermes</i> (Ἑρμᾱ for Ἑρμεᾶ)
Sing. Nom.	νεᾶνιά-ς	πολίτη-ς	Ἑρμῆ-ς
Gen.	νεᾶνίου	πολίτου	Ἑρμοῦ
Dat.	νεᾶνίῳ	πολίτῃ	Ἑρμῇ
Accus.	νεᾶνιά-ν	πολίτη-ν	Ἑρμῆ-ν
Voc.	νεᾶνιά	πολίτα	Ἑρμῆ
Dual N. A. V.	νεᾶνιά	πολίτᾱ	Ἑρμᾱ <i>images of H.</i>
G. D.	νεᾶνιάων	πολίταιων	Ἑρμαίων
Plur. N. V.	νεᾶνῖαι	πολίται	Ἑρμαί
Gen.	νεᾶνίων	πολίτων	Ἑρμών
Dat.	νεᾶνίαις	πολίταις	Ἑρμαῖς
Accus.	νεᾶνιάς	πολίτᾱς	Ἑρμᾱς

So *ταμίᾱς steward*, *Νηκιάς*, — *κριτής judge*, *στρατιώτης soldier*, *παιδοτριβίης gymnastic-master*, — *Ἀλκιβιάδης* (see 147 b).

146. In the singular of masculines, *ā* is *retained* after *ε*, *ι*, or *ρ*; but after other sounds it is *changed* to *η*.

a. Compounds in *-μέτρης* form an exception: *γεω-μέτρης land-measurer*.

147. The *vocative singular* takes *-a* short when the nominative ends in *-της*: thus *πολίτα* (nom. *πολίτης citizen*).

143 D. The Aeolic (of Lesbos) has *-ais* in the accus. plur.; cf. 84 D.

144 D. The Ionic generally has the *uncontracted* forms. Hd. uses *γῆ* (Hm. *γαῖα*); but has *μῆα* for *μῆ*.

146 D. The Ionic has *η* for *ā* through the sing. (138 D c). The Doric has *ā* for *η*; and in the gen. sing. has *-ā* (contracted from *-āo*, 37 D h) for *-ou*: *Ἀτρείδᾱ*.

147 D. In some masculine words Hm. has a nom. sing. in *-τα* for *-της*: *ἵπποτα* for *ἵπποτης horseman*, *αἰχμητά* for *αἰχμητής spearman*, etc.: also, with accent thrown back, *μητίετα counsellor*, *ἀκδικητα favorer*. So, too, *εὐρύστα far sounding*. Cf. Lat. *poeta, scriba*.

a. So, too, in names of *nations* and *compound* words, which make the nom. in *-ης*: Πέρσα (nom. Πέρσης *Persian*), γεω-μέτρα (nom. γεω-μέτρης *land-measurer*).

b. All other words in *-ης* have *-η* in the vocative: Κρονίδη (nom. Κρονίδης).

c. Δέσποτα, vocative of δεσπότης *master*, has irregular accent.

148. The gen. sing. of masculines originally ended in *-ᾱ-ιο*, which became *-ᾱ-ο* (44), as in Homer. The Attic *-ου* is wholly irregular.

149. In the gen. sing. of βορῆās (later contracted form of βορέās *north wind*), the earlier *-ᾱο* has the Doric contraction to *ᾱ*: βορῆᾱ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλᾱς Sulla, ὀρνιθοθήρᾱς *bird-catcher*, G. S. Σύλλᾱ, ὀρνιθοθήρᾱ.

150. Two masculines have an *irregular accent* in the gen. plur. (141): χρήστης *usurer*, G. P. χρηστών (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἔτησιαι *annual winds*, G. P. ἔτησιων. So also the fem. ἀψή *anchovy*, G. P. ἀψών (but ἀψῶν G. P. of the adj. ἀψής *dull*).

SECOND DECLENSION (*O-Declension*).

151. Words of this declension have stems ending in *-ο-*. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have *-ος* in the nom. sing., the neuters *-ον*. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The nom. and voc. sing. take *-ν*, the accusative ending.

b. The nom., accus., and voc. plural end in *-α*.

152. The *feminines* may be known, in part, by the general rules (125): ἡ φηγός *kind of oak*, ἡ ἄμπελος *vine*, ἡ ἠπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining feminines the most important are:

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γύψος *chalk*, πλῖθος *brick*, σποδός *ashes*, κόπρος *dung*, ψήφος *pebble*, βάσανος *touchstone*

b. Several words that denote something *hollow*: χηλός *coffer*, γνάθος *jaw*,

d. In Hd. some words in *-ης* have *-εα* for *-ην* in the accus. sing. (as if from stems in *-εσ-*, see 190): δεσπότεα for δεσπότην.

148 D. In the gen. sing. Hm. has

1. *-ᾱο*, the original form: Ἄτρεϊδᾱο.

2. *-εω*, the Ionic form (36 D): Ἄτρεϊδεω. This *-εω* in Hm is always sounded as one syllable (42). The accent remains as in the original form (103 a).

3. *-ω*, a contraction of *-ᾱο*, used after vowels: Ἐρμείω (nom. Ἐρμείας, Att. Ἐρμῆς), Βορέω (nom. Βορέας, 149).

κιβωτός *chest*, σορός *coffin*, ληνός *wine-press*, κάρδοπος *kneading-trough*, κάμινος *oven*. So τάφος *trench*.

c. Several words for *way*: ὁδός, κέλευθος; ἀτραπός *footpath*, ἀμαξιτός *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (sc. γραμμῆ *line*) *diameter*, σύγκλητος (sc. βουλή *council*) *legislative assembly*, ἡ διάλεκτος (sc. γλώσσα *speech*) *dialect*.

e. Further, βίβλος *book*, βάβδος *staff*, νόσος *disease*, δρόσος *dew*, δοκός *beam*.

153.

EXAMPLE. STEM.	ὁ ἄνθρωπος <i>man</i> (ἀνθρωπο-)	ἡ ὁδός <i>way</i> (ὁδο-)	τὸ δῶρον <i>gift</i> (δωρο-)
Sing. Nom.	ἄνθρωπο-ς	ὁδός-ς	δῶρο-ν
Gen.	ἄνθρώπου	ὁδοῦ	δώρου
Dat.	ἀνθρώπῳ	ὁδοῖ	δώρῳ
Accus.	ἄνθρωπον	ὁδό-ν	δῶρο-ν
Voc.	ἄνθρωπε	ὁδέ	δῶρο-ν
Dual N. A. V.	ἄνθρώπω	ὁδώ	δώρω
G. D.	ἀνθρώποιν	ὁδοῖν	δώροιν
Plur. N. V.	ἄνθρωποι	ὁδοί	δῶρα
Gen.	ἀνθρώπων	ὁδῶν	δώρων
Dat.	ἀνθρώποις	ὁδοῖς	δώροις
Accus.	ἀνθρώπους	ὁδοῖς	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (see 155),—ἡ ἴσος (fem.) *island*,—σῦκος *fig*, μέτρον *measure*, ἱμάτιον *cloak*.

154. (a) In the *genitive singular* the case-ending *-ιο* with *ο-* of the stem gives *-ο-ιο* (as in Homer): thence comes *-ο-ο* and by contraction *-ου*.—(b) In the *dat. sing.* (*-φ*) and the *nom. dual* (*-ω*) the stem-vowel *-ο-* appears as *-ω-*.—(c) In the *voc. sing.* of masculines and feminines *-ο-* of the stem becomes *-ε-*.—(d) In the *gen. plur.* *-ο-* of the stem disappears before the case-ending *-ων*, and is not contracted with it; ἀνθρώπων: hence this case is not always periphrastic (as in the first declension, 141). In like manner *-ο-* disappears before *-α* of the *neuter plural*.—(e) In the *accusative plural* *-ους* has arisen from *-ο-νς* (see 133).

154 D. a. In the *gen. sing.* Hm. has two forms, *-ου* and *-οιο*, as πολέμοιο; and even *-οο* is required by the metre in a few places.

The Aeolic always and the Doric sometimes (but not Pindar) has *-ω* for *-ου* (37 D j).

e. In the *accus. plur.* the Doric (not Pindar) has *-ως* or *-ος* for *-ους*: λύκως or λύκος for λύκος *wolves*. The Aeolic (Lesbian) has *-οις*; cf. 34 D.

f. In the *gen. dat. dual* Hm. has *-οιν* for *-οιν*: ὤμοιν from ὤμος *shoulder*.

155. The *nominative* is often used in place of the vocative; in *θεός* *god* it is always so: *ὦ θεός* (Lat. *deus*).

a. The vocative singular of *ἀδελφός* *brother* is *ἄδελφε*, with irregular accent.

156. The *dative plural* in poetry often has the older ending *-οισι*. This is very rare in Attic prose.

Contract Substantives.

157. Words which have stems in *-εο-*, *-οο-* suffer contraction. This takes place according to the rules in 37, 39, and 41.

EXAMPLE. STEM.	ὁ νοῦς <i>mind</i> (<i>νοο-</i>)	τὸ δοτοῦν <i>bone</i> (<i>οστέο-</i>)
Sing. Nom.	(<i>νόο-ς</i>) νοῦ-ς	(<i>δστέο-ν</i>) δστοῦ-ν
Gen.	(<i>νόου</i>) νοῦ	(<i>δστέου</i>) δστοῦ
Dat.	(<i>νόφ</i>) νῶ	(<i>δστέφ</i>) δστῶ
Accus.	(<i>νόο-ν</i>) νοῦ-ν	(<i>δστέο-ν</i>) δστοῦ-ν
Voc.	(<i>νόε</i>) νοῦ	(<i>δστέο-ν</i>) δστοῦ-ν
Dual N. A. V.	(<i>νόω</i>) νῶ	(<i>δστέω</i>) δστώ
G. D.	(<i>νόου</i>) νοῖν	(<i>δστέοιν</i>) δστοῖν
Plur. N. V.	(<i>νόοι</i>) νοῖ	(<i>δστέα</i>) δστᾶ
Gen.	(<i>νόων</i>) νῶν	(<i>δστέων</i>) δστῶν
Dat.	(<i>νόοις</i>) νοῖς	(<i>δστέοις</i>) δστοῖς
Accus.	(<i>νόους</i>) νοῦς	(<i>δστέα</i>) δστᾶ

So *πλοῦς* (from *πλόος*) *voyage*, *περίπλους* (*περίπλοος*) *circumnavigation*, *ῥοῦς* (*ῥόος*) *stream*, *κανοῦν* (from *κάνεον*, cf. 224) *basket*.

158. The *accent* of the contract forms is, in two points, inconsistent with the rules in 105.

a. The *nominative dual*, when accented on the ultima, is oxytone: *δστώ* (from *δστέω*) instead of *δστῶ*.

b. Compounds keep the accent on the same syllable as in the contract *nominative singular*: *περίπλους* (from *περίπλοος*), *dat. sing. περίπλωφ* (from *περιπλόφ*) instead of *περιπλῶφ*.

156 D. In the *dative plural* Hm. usually has *-οισι*, Hd. always so.

157 D. The *Ionic* generally has the *uncontracted* forms.

Attic Second Declension.

159. The O-Declension includes a few stems ending in *-ω*. This *ω* appears in all the cases; but takes *ι* subscript where the common ending has *ι*. This form of the O-Declension, though not confined to Attic writers, is known as the Attic Second Declension.

δ νεώ-s temple		
S. N. νεώ-s	D. N. A. νεώ	P. N. νεή
G. νεώ	G. D. νεών	G. νεών
D. νεή		D. νεώς
A. νεών		A. νεώς

So λεώς *people*, κάλωσ *cablę*, Μενέλεωσ (see 162 a) *Menelaus*.

160. Most of these words are produced by *transfer of quantity* (86), νεώς, λεώς for νᾶός, λᾶός, the latter forms being also in use. Others are formed by *contraction*: λαγώς *hare* from λαγωός; adjective ἀγήρωσ *ageless* from ἀγήραωσ.

161. Some words have *-ω* or *-ων* in the accusative singular: λαγώς *hare*, accus. sing. λαγώ or λαγών. So the proper names *Αθωσ, Κώσ, Κέωσ, Μίτωσ. *Ἔωσ *daunt* has only ἔω.

162. The *accent* of these words is peculiar in two respects:

a. The long *ω* in the ultima does not exclude the accent from the antepenult: Μενέλεωσ (= Μενέλαός) *Menelaus*.

b. The genitive and dative, when accented on the ultima, are oxytone; yet there is some diversity of theory and usage in this.

THIRD DECLENSION (*Consonant-Declension.*)

163. To this declension belong words whose stems end in a *consonant* or a *close vowel* (*ι, υ*).

a. In this declension the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to know also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping the ending *-οσ*.

159 D. In the other dialects this variety of declension is little used, except in proper names. For νεός, λεός, κάλωσ, λαγώς, Hm. has νηός, λᾶός, κάλωσ, λαγωός; Hd. νηός, λεός (or ληός?), κάλωσ, λαγός. For *Αθωσ, Κώσ, γάλωσ, Hm. has *Αθώωσ, Κώωσ, γαλώωσ. For ἔωσ, both Fm. and Hd. have ἤώσ (196 D).

An older form of the gen. is seen in Περειώ-ο, Hm. (for Περειω-ιο), nom. Περειώ-s.

164. GENDER.—The gender may be known in many cases by the last letters of the stem. Thus :

Neuter are stems ending in

a. -ατ-, -αρ-: as σῶμα (σωματ-) *body*, νέκταρ *nectar*.

b. -ασ-, -εσ-: as γένος (γενεσ-) *race*, γῆρας *old age*.

c. -ι-, -υ-, with nom. in -ι-, -υ-: ἄστυ *city*.

Feminine are those ending in

d. -τητ-, -δ-, -θ-: as ταχυτής (ταχυτητ-) *swiftness*, ἀσπίς (ασπιδ-) *shield*.

e. -γον-, -δον-: as σταγών (σταγον-) *drop*, χελιδών (χελιδον-) *swallow*.

f. -ι-, -υ-, with nom. in -ις, -υς: πόλις *city*, ἄρκυς *net*.

Masculine are those ending in

g. -ευ-: as γραφεύς *writer*.

h. -υτ-: as ὄδους (οδοντ-) *tooth*, τένων (τενοντ-) *tendon*.

i. -ητ-, -ωτ-: as τάπης (ταπητ-) *carpet*, ἔρως (ερωτ-) *love*. (Except those in -τητ-.)

j. -υ-: as κτεῖς (κτεν-) *comb*, λειμών *meadow*. (Except those in -γον-, -δον-.)

k. -ρ-: as κρατήρ *mixing-bowl*. (Except those in -αρ-.)

l. Stems ending in a labial or palatal mute are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

165. Several words of masculine form, denoting *persons* or *animals*, are of *common* gender (126): as δ, ἡ μάρτυς (μαρτυρ-) *witness*, δ, ἡ ἀλεκτρύων (αλεκτρυον-) *cock* or *hen*, δ, ἡ αἰθήρ (αιθερ-) *aether*.

166. *Exceptions to the above rules*.—Some are evident from the meaning (ἡ θυγάτηρ *daughter*). Others are:

Exceptions to a: δ ψῆρ *starling*; —to d: δ ποῦς (ποδ-) *foot*, δ, ἡ ὄρνις (ορνιθ-) *bird*; —to f: masc. ἔχις *viper*, ἔρχις *testicle*, ὄφις *serpent*, βότρυς *cluster of grapes*, θρήνυς *footstool*, ἰχθύς *fish*, μῦς *mouse*, νέκυς *corpse*, στάχυς *ear of corn*, πέλεκυς *axe*, πῆχυς *fore-arm*: also δ, ἡ σῦς or ἔς *swine*; —to i: ἡ ἐσθῆς (εσθητ-) *dress*, τὸ φῶς (φωτ-) *light*; —to j: fem. φρήν (φρεν-) *midriff*, ἀκτίς (ακτιν-) *ray*, γλωχίς (γλωχιν-) *point of arrow*, ἰς (ιν-) *strength*, ῥίς (βιν-) *nose*, ὠτίς (ωδιν-) *ear*; ἀκκυών (ακκυον-) *halcyon*, εἰκῶν (εικον-) *image*, ἡῖών (ἡιον-) *shore*, χθών (χθον-) *earth*, χιών (χιον-) *snow*, βλήχων *penning-wool*, μήκων *poppy*; —to k: fem. γαστήρ (γαστερ-) *belly*, κῆρ *fate*, χεῖρ *hand*; neut. πῦρ (πυρ-) *fire*.

FORMATION OF CASES.

For the case-endings see 133.

167. The *nominative*, *accusative*, and *vocative singular* of *neuter* words are the simple *stem*. Final -τ- is dropped (86): σῶμα (for σωματ) *body*.

166 D. k. Several poetic stems (most of them defective) in -ορ, -ωρ are neuter: ἔορ *sword*, ἦτορ *heart*, ἔλωρ *prey*, τέκωρ = τέκωρ *bound*.

168. (1) The *nominative singular* of masculines and feminines adds *-s* to the stem.

(2) But stems in *-ν-, -ρ-, -σ-, -οντ-* reject the ending *-s*, and lengthen a preceding *ε, ο* to *η, ω* : thus

λιμῖν (λιμεν-) *harbor*, ῥήτωρ (ῥητορ-) *orator*, τριήρης (τριηρεσ-) *trireme*, λέων (λεοντ-) *lion*. (Cf. 34 a.)

a. Stems in *-ιν-* take *-s*: δελφίς *dolphin*. But in late Greek occur δελφίν and the like.

b. *-s* appears also in κρεῖς (κρεν-) *comb* and ὀδοῦς (οδοντ-) *tooth*.

169. The *accusative singular* of masculines and feminines adds *-α* to consonant-stems : πούς *foot*, accus. πόδ-α.

-ν to vowel-stems : πόλι-ς *city*, accus. πόλι-ν.

a. The same rule, in general, governs the use of the endings *-as* and *-vs* in the accusative plural.

b. Only stems in *-εν-* take *-α* and *-as*; see 206.

170. The *vocative singular* of masculines and feminines is regularly the mere stem. But many words make the vocative singular like the nominative, thus:

a. Oxytone stems ending in a liquid : nom. voc. ποιμήν (ποιμεν-) *shepherd* (but δαίμων *divinity*, barytone, voc. δαίμων like the stem).

b. Stems ending in a mute : nom. voc. φύλαξ (φυλακ-) *watchman*. Excepting stems in *-ιδ-* and barytone stems in *-ντ-*; these, of course, drop the *-δ* and *-τ* : γέρον voc. of γέρων (γεροντ-) *old man*. Proper names with stems in *-αντ-* have *-ās* in Attic, as Αἰās.

172. SPECIAL RULE OF ACCENT.—Monosyllabic stems of the third declension accent the case-ending in the genitive and dative of all numbers: *-ων* and *-οιν* taking the circumflex (129).

Thus πούς (ποδ-) *foot*: genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν; datives ποδ-ί, ποδ-οῖν, πο-σί.

Exceptions.—a. The genitive dual and plural of παῖς *boy, girl*, δμῶς *slave*, θῶς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῶς *blister*, ἡ δᾶς *torch*,

168 D. b. For ὀδοῦς, Hd. has ὀδῶν according to the rule.

170 D. b. From ἄναξ *king* Hm. has, beside the regular voc. sing. ἄναξ, a form ἄνα (for ἀνακτ) used in addressing gods.—The proper names in *-ās* (stem *-αντ-*) have in Hm. the voc. in *-αν*: Αἰαν; but two have *-ā*: Πουλυδάμᾱ, Λαοδάμᾱ.

171 D. a. In the gen. dat. dual Hm. has *-οιν* for *-οιν*: ποδοῖν.

b. In the dat. plur. Hm. has both *-σι* and *-εσσι*: παισί (for παιδ-σι) and παιδ-εσσι. Rarely also *-εσι*: ἀγ-εσι. He has also sometimes *-σσι* after vowels: νέκυ-σσι. But in forms like ἔπεσ-σι (62 D), the first *σ* belongs to the stem; so in δέπασ-σι, and ποσσί = ποδ-σι (54 D), ἔρισσι = ἱριδ-σι.

τὸ οὖς *ear*, ὁ σῆς *moth*: παίδων, δμῶων, θῶων, Τρώων, φάτων, φήδων, δφδων, ᾠτων, σέων.

b. Some words in which a stem of two syllables is contracted to one: *ἔαρ spring*, gen. *ἔαρος* or *ἤρος*, dat. *ἔαρι* or *ἤρι*.

173. The paradigms of the third declension will be given in the following order:

1. Stems ending in a labial or palatal mute (-π-, -β-, -φ-, -κ-, -γ-, -χ-).
2. a lingual mute (-τ-, -δ-, -θ-).
3. a liquid (-λ-, -ν-, -ρ-).
4. -σ- (-εσ- and -ασ-).
5. *σῶν* (-F-).
6. a simple close vowel (-ι-, -υ-).
7. a diphthong (-ευ-, -αυ-, -ου-).

174. I. *Stems ending in a Labial or Palatal Mute.*

	ὁ φύλαξ (φυλακ-) <i>watchman</i>	ἡ φλέψ (φλεβ-) <i>vein</i>	ἡ σάλπιγξ (σαλπιγγ-) <i>trumpet</i>	ἡ θρίξ (τριχ-) <i>hair</i>
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Accus.	φύλακ-α	φλέβ-α	σάλπιγγ-α	τριχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Dual N. A. V..	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τριχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπιγγ-οῖν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τριχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπιγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεψί	σάλπιγγι	θριξί
Accus.	φύλακ-ας	φλέβ-ας	σάλπιγγ-ας	τριχ-ας

So ὁ κλώψ (κλωπ-) *thief*, ὁ Αἰθίοψ (Αἰθιοπ-) *Aethiopian*, ὁ Ἄραψ (Αραβ-) *Arabian*, ἡ κλίμαξ (κλιμακ-) *ladder*, ἡ μαστίξ (μαστιγ-) *whip*, ὁ ὄνυξ (ονυχ-) *claw*, ἡ φάλαγξ (φαλαγγ-) *phalanx*.

a. For ξ and ψ in the nominative singular and dative plural see 54. For the vocative singular see 170 b. For the change of aspiration in θρίξ, τριχός, see 74 a.

175. The stem αλωπεκ- makes nom. sing. ἡ ἀλώπηξ *fox* irregularly. On the contrary, the stems κηρῦκ-, φοινῖκ- make nom. sing. ὁ κῆρυξ *herald*. ὁ φοῖνιξ *palm*, with short υ and ι (100 b).

II. Stems ending in a Lingual Mute (-τ-, -δ-, -θ-).

176. A. Masculines and Feminines.

	ὁ θής (θητ-) laborer	ἡ ἐλπίς (ελπιδ-) hope	ἡ ἔρις (εριδ-) strife	ὁ ἦ ὄρνις (ορνιθ-) bird	ὁ γέρον (γεροντ-) old man
Sing. Nom.	θής	ἐλπίς	ἔρις	ὄρνις	γέρον
Gen.	θητ-ός	ἐλπιδ-ος	ἐριδ-ος	ορνιθ-ος	γέροντ-ος
Dat.	θητ-ί	ἐλπιδ-ι	ἐριδ-ι	ορνιθ-ι	γέροντ-ι
Accus.	θητ-α	ἐλπιδ-α	ἐριν	ορνιν	γέροντ-α
Voc.	θής	ἐλπί	ἐρι	ορνίς	γέρον
Dual N. A. V.	θητ-ε	ἐλπιδ-ε	ἐριδ-ε	ορνιθ-ε	γέροντ-ε
G. D.	θητ-οῖν	ἐλπιδ-οῖν	ἐριδ-οῖν	ορνιθ-οῖν	γερόντ-οῖν
Plur. N. V.	θητ-ες	ἐλπιδ-ες	ἐριδ-ες	ορνιθ-εις	γέροντ-ες
Gen.	θητ-ῶν	ἐλπιδ-ων	ἐριδ-ων	ορνιθ-ων	γερόντ-ων
Dat.	θησί	ἐλπίσι	ἐρισι	ορνισι	γέρουσι
Accus.	θητ-ας	ἐλπιδ-ας	ἐριδ-ας	ορνιθ-ας	γέροντ-ας

So ἡ νύξ (νυκτ-) *night*, ὁ γέλως (γελωτ-) *laughter*, ἡ λαμπάς (λαμπαδ-) *torch*, ἡ χάρις (χαριτ-) *favor*, ὁ γίγας (γιγαντ-) *giant*, ὁ λέων (λεοντ-) *lion*. For another declension of ὄρνις *bird*, see 216, 14.

177. For the dropping of τ, δ, θ before σ in the nom. sing. and dat. plur. see 54. For the dat. plur. γέρουσι see 57.

178. The nom. ποῦς *foot* (ποδ-) is irregular. Δάμαρ (δαμαρτ-) *wife* drops both τ and -s.

179. In the accusative singular, barytone stems in -τ-, -δ-, -θ-, after a close vowel, commonly omit the mute and take the case-ending -ν: as ἐρι-ν, ορνι-ν.

a. This applies to barytone stems in -ιτ-, -ιδ-, -ιθ-, -υδ-, -υθ-. Thus χάρις (χαριτ-) *favor*, accus. χάριν, rarely χάριτ-α. But oxytones take -α,

176 D. A few stems in -ωτ- have forms without τ. Χρῶς (χρωτ-) *skin* is declined in Ionic, χρῶς, χρῶς, χρῶς, χρῶς. Hm. has also, but rarely, χρωτός, χρωτά. Even the Attic has dat. sing. χρῶ in the phrase ἐν χρῶ close. From ἰδρῶς (ιδρωτ-) *sweat*, γέλως (γελωτ-) *laughter*, ἔρως (ερωτ-) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλω, ἔρω, and accus. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

179 D. In Hm. words of this class often form the accus. sing. in -α: ἐριδα more frequent than ἐριν, γλαυκῶπιδα from γλαυκῶπις *night-eyed*.

a. For κλείς Hm. uses the Ionic κληίς accus. sing. κληίδα: the Doric has κλαίς (Lat. *clavis*), rarely κλάξ.

ἐλπίς accus. ἐλπίδ-α. Only the oxytone κλείς (κλειδ-) *key* has in the accus. sing. κλείν (rarely κλείδα), and in the accus. plur. κλείς or κλείδας.

b. In these words the τ, δ, or θ, is an accessory sound, which did not originally belong to the stem: hence its omission.

180. For the vocative singular see 170 b. παῖς *boy*, γῆρῖ *girl* has voc. παῖ, as an -ιδ- stem.

181. B. Neuters.

	τὸ σῶμα <i>body</i> (σωματ-)	τὸ ἥπαρ <i>liver</i> (ἥπατ-)	τὸ κέρας <i>horn</i> (κεράτ-, κερασ-)
Sing. Nom.	σῶμα	ἥπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κεράτ-ος (κερασ) κέρως
Dat.	σώματ-ι	ἥπατ-ι	κεράτ-ι (κεραῖ) κέραι
Accus.	σῶμα	ἥπαρ	κέρας
Voc.	σῶμα	ἥπαρ	κέρας
Dual N. A. V.	σώματ-ε	ἥπατ-ε	κεράτ-ε (κεραε) κέρᾱ
G. D.	σώματ-οιν	ἥπατ-οιν	κεράτ-οιν (κεραωιν) κερῶν
Plur. N. V.	σώματ-α	ἥπατ-α	κεράτ-α (κεραα) κέρᾱ
Gen.	σώματ-ων	ἥπατ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κεράσι
Accus.	σώματ-α	ἥπατ-α	κεράτ-α (κεραα) κέρᾱ

So στόμα (στοματ-) *mouth*, ὄνομα (ονοματ-) *name*, δέλεαρ (δελεατ-) *baít*, μέλι (μελιτ-) *honey*, γάλα (γαλακτ-) *milk* (see 86).

182. The words like ἥπαρ, in -αρ, gen. -ατος, are ἄλειφαρ *fat*, δέλεαρ *baít*, στέαρ *tallow*, φρέαρ (Att. gen. φρέατος), and the poetic εἶδαρ *food*, ἦμαρ *day*, πείραρ *limit*. It is thought that their stems ended originally in -αρτ-, and that ρ has been dropped in some cases and τ in others.

a. ὕδωρ (ύδατ-) *water* and σκῶρ (σκατ-) *filth* have irregularly ω for α in nom. accus. voc. sing.

183. A few words have double stems in -ατ- (or -ᾱτ-) and -ασ-, and form the nom., accus., and voc. sing. from the latter (like γέρας, 190). So κέρας gen. κεράτ-ος; and τέρας *prodigy*, πέρας *end*, gen. τέρατ-ος πέρατ-ος with short α. κέρας makes other (contracted) forms, κέρως, etc., from the stem in -ασ- (see paradigm); but in τέρας and πέρας these do not occur. The contract noun φῶς (for φάος) *light*, gen. φωτ-ός, belongs also here.

183.D. In κέρας, τέρας, the forms with τ are not used in the Ionic. Hm. has κέρας, κέραι, κέρᾱ, κερῶν, κέρασι, and κερᾶεσι; τέρας, τέραα, τεράων, τεράεσι. Hd. changes α before a vowel to ε, and does not contract: κέρει, τέραα.—For πέρας, πέρατος, Hm. has πείραρ, πείρατος.—For φῶς Hm. has only φάος or φῶως; dat. φάει, plural φάεα. φάος is used also by Attic (Tragic) poets.

184.

III. Stems ending in a Liquid.

	ὁ ποιμήν (ποιμεν-) <i>shepherd</i>	ὁ δαίμων (δαίμων-) <i>divinity</i>	ὁ αἰών (αιων-) <i>age.</i>	ὁ θήρ (θηρ-) <i>wild beast</i>	ὁ ῥήτωρ (ρητορ-) <i>orator</i>
Sing. Nom.	ποιμήν	δαίμων	αἰών	θήρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμων-ος	αἰών-ος	θηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμων-ι	αἰών-ι	θηρ-ί	ῥήτορ-ι
Accus.	ποιμέν-α	δαίμων-α	αἰών-α	θήρ-α	ῥήτορ-α
Voc.	ποιμήν	δαίμων	αἰών	θήρ	ῥήτορ
Dual N. A. V.	ποιμέν-ε	δαίμων-ε	αἰών-ε	θήρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιῦ	δαίμόν-οιῦ	αἰών-οιῦ	θηρ-οῖν	ρητόρ-οιῦ
Plur. N. V.	ποιμέν-ες	δαίμων-ες	αἰών-ες	θήρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαίμόν-ων	αἰών-ων	θηρ-ῶν	ρητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰώσι	θηρ-σί	ῥήτορ-σι
Accus.	ποιμέν-ας	δαίμων-ας	αἰών-ας	θήρ-ας	ῥήτορ-ας

So ὁ μῆν (μην-) *month*, ὁ λιμὴν (λιμεν-) *harbor*, ὁ ἡγεμὼν (ἡγεμον-) *leader*, ὁ ἀγών (αγων-) *contest*, ὁ αἰθήρ (αιθερ-) *aether*, ὁ κρᾶτήρ (κρᾶτηρ-) *mixing-bowl*, ὁ φῶρ (φωρ-) *thief*.

185. In the voc. sing., σωτήρ *savior*, Ἀπόλλων, and Ποσειδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σῶτερ, Ἀπολλων, Πόσειδων.—The accent is also thrown back in compound proper names in -ων: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον. Except those in -φρων: voc. Λυκόφρων.

186. Ἀπόλλων and Ποσειδῶν have shorter forms of the accus. sing. Ἀπόλλω and Ποσειδῶ, used chiefly in expressions of swearing after νῆ τόν and μὰ τόν.

187. a. The only stem in -λ- is ἄλ-, nom. ὁ ἄλς *salt*, ἡ ἄλς (poetic) *sea*.

b. The neuter word πῦρ (πυρ-) *fire* has irregularly ῦ in the nom. sing.

SYNCOPATED STEMS IN -ερ-.

188. Πατήρ *father*, μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*, drop ε of the stem in the genitive and dative singular, and accent the case-ending (cf. 172). In the other cases they retain ε and accent it. Only in the vocative singular all throw the accent back to the first syllable. And in the dative plural -έρ- is changed to -ρά- (64).

185 D. The Epic δαήρ (δαερ-) *husband's brother* has voc. δᾶερ.

186 D. These shorter forms are not used by Hm. or Hd.; but from κυκεῶν *mixed draught* Hm. makes accus. sing. κυκεῶ or κυκειῶ.

188 D. The poets often have the full forms in the gen. and dat. sing.:

a. The proper name *Δημήτηρ* (vocative *Δήμητηρ*) syncopates *all* the oblique cases, but accents them on the first syllable: *Δήμητρος*, *Δήμητρα*.—*Ἄστήρ* (*αστερ-*) *star* has no syncopated forms, but makes dat. plur. *ἄστρασι*.

b. *Ἄνῆρ* (*ανε-*) *man* follows the analogy of *πατήρ*, but syncopates *all* the cases in which *-εο-* comes before a vowel, and inserts *δ* between *ν* and *ρ* (60).

189.	ὁ πατήρ (πατερ-) <i>father</i>	ἡ μήτηρ (μητερ-) <i>mother</i>	ἡ θυγάτηρ (θυγατερ-) <i>daughter</i>	ὁ ἀνὴρ (ανερ-) <i>man</i>
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Accus.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἀνδρ-α
Voc.	πάτερ	μήτηρ	θύγατερ	ἀνερ
Dual N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἀνδρ-ε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἀνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ῶν
Dat.	πατέρ-σι	μητέρ-σι	θυγατέρ-σι	ἀνδρ-άσι
Accus.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἀνδρ-ας

IV. Stems ending in *-εο-* and *-ασ-*.

190. The final *-σ-* of the stem appears only in the nominative singular, and elsewhere where there is no case-ending. Before all case-endings it falls away, and the vowels thus brought together are then contracted.—The neuter stems in *-εο-* have *-ος* instead of *-ες* in the nominative singular (28).

πατέρος, *πατέρι*. In *θυγάτηρ* they sometimes syncopate other cases: *θύγατρα*, *θύγατρες*, *θυγατρῶν*; this happens also in *πατρῶν* for *πατέρων*. In the dat. plur. the Epic *-εσι* may be used: *θυγατέρεσσι*.

b. From *ἀνὴρ* the poets use *ἀνέρος*, *ἀνέρες*, etc., as well as *ἀνδρός*, *ἄνδρες*, etc.; in the dat. plur. Hm. has both *ἀνδράσι* and *ἄνδρεσσι*.

190 D. *Stems in -εο-*.—The uncontracted forms prevail in Hm.; yet he often contracts *-εῖ* to *-εῖ*: *γένει*; and sometimes *-εος* to *-εως*: *θάρασσα* from *θάρασος* *courage*.—*κλέος* *fame* makes accus. plur. *κλέα* for *κλέεα*.—In the dat. plur. Hm. has three forms: *βελέ-εσσι*, *βέλεσ-σι*, and *βέλε-σι*, from *βέλος* *missile*.

σπέος or *σπέιος* *cave* has gen. *σπέιους*, dat. *σπέῃ* (for *σπέε-ῖ*), dat. plur. *σπέησσι*; and irreg. *σπέσσι*.—*δέος* *fear* has irreg. gen. *δέιους*.

Hd. has only the uncontracted forms.

191.	τὸ γένος <i>race</i> (γενεσ-)	ὁ Σωκράτης <i>Socrates</i> (Σωκρατεσ-)	τὸ γέρας <i>prize</i> (γερασ-)
S. N.	γένος	Σωκράτης	γέρας
G.	(γένε-ος) γένους	(Σωκράτε-ος) Σωκράτους	(γέρα-ος) γέρας
D.	(γένε-ϊ) γένει	(Σωκράτε-ϊ) Σωκράτει	(γέρα-ϊ) γέροι
A.	γένος	(Σωκράτε-α) Σωκράτη	γέρας
V.	γένος	Σώκρατες	γέρας
Dual.	(γένε-ε) γένη (γενέ-οιν) γενοῖν		
P. N.	(γένε-α) γένη		(γέρα-α) γέρα
G.	(γενέ-ων) γενῶν		(γέρα-ων) γερόν
D.	γένεσι		γέρασι
A.	(γένε-α) γένη		(γέρα-α) γέρα

So τὸ εἶδος *form*, ἔτος *year*, μέλος *song*.—ὁ Δημοσθένης *Demosthenes*.—τὸ γῆρας *old age*, κρέας *flesh*.

192. The nominative plural of neuters in -ος contracts -εα into -ᾶ after an ε: χρέᾶ from χρέος (χρεεσ-) *debt*. The genitive plural is sometimes uncontracted, even in prose.—In the dual, -εε gives -η, contrary to 37 e.

193. Names like Σωκράτης retract the accent in the vocative, contrary to 128. They have often an irregular accusative in -ην, Σωκράτην, as if of the first declension.

194. Proper names in -κλης, compounded with κλέος (κλεεσ-) *fame*, are peculiar in their contraction.

N. Περικλῆς Περικλῆς	D. (Περικλεε-ϊ) Περικλεῖ
G. (Περικλεε-ος) Περικλέους	A. (Περικλεε-α) Περικλέᾳ
V. (Περικλεεε) Περικλεεῖς.	

Stems in -ασ-.—In Hm. mostly uncontracted, but contraction sometimes occurs in the dat. sing., δέπαι; rarely in other cases, κρειῶν. In the nom. and accus. plur. he has always -α short: γέρα, δέπα *currs*. In the dat. plur. he has three forms: δεπά-εσι, δέπασ-σι, κρέασι.

οὔδας *ground*, φλορ, κῶας *fleece*, κτέρας *possession*, in all other forms take ε for α: οὔδεος οὔδει οὔδει, κῶεα κῶεσι, κτέρεα κτερέων *funeral-gifts*: so also poetic βρέτας, βρέτεος, *image*. Cf. γέρα Hd. for γέραα. The only contract forms in Hd. are κρέᾳ, κρεῶν.—Dor. κρήσ = κρέας.

194 D. Hm. declines Ἡρακλῆς, Ἡρακλῆς, Ἡρακλήος, Ἡρακλήϊ, Ἡρακλήᾳ, Ἡράκλεισ.—Hd. Ἡρακλέης, Ἡρακλέος, Ἡρακλεῖ, Ἡρακλέα, Ἡράκλεεσ, one ε being rejected before endings that begin with a vowel.

195. The dat. sing. of neuters in *-as* is sometimes wrongly written with *-ā*. Forms of the nom. plur. in short *-a* occur rarely in Attic poets: *κρέα*.

196. There is one stem in *-σσ-*, *αἰδοσ-* *shame* (ἦ); inflected N. *αἰδώς*, G. (*αἰδο-ος*), *αἰδοῦς*, D. (*αἰδο-ῖ*) *αἰδοῖ*, A. (*αἰδο-α*) *αἰδῶ*. No dual or plural.

197.

V. *Stems ending in -f-*.

	ὁ ἦρωσ <i>hero</i> (ἦρωF-)	ἡ πειθῶ <i>persuasion</i> (πειθοF-)
Sing. Nom.	ἦρωσ	πειθῶ
Gen.	ἦρω-ος	(πειθο-ος) πειθοῦς
Dat.	ἦρω-ῖ, ἦρωϋ	(πειθο-ῖ) πειθοῖ
Accus.	ἦρω-α, ἦρω	(πειθο-α) πειθῶ
Voc.	ἦρωτ	πειθοῖ
Dual N. A. V.	ἦρω-ε	
G. D.	ἦρώ-οιν	
Plur. N. V.	ἦρω-ετ, ἦρωτ	
Gen.	ἦρώ-ων	
Dat.	ἦρω-σι	
Accus.	ἦρω-ατ, ἦρωτ	

So ὁ Τρώς *Trojan* (see 172 a), ὁ μήτρως *mother's brother*,—ἡ ἦχώ *echo*.
Λητώ, Καλυψώ.

198. These words are few in number. The dative and accus. sing. of the masculines are usually contracted, *ἦρωϋ*, *ἦρω*. Some of these words occasionally have forms according to the *Attic second declension*: gen. sing. *ἦρω*, accus. *ἦρων*.

199. The feminines are all oxytone, and chiefly women's names. The nom. sing. is without case-ending, and the contract accus. sing. is oxytone like the nom. These stems seem to have formerly ended in *-οφι-*: hence the voc. sing. in *-οῖ*, and an older form of the nom. in *-ῶ*: *Σαυφῶ*.

a. In the dual and plural, which occur very rarely, they follow the second declension: nom. *λεχοῖ*, accus. *γοργούτ*; from *λεχώ*, *γοργῶ*.

196 D. Besides *αἰδώς*, the Ionic has another *-σσ-* stem, ἡ ἠώς *dawn* (= Att. *ἑως* declined according to 159). Both words always have the contract form, even in Hm. and Hd.

198 D. Hm. has *ἦρωῖ* and *ἦρωϋ*, *Μίνωα* and *Μίνω*.

199 D. Even the Ionic has only the contracted forms. Hd. makes the accus. sing. in *-οῦν*, *Ἰοῦν* for *Ἰῶ*.

200. A few feminine nouns in *-ών* occasionally have forms as if from nouns in *-ώ*: *εἰκών* (*εικον-*) *image*, gen. *εἰκοῦς*, accus. *εἰκά*; *ἀηδών* (*αηδον-*) *nig/lit-ingale*, voc. *ἀηδοί*.

201.

VI. Stems in *-ι-* and *-υ-*.

	ἡ πόλις <i>city</i> (πολι-)	ὁ πῆχυς <i>fore-arm</i> (πηχυ-)	τὸ ἕστυ <i>town</i> (αστυ-)	ὁ ἰχθύς <i>fish</i> (ιχθυ-)
S. N.	πόλι-ς	πῆχυ-ς	ἕστυ	ἰχθύ-ς
G.	πόλε-ωσ	πήχε-ωσ	ἕστε-ωσ	ἰχθύ-ωσ
D.	(πόλε-ῖ) πόλει	(πήχε-ῖ) πήχει	(ἕστε-ῖ) ἕσται	ἰχθύ-ῖ
A.	πόλι-ν	πῆχυ-ν	ἕστυ	ἰχθύ-ν
V.	πόλι	πήχυ	ἕστυ	ἰχθύ
Du.	πόλε-ε πολέ-οιν	πήχε-ε πηχέ-οιν	ἕστε-ε ἕστέ-οιν	ἰχθύ-ε ἰχθύ-οιν
P. N.	(πόλε-εσ) πόλεις	(πήχε-εσ) πήχεις	(ἕστε-α) ἕστη	ἰχθύ-εσ
G.	πόλε-ων	πήχε-ων	ἕστε-ων	ἰχθύ-ων
D.	πόλε-σι	πήχε-σι	ἕστε-σι	ἰχθύ-σι
A.	πόλεις	πήχεις	(ἕστε-α) ἕστη	ἰχθύς

So ἡ δύναμι-*s power*, ἡ στάσι-*s faction*, ὁ πέλεκυ-*s axe*, (like πῆχυς), ὁ μῦ-*s mouse* (like ἰχθύς, but see 205), ὁ βότρυ-*s cluster of grapes* (like ἰχθύς, but with short υ, 205).

202. The final *-ι* or *-υ* of the stem always appears in the nom., accus., and voc. sing. In the other cases most *i*-stems and some *υ*-stems insert an *ε* before the *-ι* or *-υ*, and the latter drops out (44): *πολε(ῖ)-εσ*, *αστε(υ)-α*. Contraction then takes place in the dat. sing. and nom. plur. The accus. plur. *πόλεις*, *πήχεις* are irregularly made to conform to the nom. plur. The nom. and accus. dual are seldom contracted (*-εε* to *-η*, cf. 191): *πόλη*, *ἕστη*.

201 D. *Stems in -ι-*.—(a) The New Ionic and the Doric and Aeolic retain *ι* in all the forms, but contract *-ιι* in the dat. sing. to *-ι*, and form the accus. plur. in *-ις* (for *-ι-υς*, 34) or *-ιας*. Thus sing. *πόλις*, *πόλιος*, *πόλι*, *πόλιον*, *πόλι*, plur. *πόλιες*, *πολίων*, *πόλισι*, *πόλις* or *πόλιας*.

(b) Hm. declines sing. *πόλις*, *πόλιος*, *πόλει* (and *πτόλει*), *πόλιον*, *πόλι*, plur. *πόλιες*, *πολίων*, *πολεσι* or *πολλεσσι*, *πόλιας* or *πόλις* (written in some editions *πόλεις*). Perhaps *πόλει* *πολεσι* should be written *πόλι* *πόλισι*. In other datives he has *-ι*: *κόνι*, *μητι*, from *κόνι-ς* *dust*, *μητι-ς* *wisdom*.

(c) From *πόλις* itself Hm. has also a peculiar form with *η*: *πόληος*, *πόληϊ*, *πόληες*, *πόληας*.

Stems in -υ-.—The Ionic always has *-ος* in the gen. sing. Hm. sometimes contracts *-εῖ* to *-εἰ*, *-υῖ* to *-υι* in the dat. sing: *πήχει*, *πληθυῖ* (from *πληθύς* *multitude*). Hd. has no contraction. Both have *ἰχθύας* as well as *ἰχθύς* in the accus. plur. For the datives *νέκυσσι*, *πίτυσσι* see 171 D b.

203. After *-ε-* the gen. sing. has *-ως* instead of *-ος*, which, however, does not affect the accent (103 a): *πόλεως, πήχεως*. The gen. plur. follows the accent of the gen. sing.: *πόλεων, πήχεων*.

a. For the origin of *-ως* by transfer of quantity (*πόλεως* perhaps from *πόληος*, 201 D c), cf. 36. But such forms as *πόλεος, πήχεος, ἕστεος* occur, especially in poetry.

b. *ὁ κί-ς*, gen. *κί-ός* *weevil*, preserves *ι* in all cases.

204. Most substantive stems in *-υ-* keep this vowel throughout. The nom. dual and plural may be contracted: *ιχθύ* (for *ιχθύε*), *ιχθύς* (for *ιχθύες*). The accus. plur. has *-ύς* (for *-υ-ς*, 34): in late writers *-υ-ας*.

a. *Ἐγγελευς eel* is declined like *ιχθύς* in the sing., but like *πῆχυς* in the plur.: gen. sing. *ἐγγέλυ-ος*, nom. plur. *ἐγγέλεις*.

205. Oxytone substantives and monosyllables with *-υ-*stems have long *υ* in the nom., accus., and voc. sing.: *ιχθύς, ιχθύν, ιχθύ*; and monosyllables take the circumflex in these cases: *μῦς, μῦν, μῦ*. Barytones have short *-υ-*: *βότρυς, βότρυν, βότρυ*.

206. VII. Stems ending in a Diphthong.

	ὁ βασιλεύ- <i>s</i> <i>king</i>	ὁ ἡ βοῦ- <i>s</i> <i>ox, cow</i>	ἡ γραῦ- <i>s</i> <i>old woman</i>	ἡ ναῦ- <i>s</i> <i>ship</i>
Sing. Nom.	βασιλεύ- <i>s</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>
Gen.	βασιλέ- <i>ως</i>	βο-ός	γραῦ-ός	νε-ός
Dat.	(βασιλέ- <i>τ</i>) βασιλεῖ	βο- <i>τ</i>	γραῦ- <i>τ</i>	νη- <i>τ</i>
Accus.	βασιλέ- <i>α</i>	βοῦ- <i>ν</i>	γραῦ- <i>ν</i>	ναῦ- <i>ν</i>
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Dual N. A. V.	βασιλέ- <i>ε</i>	βό- <i>ε</i>	γραῦ- <i>ε</i>	νη- <i>ε</i>
G. D.	βασιλέ- <i>οιν</i>	βο-οῖν	γραῦ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ- <i>ες</i>) βασιλεῖς	βό- <i>ες</i>	γραῦ- <i>ες</i>	νη- <i>ες</i>
Gen.	βασιλέ- <i>ων</i>	βο-ῶν	γραῦ-ῶν	νε-ῶν
Dat.	βασιλεῦ- <i>σι</i>	βου-σί	γραυ-σί	ναυ-σί
Accus.	βασιλέ- <i>ας</i>	βοῦ- <i>ς</i>	γραῦ- <i>ς</i>	ναῦ- <i>ς</i>

So ὁ γονεύ-*s* *parent*, ὁ ἱερεύ-*s* *priest*, Ὀδυσσεύ-*s*, Ἀχιλλεύ-*s*.

206 D. *Stems in -ε-υ-*.—Hd. has only the uncontracted forms. Hm. has *η* instead of *ε*, wherever *υ* falls away: *βασιλεύς, βασιλεῦ, βασιλεῦσι*, but *βασιληός, βασιληῖ*, etc., dat. plur. *ἀριστήεσσι*. Yet in proper names he often has *ε*: *Πηληῖος* and *Πηλέος, Πηληῖ* and *Πηλέι*, etc.; rarely with contraction: gen. *Ὀδυσσεῦς*, dat. *Ἀχιλλεῖ*, accus. *Τῦδῃ*. In the acc. sg. and plur., *α* is short.

βοῦς Dor. *βῶς*, accus. sing. *βοῦν* Dor. *βῶν* (once in Hm.): Hm. has in dat. plur. *βόεσσι* and *βουσί*, accus. plur. *βόας* and *βοῦς*.

γραῦς: Hm. has only *γρηῦς* (14 D d) and *γρηῖς*, dat. *γρηῖ*, voc. *γρηῦ* and *γρηῦ*.

207. The final *υ* of the diphthong disappears before all vowels, according to 44.—The stem *ναυ-* (originally *νᾶυ-*) becomes *νη-* before a *short* vowel-sound, *νε-* before a *long* one.

208. In regard to stems in *-ευ-*, observe that

a. The contract nom. plur. has *-ῆς* in the older Attic and in Plato, as *βασιλῆς*, instead of *βασιλείς*.

b. The gen. sing. has *-εως*, arising from *-ηος* (36); see the Homeric form, 206 D. In the same way

c. The accus. sing. and plur. have *-εᾶ* and *-εᾶς*, arising from *-ηα*, *-ηας*.

d. When *-ευ-* follows a vowel, contraction may occur in the gen. and accus. sing.: *Πειραιεύ-ς* *Piræeus*, gen. *Πειραιῶς*, accus. *Πειραιᾶ*.

e. The accus. plur. in *-εῖς* belongs to late Greek.

209. *Χοῦς* (*χου-*) *three-quart measure* is declined like *βοῦς*, but has accus. sing. *χῶᾶ*, accus. plur. *χῶᾶς*.

210. The only diphthong-stem ending in *-ι-* is *οι-* (formerly *οφι-*, see 72), sing. *οἶ-ς* *sheep*, *οἶ-ός*, *οἶ-τή*, *οἶ-ν*; plur. *οἶ-ες*, *οἶ-ῶν*, *οἶ-στέ*, *οἶ-ς*.

IRREGULAR DECLENSION.

211. In some instances, a word has forms belonging to *two* different stems. This is a common cause of irregular declension.

212. Such words are called *heteroclites* (*ἐτερόκλιτα differently declined*) when the nom. sing. can be formed alike from either stem. Thus N. S. *σκότος* *darkness* (stem *σκοτο-*, 2d declension, or *σκοτεσ-*, 3d declension), G. S. *σκότου* or *σκότους*.

213. But usually the nom. sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός change of formation*). Thus *τὸ πῦρ* *fire*, plur. *τὰ πυρά* (2d decl.) *watch-fires*, D. *πυροῖς*; *ὁ ὄνειρο-ς* *dream* (2d decl.), but also G. S. *ὄνειρατ-ος*, N. P. *ὄνειρατ-α* (3d decl.); *ἡ ἄλω-ς*

Naῦς is declined by Hm., nom. sing. *νηῦς* (14 D d), gen. (*νηός*) *νεός*, dat. *νηϊ*, accus. (*νηα*) *νέα*, nom. plur. (*νηες*) *νέες*, gen. (*νηῶν*) *νεῶν*, dat. *νηυσί* (*νηεσσι*, *νέεσσι*), accus. (*νηας*) *νέας*. The forms not in () belong also to Hd.

209 D. Hippocrates and late writers have forms from stem *χοευ-*: *χοέως*, *χοέει*, etc.

210 D. Hm. (commonly) and Hd. have *οἶ-* for *οι-*: *δῖς*, *δῖος*, etc., dat. plur. Hm. *δίεσσι* (once *οἰεσι*) and *θεσσι*.

212 D. From *Σαρπηδών* Hm. has *Σαρπηδόνας*, etc., also *Σαρπηδοντος*, etc.—From *Μίνως*, Att. gen. *Μίνω*, etc. (159), Hm. *Μίνωος*, etc. (197).

213 D. Hm. *ἀλκ-ί* D. S. of *ἀλκή* *strength*,—*ἄσμῆν-ι* D. S. of *ἔσμινη* *battle*,—*μάσῃ* D. S., *μάστι-ν* A. S., of *μάστιξ* *whip*,—*ἰχῶ* (as if for *ἰχω-α*, see 197) A. S. of *ἰχώρ* *lymph*,—*ἰῶκ-α* A. S. of *ἰῶκή* *roul*,—*ἀγκαλίδ-εσσι* D. P. of *ἀγκάλη* *elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδραπόδο-ν* *slave*,—*δέσματ-α* plur. of *δεσμός* *bond*,—*πρόσωπατ-α* plur. of *πρόσωπο-ν* *face*,—*τὰ πλευρά* Ion. and poet. plur. of *ἡ πλευρά* *side*.

threshing-floor declined like *ἔως* (161), but sometimes G. *ἄλων-ος*, etc. : like *ἄλωσ* are *ὁ ταῶσ peacock*, and (in poetry) *ὁ τυφῶσ whirlwind*.

214. In some words the sing. and plur. are of different genders (*heterogeneous*), though alike in stem. Thus *ὁ σίτο-s corn*, plur. *τὰ σίτα*; *ὁ σταθμός station, stall*, plur. often *τὰ σταθμά*; *ὁ δεσμός band*, plur. often *τὰ δεσμά*; *τὸ στάδιον stade*, plur. commonly *οἱ στάδιοι*.

215. a. Many words are *defective* in number, often from the nature of their meaning. Thus *ἀθήρ aether*, only in the sing.; *οἱ ἐτησίαι annual winds*, *τὰ Διονύσια festival of Dionysus*, only in the plural.

b. Other words are *defective* in case. Thus *ὕπν dream*, *ὕπν waking*, *ὄφελος use*, all neuter and used only in the nom. and accus.

216. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. **Ἄρης* (Ares-) the god *Ares*, G. **Ἄρεωσ* (poet. **Ἄρεωσ*), D. **Ἄρει*, A. **Ἄρη*, V. reg. **Ἄρες*.

2. Stem *αρν- lamḃ* (N. S. *ἄρην* only in an inscription); hence (τοῦ, τῆσ) *ἄρνός*, *ἄρνι*, *ἄρνα*, *ἄρνες*, *ἄρνάσι*. The N. S. is supplied by *ἄρνός*, 2d decl., regular.

3. *τὸ γόνυ knee* (Lat. *genu*), N. A. V. S. All other cases are formed from stem *γονατ-*: *γόνατος*, *γόνατι*, etc.

4. *ἡ γυνή woman*. All other forms come from a stem *γυναικ-*: the genitives and datives accent the case-ending: G. S. *γυναϊκός*, D. *γυναϊκή*, A. *γυναϊκα*, V. *γυναί*; dual *γυναίκε*, *γυναϊκοῖν*; plur. *γυναῖκες*, *γυναϊκῶν*, *γυναίξει*, *γυναίκασ*.

5. *τὸ δόρυ spear*, N. A. V. S. All other cases from stem *δορατ-* (cf. no. 3): *δόρατος*, *δόρατι*, etc. Poetic G. *δορός*, D. *δορί* and *δόρει*.

From *Πάτροκλο-s* declined regularly, Hm. has also *Πατροκλήωσ*, *Πατροκλήη*, *Πατρόκλεισ* (stem *Πατροκλεεσ-*, 194 D).

From *ἠνιοχα-s charioteer*, declined regularly, Hm. has also *ἠνιοχῆ*, *ἠνιοχῆσ* (stem *ἠνιοχευ-*, 206 D); cf. *Αἰθίωσ* and *Αἰθιοπῆσ*, A. P. of *Αἰθιοφ*.

214 D. Hm. *δρυμά* plur. of *δρυμός oak-wood*,—*ἔσπερα* plur. of *ἔσπεροσ even-ing*,—*κέλευθα* (also *κέλευθοι*) plur. of *ἡ κέλευθοσ way*.

Hd. *λύχρα* plur. of *λύχρωσ lamp*.

215 D. a. Hm. plur. *ἔγκατα επίτραϊσ*, D. *ἔγκασι*,—*ἄσσε eyes*, only N. A. dual (in Trag. also plur., G. *ἄσσαν*, D. *ἄσσοισ*),—plur. *ἔχρα*, *ἔχρων*, *ἔχεσφι chariot* (sing. *ὄχος*, not in Hm.).

b. Only nom. or accus., Hm. *δῶ* (for *δῶμα*) *house*,—*κρί* (for *κρίθῆ*) *barley*,—*ἄφενωσ wealth*,—*δέμασ body*,—*ἦδοσ delight*,—*ἦρα* only in *ἦρα φέρειν to render a service*,—*ἦτορ heart*,—*τέκμαρ* (Att. *τέκμαρ*) *bound*,—all neuter. Only voc., *ἠλέ* or *ἠλέε* (Hm.) *foolish*,—*μέλε* (Attic poets) *my good sir or madam*. Only dat., Hm. *κτεάτ-εσσι* *to possessions*,—(*έν*) *δατ* *in battle*.

216 D. The dialects have the following peculiar forms:

1. **Ἄρησ*: Hm. **Ἄρηωσ*, **Ἄρηι*, **Ἄρηη*, also **Ἄρεωσ*, **Ἄρει* (Hd. **Ἄρεῖ*, **Ἄρεα*).

3. *γόνυ*: Ion. and poetic *γόνατος*, *γόνατι*, *γόνατα*, *γουνάτων*, *γούνασι*. Epic also *γουνός*, *γουνί*, *γούνα*, *γούνων*, *γούνεσσι*.

5. *δόρυ*: Ion. *δούρατοσ*, *δούρατι*, *δούρατα*, *δουράτων*, *δούρασι*. Epic also *δουρός*, *δουρί*, *δοῦρε*, *δοῦρα*, *δοῦρων*, *δοῦρεσσι*.

6. Ζεύς the god Zeus, G. Διός, D. Διί, A. Δία, V. Ζεῦ.
 7. ἡ θέμις (θεμιδ-) *right*, declined reg.: but in the phrase θέμις εἶναι (*fas esse*, indic. θέμις ἐστί *fas est*), the nom. is used for the accus.
 8. τὸ κάρῃ *head*, D. S. κάρῃ. Other cases from stem κῤῥι-: G. κῤῥῆτος, D. κῤῥῆτι: also τὸ κῤῥῆτα N. A. sing., and even κῤῥῆτας accus. plur. *masc.* Poetic word.
 9. ὁ ἡ κοινόνος *partaker*, regular; but also N. A. P. κοινῶν-ες, -ας.
 10. ὁ ἡ κύων *dog*, V. S. κύων. All other cases from stem κυν-: κυνός, κυνί, κύνα; plur. κύνες, κυνῶν, κυσί, κύνας.
 11. ὁ λᾱ-s *stone*, contracted from λᾱα-s, G. λᾱ-ος, D. λᾱ-ῖ, A. λᾱ-ν, λᾱ-ν: plur. λᾱ-ες, λᾱ-ων, λᾱ-εσσι, or λα-εσι. Poetic word for λίθος.
 12. ὁ ἡ μάρτυ-s *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτυρ-: μάρτυρος, μάρτυρι, etc.
 13. Οἰδίπους *Oedipus* makes G. Οἰδίπου (D. Οἰδίῳ does not occur), A. Οἰδίπου, V. Οἰδίπους and Οἰδίπου. Late writers have G. D. A. Οἰδίποδος, -δι, -δα.
 14. ὁ ἡ ὄρνις (ορνιθ-) *bird*, declined regularly (176); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι-, are N. S. ὄρνι-s, A. S. ὄρνι-ν, N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις.
 15. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ-: ὠτός, ὠτί; plur. ὠτα, ὠτων, ὠσί. (These forms were made by contraction from οवास, οσάτος, etc., see below.)
 16. ἡ Πυξή *Pyx*, stem Πυκν-: Πυκνός, Πυκνί, Πύκνα.
 17. ὁ πρεσβευτής (πρεσβευτᾱ-) *ambassador*: in the plur. commonly πρέσβεις, πρέσβεων, πρέσβεσι. These forms come from the poetic sing. πρέσβυ-s *ambassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.
 18. τᾶν, defective; only in voc. ὦ τᾶν (or ὦ τᾶν) *my dear sir*.
 19. ὁ υἱός *son*, declined regularly; also from a stem υἱν-, G. υἱός, D. υἱεῖ; dual υἱέε, υἱέων; plur. υἱεῖς, υἱέων, υἱεσι, υἱεῖς. Forms υἱύς and υἱύν in inscriptions. This word was also written without ι, υός, etc.
 20. ἡ χεῖρ *hand*, stem χειρ-; but G. D. D. χερσίν, D. P. χερσί.

6. Ζεύς: poet. also Ζηνός, Ζηνί, Ζήνα. Pind. Δί for Διί.

7. θέμις: Hm. θέμιστος, etc., Pind. θέμιτος, etc.

8. Hm. has stems κῤῥητ-, κῤῥᾱτ-, and uncontracted κῤῥηατ-, κῤῥᾱατ-.

N. A. Sing. κῤῥῆ also κῤῥ

G. κῤῥῆτος κῤῥῆτος κῤῥῆατος κῤῥᾱτος

D. κῤῥῆτι κῤῥῆτι κῤῥῆατι κῤῥᾱτι

N. A. Plur. κῤῥᾱ κῤῥᾱτα κῤῥῆατα κῤῥᾱατα also κῤῥῆνα

G. κῤῥῆτων κῤῥῆτων κῤῥῆνων

D. κῤῥῆσί.

9. The Doric (Pind.) has κοινᾶν, κοινᾶνος, etc.

12. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman*.

13. Το Οἰδίπους belong also gen. Οἰδιπόδαο Hm., Οἰδιπόδεω Hd.; and in Trag. gen. Οἰδιπόδα, accus. Οἰδιπόδᾶν, voc. Οἰδιπόδα.

14. ὄρνις: Hm. and Hd. have only forms from stem ορνιθ-. Dor. ὄρνιχος, ὄρνιχι, etc., from stem ορνιχ-.

15. οὖς: Dor. ὤς, Hm. οσάτος, plur. οσάτα, οσάσι, once ὠσί.

21. τὸ χρέως *debt*, N. A. V. S. ; only another form of τὸ χρέος, which is declined regularly, but see 192.

Local Endings.

217. Closely analogous to case-endings are certain endings which mark relations of place. These are

- θι for the place *where*: ἄλλο-θι *elsewhere*.
- θεν for the place *whence*: οἴκο-θεν *from home*.
- δε for the place *whither*: οἴκα-δε *homeward*.

218. The endings -θι and -θεν are affixed to the stem: 'Αθήνη-θεν *from Athens*, κυκλῶ-θεν *from the circle* (κυκλώ-ς); but -ο- is sometimes used for final -ᾱ- of the stem: ρίζῶ-θεν *from the root* (from ρίζα *root*); and consonant-stems assume an -ο-: πάντ-ο-θεν *from every side*.

219. The ending -δε (enclitic, 113 d) is affixed to the *accusative*: Μέγαρά-δε *toward Megara*, Ἐλευσινῶ-δε *toward Eleusis*; οἴκ-α-δε (from οἴκο-ς) is irregular.

a. With a preceding -s, -δε makes -ζε by transposition (63): 'Αθῆνᾶζε (for Ἀθηνᾶς-δε) *toward Athens*, Θήβᾶζε (for Θηβᾶς-δε) *toward Thebes*, θυρᾶζε (for θυρᾶς-δε) *out of doors*.

19. *υἶος*: Hm. often has *υἶός*, *υἶόν*, *υἶέ*,—other forms of the 2d decl. very rarely. From stem *υἷν-* he has *υἶός*, *υἶέ* (*υἶεῖ*), *υἶέα*, *υἶέες* (*υἶεῖς*), *υἶέας* (*υἶεῖς*) Further, from stem *υἷ-* he has *υἶος* (gen.), *υἷ*, *υἷα*, *υἷε*, *υἷες*, *υἷοσι*, *υἷας*.—Hd. uses only the 2d decl. forms.

20. *χεῖρ*: poet. *χερός*, *χερί*. Hm. D. P. *χερσί* and *χειρῆσσι*.

The following appear as irregular only in the dialects:

22. δ ἄήρ (fem. in Hm.) *air*. Ion. *ἠέρος*, *ἠέρι*, *ἠέρα*.

23. δ 'Αἴδης Hm. (Att. 'Αἴδης the god *Hades*) 1st decl., G. 'Αἴδᾶο or 'Αἴδῶο, D. 'Αἴδῆ, A. 'Αἴδην; but also G. 'Αἴδος, D. 'Αἴδι (stem *Αἴδ-*, 3d decl.). Rare N. 'Αἴδωνεῶ-ς, D. 'Αἴδωνῆι (206 D).

24. τὸ δένδρον *tree*, Ion. and poet. *δένδρεον*, *δενδρέου*, etc. Also irreg. D. P. *δένδρεσι* (as if from stem *δενδρεσ-*).

25. δ μεῖς (for *μεν-s*, and that for *μην-s*), only nom. sing., Ionic and poetic form for δ μὴν *mon'h*.

26. ἡ πληθὺς (declined like *ιχθὺς*) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only *πλήθει*, *πλήθει*.

27. ἡ πτυχή *fold*, not in Hm., who uses only the defective D. S. *πτυχί*, N. A. P. *πτύχες*, *πτύχας*.

28. δ στιχος *row*, not in Hm., who uses only the defective G. S. *στιχός*, N. A. P. *στίχες*, *στίχας*.

217 D. The local endings are much more frequent in Hm.: οἴκοθι *at home*, Ἰλιόθι *πρὸ before Troy*, οὐρανόθεν *from heaven*, ἀγορῆθεν *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κρήθεν *from the head down*, wholly, ἐξ ἁλόθεν *out of the sea*.

219 D. Homeric forms are: οἴκονδε *homeward*, ὕνδε *δόμενδε to his own house*, ἡμέτερόνδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight*: peculiar are φύγαδε *to flight*, ἐράζε, χαμᾶζε *to earth*, 'Αἰδῶσδε *to (the abode of) Hades* (216 D, 23).

b. An ending *-σε*, added to the stem, also occurs: *ἔλλο-σε toward another place, παντο-σε in every direction.*

220. For some words we find an ancient *Locative case*, denoting the place *where*, with the ending *-ι* for the singular, and for the plural *-σι*: *οἴκοι at home, Πύθοι at Pytho, Ἴσθμοὶ at the Isthmus, Ἀθῆνη-σι at Athens, Πλαταιᾶσι at Plataea, θυρᾶσι (Lat. foris) at the doors, abroad, ὄρᾶσι at the proper season.*

a. It appears from inscriptions that the oldest Attic used the form in *-ᾶσι*, *-ησι* as *dative* of the first declension: *τοῖς ταμῖασι, τοῖς ἐπιστάτησιν.*

ADJECTIVES.

ADJECTIVES OF THE VOWEL-DECLENSION.

222. This is much the most numerous class. The masculine and neuter follow the second declension; the feminine usually follows the first declension. Thus the nominative singular ends in *-ος, -η* (or *-ᾶ*), *-ον* (Lat. *-us, -a, -um*).

	M. <i>good</i>	F.	N.	M. <i>friendly</i>	F.	N.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλιά	φίλιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φίλιου	φιλίᾱς	φίλιου
D.	ἀγαθοῦ	ἀγαθῆ	ἀγαθοῦ	φίλιῳ	φιλίᾱ	φίλιῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίᾱν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλιά	φίλιον
Dual.	ἀγαθό	ἀγαθά	ἀγαθά	φίλιῳ	φιλιά	φίλιῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φίλιουσιν	φιλίᾱιν	φίλιουσιν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φίλιων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλοις	φιλίαις	φίλοις
A.	ἀγαθοῦς	ἀγαθάς	ἀγαθά	φίλιους	φιλίᾱς	φίλια

221 D. EPIC CASE-ENDING *-φι*.—A peculiar suffix of the Epic language is *-φι* (or *-φιν*, 87 D), added to the stem. The form with *-φι* serves as a *genitive* or *dative*, both *singular* and *plural*. Thus—(a) in the 1st declension always singular: *βλη-φι with violence, κλισίῃφι in the tent, ἀπὸ νευρήφι from the bow-string*; irregular *ἐπ' ἐσχαρῶφι* (for *ἐσχαρη-φι*) *on the hearth*.—(b) in the 2d declension: *Ἰλιό-φι of Troy, θεόφι with the gods*.—(c) in the 3d declension, almost always plural: *ἀπ' ὕχεσ-φι from the car, παρὰ ναῦ-φι by the ships, πρὸς κοτυληδον-ό-φι to the feelers*; irregular *ἀπὸ κράτεσ-φι from the head* (216 D, 8).

222 D. a. For Ionic *η* instead of *ᾶ* in the feminine, see 138 D c. Hm. has *δία* fem. of *δῖος divine*, with short *α*: *δία θεᾶων divine among goddesses.*

a. The nominative singular feminine always has a *long* vowel, either \bar{a} or η , according to 138. After $-\sigma$, $-\eta$ is used; $\delta\gamma\delta\sigma\sigma$ eighth fem. $\delta\gamma\delta\acute{\eta}$: but \bar{a} after $-\rho\sigma$; $\acute{\alpha}\theta\rho\acute{o}\sigma$ -s collected fem. $\acute{\alpha}\theta\rho\acute{o}\acute{\alpha}$.

b. The feminine, in the nom. and gen. plur., follows the accent of the masculine: thus $\phi\acute{\iota}\lambda\iota\alpha\iota$, not $\phi\acute{\iota}\lambda\iota\alpha\iota$ as we might expect from nom. sing. $\phi\acute{\iota}\lambda\iota\acute{\alpha}$ (128); $\phi\acute{\iota}\lambda\iota\omega\upsilon\upsilon$, not $\phi\acute{\iota}\lambda\iota\omega\acute{\nu}$ as in substantives (141).

c. The dual forms of the feminine in $-\bar{a}$, $-\alpha\upsilon\upsilon$, are often (but not always) replaced by the masculine forms: $\tau\acute{o}\iota\upsilon\upsilon$ $\phi\acute{\iota}\lambda\omega\upsilon\upsilon$ *the (two) dear (maidens)*. This applies to all adjectives and participles.

223. CONTRACT ADJECTIVES.—Adjectives in $-\epsilon\sigma$ and $-\o\sigma$ are subject to contraction. Thus $\acute{\alpha}\pi\lambda\omicron\upsilon\sigma$ *simple*, $\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\sigma$ *of silver*, contracted from $\acute{\alpha}\pi\lambda\acute{o}\sigma$, $\acute{\alpha}\rho\gamma\acute{\upsilon}\rho\epsilon\sigma$. The contract forms are as follows:

S. N.	$\acute{\alpha}\pi\lambda\omicron\upsilon\sigma$	$\acute{\alpha}\pi\lambda\acute{\eta}$	$\acute{\alpha}\pi\lambda\omicron\upsilon\upsilon$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\sigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\upsilon$
G.	$\acute{\alpha}\pi\lambda\omicron\theta$	$\acute{\alpha}\pi\lambda\acute{\eta}\sigma$	$\acute{\alpha}\pi\lambda\omicron\theta$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\theta$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}\sigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\theta$
D.	$\acute{\alpha}\pi\lambda\acute{\psi}$	$\acute{\alpha}\pi\lambda\acute{\eta}$	$\acute{\alpha}\pi\lambda\acute{\psi}$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\psi}$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\eta}$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\psi}$
A.	$\acute{\alpha}\pi\lambda\omicron\upsilon\upsilon$	$\acute{\alpha}\pi\lambda\acute{\eta}\nu$	$\acute{\alpha}\pi\lambda\omicron\upsilon\upsilon$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\upsilon$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\upsilon$
V.	$\acute{\alpha}\pi\lambda\omicron\upsilon\sigma$	$\acute{\alpha}\pi\lambda\acute{\eta}$	$\acute{\alpha}\pi\lambda\omicron\upsilon\upsilon$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\sigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\upsilon$
Dual.	$\acute{\alpha}\pi\lambda\acute{\omega}$	$\acute{\alpha}\pi\lambda\acute{\alpha}$	$\acute{\alpha}\pi\lambda\acute{\omega}$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\omega}$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\omega}$
	$\acute{\alpha}\pi\lambda\omicron\upsilon\upsilon$	$\acute{\alpha}\pi\lambda\alpha\upsilon\upsilon$	$\acute{\alpha}\pi\lambda\omicron\upsilon\upsilon$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\upsilon$	$\acute{\alpha}\rho\gamma\upsilon\rho\alpha\upsilon\upsilon$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\upsilon$
P. N.	$\acute{\alpha}\pi\lambda\omicron\iota$	$\acute{\alpha}\pi\lambda\alpha\iota$	$\acute{\alpha}\pi\lambda\acute{\alpha}$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota$	$\acute{\alpha}\rho\gamma\upsilon\rho\alpha\iota$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$
G.	$\acute{\alpha}\pi\lambda\acute{\omega}\nu$	$\acute{\alpha}\pi\lambda\acute{\omega}\nu$	$\acute{\alpha}\pi\lambda\acute{\omega}\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\omega}\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\omega}\nu$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\omega}\nu$
D.	$\acute{\alpha}\pi\lambda\omicron\iota\sigma$	$\acute{\alpha}\pi\lambda\alpha\iota\sigma$	$\acute{\alpha}\pi\lambda\omicron\iota\sigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota\sigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\alpha\iota\sigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\iota\sigma$
A.	$\acute{\alpha}\pi\lambda\omicron\upsilon\sigma$	$\acute{\alpha}\pi\lambda\acute{\alpha}\sigma$	$\acute{\alpha}\pi\lambda\acute{\alpha}$	$\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\sigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}\sigma$	$\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$

So $\chi\rho\acute{\upsilon}\sigma\omicron\upsilon\sigma$, $\chi\rho\acute{\upsilon}\sigma\acute{\eta}$, $\chi\rho\acute{\upsilon}\sigma\omicron\upsilon\upsilon$ ($\chi\rho\acute{\upsilon}\sigma\epsilon\sigma\sigma$, $-\acute{\epsilon}\acute{\alpha}$, $-\epsilon\omicron\upsilon$).

224. For the peculiarities of contraction see 41. The rules of accent in 158 apply here too. Adjectives of material in $-\epsilon\sigma$, as $\acute{\alpha}\rho\gamma\acute{\upsilon}\rho\epsilon\sigma$, accent their contract syllables, $-\omicron\upsilon\sigma$, $-\acute{\eta}$ ($-\acute{\alpha}$), $-\omicron\upsilon\upsilon$. Thus $\acute{\alpha}\rho\gamma\upsilon\rho\omicron\upsilon\sigma$, as if from $\acute{\alpha}\rho\gamma\upsilon\rho\acute{\epsilon}\omicron\sigma$.

225. ADJECTIVES OF TWO ENDINGS.—In these the masculine form is used also for the feminine: M. F. $\acute{\eta}\sigma\upsilon\chi\omicron\sigma$, N. $\acute{\eta}\sigma\upsilon\chi\omicron\nu$ *quiet*. So most compound adjectives: $\acute{\alpha}\text{-}\tau\epsilon\kappa\nu\omicron\sigma$ *childless*, $\kappa\alpha\rho\pi\omicron\text{-}\phi\acute{o}\rho\omicron\sigma$ *fruit-bearing*, $\epsilon\acute{\upsilon}\text{-}\nu\omicron\upsilon\sigma$ ($\epsilon\acute{\upsilon}\text{-}\nu\omicron\omicron\sigma$) *well-disposed*.

a. Many adjectives of three endings are sometimes used as of two, and, conversely, some adjectives of two endings have occasionally a distinct form for the feminine. These exceptional cases are most frequent in poetry.

222 D. b. But the Ionic has $-\acute{\alpha}\omega\upsilon$, $-\acute{\epsilon}\omega\upsilon$ in the gen. pl. fem.: see 141 D.

226.

S. N.	M. F. <i>quiet</i> ἥσυχος	N. ἥσυχον	M. F. <i>propitious</i> ἔλεως	N. ἔλεων
G.	ἥσυχου		ἔλεω	
D.	ἥσυχῳ		ἔλεφ	
A.	ἥσυχον		ἔλεων	
V.	ἥσυχε	ἥσυχον	ἔλεως	ἔλεων
Dual.	ἥσυχῳ ἥσυχῶν		ἔλεω ἔλεφν	
P. N.	ἥσυχοι	ἥσυχᾱ	ἔλεφ	ἔλεᾱ
G.	ἥσυχῶν		ἔλεων	
D.	ἥσυχῶσι		ἔλεφς	
A.	ἥσυχούς	ἥσυχᾱ	ἔλεως	ἔλεᾱ

227. A few adjectives like ἔλεως follow the Attic second declension (159); but the neut. plur. has *-a* (seldom *-ω*). Of these, *πλείως* *full* has a separate feminine form: *πλέως*, *πλεῖᾱ*, *πλείων*. The defective adjective M. F. *σῶς*, N. *σῶν* (formed from *σαος safe*) has A. S. *σᾶν*, A. P. *σῶς*; also *σᾶ* as N. S. fem. and neut. plur.

ADJECTIVES OF THE CONSONANT-DECLENSION.

228. The feminine of these, when it differs from the masculine, follows the first declension: its nominative singular always ends in short *-a* (second class, 139).

a. The feminine is formed from the stem of the masculine by annexing *-ia*, but this addition causes various phonetic changes.

b. For the feminine dual, cf. 222 c.

Stems in -v-

229. The masculine of these is declined like *πῆχυς*, the neuter like *ἄστυ* (201): but the genitive singular has *-os* (not *-ως*) and the neuter plural is uncontracted. The feminine has *-eia* (for *-ευ-ia*, 44).

227 D. For ἔλεως, Hm. has *ἔλαος* or *ἔλαος*: for *πλείως*, Hm. *πλεῖος*, *πλείη*, *πλείον*, Hd. *πλέος*, *-η*, *-ον*.—Hm. has *σῶς* (only in this form), and *σός*, *σῆ*, *σόν*, comp. *σαώτερος*.—With *ζῶς*, *-ή*, *-όν* *living*, he has N. S. *ζῶς*, A. *ζῶν*.

229 D. For fem. *-εῖα*, *-εῖᾱς*, etc., Hd. has *-έα*, *-έης*, *-έη*, *-έαν*, etc. Hm. commonly has *-εῖα*, *-εῖης*, etc., but *ᾠκέα* for *ᾠκεῖα*, *βαθείης* and *βαθέης*, *βαθειᾱν* and *βαθέαν*. In Hm., *ἡδύς* and *πουλύς* (for *πολύς*), as well as *θῆλυς*, are sometimes fem. In the A. S., Hm. sometimes has *-έα* for *-όν*: *εὐρέα πόντον* *the wide sea*.

	<i>σοεε</i>		
Sing. Nom.	ἡδύς	ἡδετα	ἡδέ
Gen.	ἡδέος	ἡδεῖας	ἡδέος
Dat.	(ἡδέϊ) ἡδετ	ἡδεῖα	(ἡδέϊ) ἡδετ
Accus.	ἡδύν	ἡδεταν	ἡδέ
Voc.	ἡδέ	ἡδεῖα	ἡδέ
Dual N. A. V.	ἡδέε	ἡδεῖα	ἡδέε
G. D.	ἡδέου	ἡδεῖων	ἡδέου
Plur. Nom.	(ἡδέες) ἡδεῖς	ἡδεῖαι	ἡδέα
Gen.	ἡδέων	ἡδεῶν	ἡδέων
Dat.	ἡδέσι	ἡδεῖσι	ἡδέσι
Accus.	ἡδεῖς	ἡδεῖας	ἡδέα

So γλυκύς *σοεε*, βραδύς *εἰου*, ταχύς *σιῖστ*, εἰρύς *wide*.

a. All these are oxytone except *θηλυς female* and *ἡμιονος half*. In *θηλυς* the poets sometimes use the masculine form for the feminine.

Stems in -εσ-.

230. These are of two endings: M. F. εὐγενής (*ευ-γενεσ-*), N. εὐγενές *well-born*.

S. N.	M. F. εὐγενής	N. εὐγενές
G.	(εὐγενέ-ος) εὐγενοῦς	
D.	(εὐγενέ-ϊ) εὐγενεῖ	
A.	(εὐγενέ-α) εὐγενῆ	εὐγενές
V.		εὐγενές
Dual.	(εὐγενέ-ε) εὐγενῆ	
	(εὐγενέ-οιῶν) εὐγενοῖν	
P. N.	(εὐγενέ-ες) εὐγενεῖς	(εὐγενέ-α) εὐγενῆ
G.	(εὐγενέ-ων) εὐγενῶν	
D.	εὐγενέσι	
A.	εὐγενεῖς	(εὐγενέ-α) εὐγενῆ

So σαφής *clear*, ἀληθής *true*, πλήρης *full*.

230 D. a. Hm. and Hd. use uncontracted forms: both have *-εας* in accus. plur. masc. and fem. But Hm. sometimes contracts *-εῖ*, *-εες*: *κατακρηνεῖ*, *ἐναργεῖς*. Hd. has *ἀκλεᾶ* for *ἀκλεᾶα*.

231. a. Cf. 190. The accusative plural in *-εις* irregularly follows the nominative.

b. *-εα* is contracted into *-ᾶ*, not *-η*, when an *ε* precedes (192): *ἐνδεᾶ* from *ἐνδεής* *needy*. After *ι* and *υ* both vowels occur: *ὑγιαῖ* and *ὑγιῆ* from *ὑγιής* *healthy*; *εὐφυᾶ* and *εὐφυῆ* from *εὐφυής* *comely*.

232. Compound paroxytones in *-ης* have recessive accent everywhere, even in contract forms: *αὐτάρκης* *self-sufficient*, neut. *αὐταρκες*, gen. plur. *αὐτάρκων* (not *αὐταρκῶν*). This does not apply to words in *-ώδης*, *-ώλης*, *-ώρης*, *-ήρης*, which were not felt as compounds; yet *τριήρων*, from *τριήρης* *trireme*, is commonly written.

a. The neuter *ἄληθές*, when used as an exclamation, throws back its accent: *ἄληθες* *indeed!*

Stems in *-ν-*.

233. Stems in *-αν-* form the nominative masculine with *-ς* (*μελᾶς* for *μελαν-ς*, 84), and are of three endings. The feminine *μέλαινα* is for *μελαν-ια* (65).

234. Other stems in *-ν-* form their nominative masculine according to 168 (2), and are of two endings, except *τέρην*, *τέρεια*, *τέρεν* *tender*. The accent is recessive: neuter *εὐδαιμον*.

235.

	<i>black</i>			<i>fortunate</i>	
Sing. Nom.	μελᾶς	μέλαινα	μέλαν	εὐδαίμων	εὐδαιμον
Gen.	μελανος	μελαίνης	μελανος	εὐδαιμονος	
Dat.	μελανι	μελαίνῃ	μελανι	εὐδαίμονι	
Accus.	μέλινα	μέλαιναν	μέλαν	εὐδαίμονα	εὐδαιμον
Voc.	μέλαν	μέλαινα	μέλαν	εὐδαιμον	
Dual N. A. V.	μέλινα	μελαίνα	μέλινα	εὐδαίμονε	
G. D.	μελάνοιν	μελαίνοι	μελάνοιν	εὐδαιμόνοι	
Plur. Nom.	μέλινας	μελαιναι	μέλινας	εὐδαίμονες	εὐδαίμωνες
Gen.	μελάνων	μελαίνων	μελάνων	εὐδαιμόνων	
Dat.	μέλινασι	μελαίνασι	μέλινασι	εὐδαίμοσι	
Accus.	μέλινας	μελαίνας	μέλινας	εὐδαίμονας	εὐδαίμονα

So *τάλας*, *τάλαινα*, *τάλαν* *wretched*, *σώφρων*, *σώφρον* *discreet*, *ἄρρην*, *ἄρρην* (older *ἄρσην*, *ἄρσεν*) *male*.

b. In adjectives in *-ης* Πm. rarely contracts *-εε-* of the stem: *ἐγκλείας* for *ἐν-κλείας*, *ἐυρρείος* for *ἐυρρέεος*. Cf. 194 D.

Comparative Stems in -on-.

236. Adjectives of the comparative degree in *-on* (stem *-on-*) have, in some of their cases, shorter forms, which are more used in Attic.

Sing. Nom.	M. F. <i>greater</i> μεζων	N. μεζον
Gen.		μεζον-ος
Dat.		μεζον-ι
Accus.	μεζον-α, μεζω	μεζον
Voc.		μεζον
Dual N. A. V.		μεζον-ε
G. D.		μεζον-ου
Plur. N. V.	μεζον-ες, μεζους	μεζον-α, μεζω
Gen.		μεζον-ων
Dat.		μεζουσι
Accus.	μεζον-ας, μεζους	μεζον-α, μεζω

So βελτιων *better*, αισχτων *more shameful*, αλγτων *more painful*.

a. The forms in *-on* have recessive accent : βέλτιον.

b. The shorter forms are from a different stem in *-os* : μεζω and μεζους are contracted from μεζο-α μεζο-ες (never used). The accus. plur. μεζους follows the nominative.

Stems in -nt-.

237. In these the feminine has *-sa* with the preceding vowel lengthened (for *-nt-ia*, *-nsa*, 67 and 84). But stems in *-ent-* (like *χαρίεις*) have the feminine in *-essa* (for *-et-ia*, 67) from shorter stems in *-et-*. From the same is the dative plur. *χαρίεσι*.

a. The nom. sing. *χαρίεις*, *πᾶς* are for *χαριεντ-ς*, *παντ-ς* (56).

238. Contracted forms of adjectives in *-eis* occur : *πετροῦντα* for *πετρόεντα*, *μελιτοῦττα* (48) for *μελιτόεσσα* *honey-cake*. So many names of places, *Ραμνοῦς* (*-όεις*), gen. *Ραμνούντος*.

239. In *πᾶν* the vowel is exceptionally long : the compounds sometimes have it short : *ἄπαν*.—The gen. and dat. sing. conform their accent to 172, but not the gen. and dat. dual and plural.

236 D. Hm. and Hd. use both the shorter and longer forms.

238 D. Hm. seldom contracts : *τιμῆς* for *τιμῆεις* (40 a), *τιμήντα* for *τιμήεντα*. The Doric has *-ās*, *-āntos* for *-ā-eis*, *-ā-entos* : *ἀργᾶντα*.

240.

	<i>pleasing</i>			<i>all</i>		
S. N.	χαρίας	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	παντός	πάσης	παντός
D.	χαρίεντι	χαρίεσση	χαρίεντι	παντί	πάσῃ	παντί
A.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πᾶσαν	πᾶν
V.	χαρίεν	χαρίεσσα	χαρίεν	πᾶν	πᾶσα	πᾶν
Dual.	χαρίεντε	χαρίεσσᾶ	χαρίεντε	πάντε	πάσᾶ	πάντε
	χαρίέντοι	χαρίεσσαιν	χαρίέντοι	πάντοι	πάσαιν	πάντοι
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
G.	χαρίέντων	χαρίεσσῶν	χαρίέντων	πάντων	πάσῶν	πάντων
D.	χαρίεσι	χαρίεσσαις	χαρίεσι	πᾶσι	πάσαις	πᾶσι
A.	χαρίεντας	χαρίεσσᾶς	χαρίεντα	πάντας	πᾶσᾶς	πάντα

So *περόεις winged*, *φωνήεις voiced*.

Participle-Stems in -ντ-.

241. Stems in -οντ-, in general, form the nominative singular like γέρον (176), according to 168 (2). But stems in -οντ- in presents and aorists of the *μ-form*, and all stems in -αντ-, -εντ-, -υντ- form it with -s, according to 56. The vocative singular is like the nominative.

242.

	<i>loosing (λύοντ-)</i>			<i>giving (διδοντ-)</i>		
S. N.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
G.	λύοντος	λύούσης	λύοντος	διδόντος	διδούσης	διδόντος
D.	λύοντι	λύούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι
A.	λύοντα	λύουσάν	λύον	διδόντα	διδούσαν	διδόν
V.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
Dual.	λύοντε	λύούσῃ	λύοντε	διδόντε	διδούσᾶ	διδόντε
	λύόντοι	λύούσαιν	λύόντοι	διδόντοι	διδούσαιν	διδόντοι
P. N.	λύοντες	λύουσαι	λύοντα	διδόντες	διδούσαι	διδόντα
G.	λύόντων	λύουσῶν	λύόντων	διδόντων	διδουσῶν	διδόντων
D.	λύουσι	λύούσαις	λύουσι	διδούσι	διδούσαις	διδούσι
A.	λύοντας	λύούσᾶς	λύοντα	διδόντας	διδούσᾶς	διδόντα

242 D. The Aeolic has -οισα for -ουσα and -αισα for -ᾶσα in the feminine participle; also -αις for -ᾶς in the masculine (34 D): *τρέφουσα nourishing*,

	<i>loosed</i> (λυθεντ-)			<i>showing</i> (δεικνυντ-)		
S. N.	λυθείς	λυθείσα	λυθέν	δεικνύς	δεικνύσα	δεικνύν
G.	λυθέντος	λυθείσης	λυθέντος	δεικνύντος	δεικνύσης	δεικνύντος
D.	λυθέντι	λυθείση	λυθέντι	δεικνύντι	δεικνύση	δεικνύντι
A.	λυθέντα	λυθείσαν	λυθέν	δεικνύντα	δεικνύσαν	δεικνύν
V.	λυθείς	λυθείσα	λυθέν	δεικνύς	δεικνύσα	δεικνύν
Dual.	λυθέντε	λυθείσᾶ	λυθέντε	δεικνύντε	δεικνύσᾶ	δεικνύντε
	λυθέντων	λυθείσαιν	λυθέντων	δεικνύντων	δεικνύσαιν	δεικνύντων
P. N.	λυθέντες	λυθείσαι	λυθέντα	δεικνύντες	δεικνύσαι	δεικνύντα
G.	λυθέντων	λυθείσῶν	λυθέντων	δεικνύντων	δεικνύσῶν	δεικνύντων
D.	λυθείσι	λυθείσαις	λυθείσι	δεικνύσι	δεικνύσαις	δεικνύσι
A.	λυθέντας	λυθείσᾶς	λυθέντα	δεικνύντας	δεικνύσᾶς	δεικνύντα

Decline also λύσᾶς, λύσᾶσα, λύσαν;
λύσαντος, λύσᾶσης, λύσαντος

like πᾶς (240); but voc. sing. λύσᾶς, and short a in λύσαν.

a. Monosyllabic participles do not follow 172 in accent: δοῦς, gen. δόντος (not δοντός).

243. Participles in -άων, -έων, -όων are contracted:

τιμάων, τιμάουσα, τιμάων *honoring*, contr. τιμών, τιμῶσα, τιμῶν;
φιλέων, φιλέουσα, φιλέων *loving*, contr. φιλῶν, φιλοῦσα, φιλοῦν;
δηλόων, δηλόουσα, δηλόων *showing*, contr. δηλῶν, δηλοῦσα, δηλοῦν.

The *uncontracted* forms are like those of λύων (242); the *contract* forms are as follows:

S. N.	τιμών	τιμῶσα	τιμών	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμώντος	τιμῶσης	τιμώντος	φιλοῦντος	φιλοῦσης	φιλοῦντος
D.	τιμώντι	τιμῶση	τιμώντι	φιλοῦντι	φιλοῦση	φιλοῦντι
A.	τιμώντα	τιμῶσαν	τιμών	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμών	τιμῶσα	τιμών	φιλῶν	φιλοῦσα	φιλοῦν
Dual.	τιμώντε	τιμῶσᾶ	τιμώντε	φιλοῦντε	φιλοῦσᾶ	φιλοῦντε
	τιμώντων	τιμῶσαιν	τιμώντων	φιλοῦντων	φιλοῦσαιν	φιλοῦντων
P. N.	τιμώντες	τιμῶσαι	τιμώντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμώντων	τιμῶσῶν	τιμώντων	φιλοῦντων	φιλοῦσῶν	φιλοῦντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλοῦσαις	φιλοῦσι
A.	τιμώντας	τιμῶσᾶς	τιμώντα	φιλοῦντας	φιλοῦσᾶς	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

θρέψαις, θρέψαισα *having nourished*. The first of these forms is used by Theocritus, and all of them by Pindar.

244. PERFECT ACTIVE PARTICIPLES.—These have stems in -οτ-. The feminine ends in -υια.

	having loosed (λελυκοτ-)			standing (ἑστωτ-)		
S. N.	λελυκός	λελυκυῖα	λελυκός	ἑστός	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκυῖās	λελυκότος	ἑστῶτος	ἑστῶσης	ἑστῶτος
D.	λελυκότι	λελυκυῖᾱ	λελυκότι	ἑστῶτι	ἑστῶση	ἑστῶτι
A.	λελυκότα	λελυκυῖαν	λελυκός	ἑστῶτα	ἑστῶσαν	ἑστός
V.	λελυκός	λελυκυῖα	λελυκός	ἑστός	ἑστῶσα	ἑστός
Dual.	λελυκότε	λελυκυῖᾱ	λελυκότε	ἑστῶτε	ἑστῶσᾱ	ἑστῶτε
	λελυκότοι	λελυκυῖαιν	λελυκότοι	ἑστῶτοι	ἑστῶσαιν	ἑστῶτοι
P. N.	λελυκότες	λελυκυῖαι	λελυκότα	ἑστῶτες	ἑστῶσαι	ἑστῶτα
G.	λελυκότων	λελυκυῖῶν	λελυκότων	ἑστῶτων	ἑστῶσῶν	ἑστῶτων
D.	λελυκόσι	λελυκυῖαις	λελυκόσι	ἑστῶσι	ἑστῶσαις	ἑστῶσι
A.	λελυκότας	λελυκυῖās	λελυκότα	ἑστῶτας	ἑστῶσᾱς	ἑστῶτα

a. ἑστός is contracted from ἑσῶσας, and is irregular in the formation of the feminine. The neuter form ἑστός is also irregular: ἑστός seems to have been also used.

245. OTHER ADJECTIVES.—Of two endings are some compounds of substantives, with stems ending in various ways; as

- ἀπάτωρ, ἄπατορ: gen. ἀπάτορ-ος fatherless.
 εὐελπις, εὐελπι: gen. εὐέλπιδ-ος of good hope.
 εὐχαρις, εὐχαρι: gen. εὐχάριτ-ος agreeable.

246. Adjectives of One Ending.—In these the feminine is like the masculine; but, owing either to their meaning or their form, they have no neuter: thus ἀραξ, ἀραγ-ος rascalous, φυγᾶς φυγάδ-ος fugitive, ἄγνωσ, ἄγνωτ-ος unknown, ἄπαις, ἄπαιδ-ος childless, μάκαρ, μάκαρ-ος blessed, πένης, πένητ-ος poor, γυμνής, γυμνήτ-ος light-armed, ἴδρις, nom. plur. ἴδρι-ες knowing.

247. Irregular Adjectives.—Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα- and μεγαλο-) great, πολὺς (πολυ- and πολλο-) much, many.

248 D. Hm. has many adjectives which appear only in the feminine: πότνια (in voc. also πότνα) revered, λᾶχεια (or perhaps ἐλάχεια small): εὐπατέρεια of noble father, ὀβριμοπάτηρ of mighty father, ἀντιάνειρα match for men, βωτιάνειρα nourishing men, κυδιάνειρα making men glorious, πουλυβότειρα much nourishing, ἰσχυάειρα arrow-showering, ἰπποδάσεια thick with horse-hair, καλλιγύναικα A. S. rich in fair women. To fem. θάλεια rich there is a neut. plur. θάλεα.

247 D. Hm. and Hd. have πολλός, -ή, -όν reg. like ἀγαθός. But Hm. has

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual.	μεγάλῳ μεγάλῳιν	μεγάλα μεγάλαιν	μεγάλῳ μεγάλῳιν			
P. N.	μεγάλοι	μεγάλοι	μεγάλοι	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλοῦς	πολλάς	πολλά

a. *πῶος mild* forms the whole feminine from stem *πῶῦ-*: *πῶεῖα*, *πῶεῖας*, etc. The masculine and neuter singular are formed from stem *πῶο-*: *πῶου*, *πῶφ*, *πῶον*. In the masculine and neuter plural, both formations are used: *πῶοι* and *πῶεῖς*, *πῶα* and *πῶεα*.

b. Some compounds of *πόος* (*ποδ-*) *foot* form the nom. sing. neuter, and sometimes the accus. sing. masc. in *-ου*, after the analogy of *ἄπλους* (223); *τρίπους three-footed*, *τρίπου* (but in the sense *tripod*, accus. always *τρίποδα*).

COMPARISON OF ADJECTIVES.

A. BY *-τερος* AND *-τατος*.

248. The usual ending of the *comparative* degree is *-τερος*, *-τερᾶ*, *-τερον* (stem *-τερο-*); of the *superlative*, *-τατος*, *-τατη*, *-τατον* (stem *-τατο-*). These endings are applied to the masculine stem of the positive. Thus:

also the common forms *πολύς*, *πολύ*, *πολύν*, as well as *πολύς*, *πολύ*, *πολύν*; and from the same stem, *πολυ-*, he makes likewise G. S. *πολέος*, N. P. *πολέας*, G. *πολέων*, D. *πολέεσσι* or *πολέσι*, A. *πολέας*.

Pindar has *πῶός*, *πῶῦ*, the Ionic *πῶός* *πῶῦ*. Compare *πῶός* *πῶῦ* in Hd.

Hm. has some feminine adjectives which are not formed from the stem of the masculine: *θοῦρις*, *-ιδος* *impretious*, M. *θοῦρος*; *πτεῖρα* *fat*, *rich*, M. *πίων*; *πρέσβα* and *πρέσβειρα* *honored*, M. *πρέσβυς*; *πρόφρασσα* *favorable*, M. *πρόφρων*.—The following are made from the stem of the masculine, but by an unusual mode of formation: *χαλκοβάφεια* *heavy with brass*, M. *χαλκοβαφής*; *ἡριγένεια* *early-born* (M. *ἡριγενής* later); *ἡδυπέπεια* (Hes.) *sweet-speaking*, M. *ἡδυπετής*; *μάκαρα* (Pind.) *blessed*, M. *μάκαρ*; and in the plur. only, *θαμειαί* *crowded*, *ταρφειαί* *frequent*, M. *θαμείες*, *ταρφέες*.

In Hm. *ἐρίηρος* *trusty*, makes plur. nom., and accus. *ἐρίηρ-ες*, *ἐρίηρ-ας*.

248 D. The force of the ending is nearly lost in the Homeric forms: *θηλύτερος* *feminine*, *ἀγρότερος* *wild* (*living in the country*), *δρόστερος* *living in*

Positive.	Comparative.	Superlative.
κούφος (κουφο-) <i>light</i>	κουφώ-τερος, -ᾶ, -ον	κουφώ-τατος, -η, -ον
γλυκύς (γλυκυ-) <i>sweet</i>	γλυκύ-τερος	γλυκύ-τατος
μέλας (μελαν-) <i>black</i>	μελάν-τερος	μελάν-τατος
μάκαρ (μακαρ-) <i>blessed</i>	μακάρ-τερος	μακάρ-τατος
σαφής (σαφεισ-) <i>clear</i>	σαφέσ-τερος	σαφέσ-τατος
χαρίεις (χαριεντ-) <i>pleasing</i>	χαριέσ-τερος	χαριέσ-τατος
πένης (πενητ-) <i>poor</i>	πενέσ-τερος	πενέσ-τατος

χαριέστερος and πενέστερος arise from χαριετ-τερος (237) and πενητ-τερος by change of τ to σ (52). In the latter, η is shortened.

249. Adjectives in -os with short penult lengthen -o- to -ω- : this prevents the excessive multiplication of short syllables : σοφώ-τερος *wiser*, ἀξιώ-τατος *worthiest*, from σοφό-ς, ἀξιο-ς.

a. But if the penult is long by nature or position, -o- remains : πονηρό-τερος *more wicked*, λεπτό-τατος *finest*. So always when a mute and liquid follow the vowel of the penult : πικρό-τατος *bitterest*.

250. The adjective γεραίος *aged* always, παλαιός *ancient*, and σχολαίος *leisurely*, sometimes, drop -o- after -αι- : γεραί-τερος, παλαι-τατος.

a. μέσος *middle*, ἴσος *equal*, εὐδῖος *serene*, ἡσυχος *quiet*, πρώιος *early*, ὕψιος *late*, make -αιτερος, -αιτατος, as if from forms in -αιος : μεσαί-τατος, πρωϊαί-τερον. ἡσυχώτερος occurs once. From πλησίον adv. *near* (adj. πλησίον-ς poetic) come πλησιαί-τερος, -τατος ; and from προύργου (for πρό ἔργου *advantageous*) comes προύργιαί-τερος.

b. φίλος *dear* makes φίλτερος (poetic) and φίλτατος. The comparative in prose is usually μάλλον φίλος (256).—φιλαίτερος, φιλαίτατος occur only in Xenophon.

251. Some adjectives take the irregular endings -εστερος, -εστατος. So

a. Stems in -ον- : σώφρων (σωφρον-) *discreet*, σωφρονέσ-τερος, εὐδαίμων (ευδαιμον-) *happy*, εὐδαιμονέσ-τατος.—Special exceptions are πίων *fat*, πῖότερος, -τατος ; and πέπων *ripe*, πεπαίτερος, -τατος.

b. ἀκράτος *unmixed*, ἐβρωμένος *strong*, ἔσμενος *glad*, and occasionally some others in -ος : ἀκράτεστερος, ἐβρωμενέστερος.

c. Some contract adjectives in (-οος) -ους : εὐνούστερος (for εὐνοέστερος) from εὐνοῦς (εὐνοος) *well-disposed*.

252. a. The adj. λάλος *talkative*, πτωχός *beggarly*, ὀψοφάγος *dainty*, μονοφάγος *eating alone*, and some adjectives of one ending, as κλέπτης *thievish*, have -ιστερος, -ιστατος : λαλίστατος, πτωχίστατος, κλεπτίστερος.

the mountains, θεώτερος *belonging to the gods*, δεξιτέρος Lat. *dexter*, which differ little from θήλυς, ἄργιος, ὕρειος, θεῖος, δεξιός.

249 D. The poets sometimes use -ω- after a long syllable : δι(ῶ)ρότερος Hm. *more wretched*.—From ἰθός *straight*, Hm. makes ἰθύντατα ; from φαεινός *shining*, φαεινότερος, but φαδντατος.

b. Other adjectives of one gender in -ης (G. -ου) follow the rule for stems in -ο-: ὑβριστότερος from ὑβριστής insolent.

c. Compounds of χάρις favor form the comparative and superlative as if they ended in -χαριτο-ς: ἐπιχαριτότερος from ἐπιχαρίς agreeable.

B. BY -ΙΩΝ AND -ΙΣΤΟΣ.

253. A much less frequent ending of the comparative is -ῖων, -ῖον (stem -ῖον-); of the superlative, -ιστος, -ιστη, -ιστον (stem -ιστο-).

These endings are applied, not to the stem of the positive, but to the *root* of the word. Hence a final vowel, or syllable -ρο-, in the stem of the positive disappears:

Positive.		Comparative.	Superlative.
ἡδ-ύ-ς pleasant	(ἡδ-ομαι am pleased)	ἡδ-ῖων	ἡδ-ιστος
ταχ-ύ-ς swift	(τάχ-ος swiftness)	θάσσων (for ταχ-ῖων)	τάχ-ιστος
μέγ-α-ς great	(μέγ-εθος greatness)	μείζων (for μεγ-ῖων)	μέγ-ιστος
ἐχθ-ρό-ς hostile	(ἐχθ-ος hatred)	ἐχθ-ῖων	ἐχθ-ιστος
αἰσχ-ρό-ς shameful	(αἰσχ-ος shame)	αἰσχ-ῖων	αἰσχ-ιστος

a. In μείζων, for μεγ-ῖων, the ι passes into the first syllable, as in ἀμείνων for ἀμεν-ῖων. For -σσ- in θάσσων (θάπτων), see 67.

254. The following require special notice:

Positive.	Comparative.	Superlative.
1. ἀγαθός good	ἀμείνων βελτίων κρείσσων (κρείττων) λῶφων	ἄριστος (ἀρ-ετή virtue) βέλτιστος κράτιστος (κράτ-ος strength) λῶφιστος

ἀμείνων, ἄριστος, refer more to excellence or worth; κρείσσων, κράτιστος, more to power and superiority. The opposite of κρείσσων is ἥσσων.

252 D. c. Hm. has ἀχαρίσ-τερος (for ἀχαριτ-τερος), from ἐχαρίς graceless.

253 D. In Epic and Doric poetry -ῖων (with short ι) is used. The forms in -ῖων, -ιστος are much more frequent in poetry than in prose: thus the starred forms are un-Homeric, *βαθίων, βάθιστος (βαθύς deep),—βράσσων or *βραβίων, βάρδιστος or *βράδιστος (βραδύς slow),—*βράχιστος (βραχύς short),—γλυκίων (γλυκύς sweet),—ἐλέγχιστος (ἐλεγχέες plur. infamous),—*κυδίων, κύδιστος (κυδρός glorious),—μᾶσσων, μήκιστος, Dor. *μάκιστος (μακρός long),—οἰκτιστος (οἰκτρός pitiable),—πάσσων or *παχίων, πάχιστος (παχύς thick),—φιλιών, *φίλιστος (φίλος dear),—ῥικιστος (ῥικύς quick).—Hd. has μέζων for μείζων.

254 D. 1. Hm. comp. ἀρείων: pos. κρατύς powerful, sup. κάρτιστος (64): comp. λωίων and λωίτερος.—Hd. and Dor. κρέσσων for κρείσσων.—Poet. βέλτερος, βέλτατος (not used in Hm.): φέρτερος more excellent, φέρτατος and φέριστος.

2. κακός <i>bad</i>	κακῶν χείρων (<i>deterior</i>) ἥσων, ἥτων (<i>inferior</i>)	κίκιστος χείριστος ἥκιστα adv. <i>least of all</i>
3. μικρός <i>small</i>	μικρότερος μείων	μικρότατος
4. ὀλίγος <i>little, few</i>	(ὀλείζων inscriptions) ἐλάσων (ἐλάττων)	ὀλίγιστος <i>fewest</i> ἐλάχιστος <i>least</i>
5. πολὺς <i>much, many</i>	πλείων or πλέων (44) neut. πλέον, also πλείν	πλείστος
6. καλός <i>beautiful</i>	καλλῶν	κάλλιστος (κάλλος <i>beauty</i>)
7. ῥῥῆδιος <i>easy</i>	ῥῥῶν	ῥῥῆστος
8. ἀλγεινός <i>painful</i>	ἀλγῶν	ἀλγιστος (ἀλγ-ος <i>pain</i>)

255. *Defective Comparison.*—The following adjectives are without the positive :

(πρό <i>before</i>)	πρότερος <i>prior</i> ὑστερος <i>later, latter</i>	πρῶτος <i>primus</i> ὑστατος <i>latest, last</i>
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a. A superlative ending *-atos* appears in ἔσχατος *extremus*; and in the (mostly poetic) forms νέατος *novissimus, last in place* (from νέος *novus*), and ὑπατος *supremus, summus* (from ὑπέρ *super*, whence come also a poetic comp. ὑπέρτερος, sup. ὑπέρτατος).

256. For the comparative and superlative may be used μάλλον *more, μάλιστα most*, with the positive : μάλλον ἀξίος *more worthy, μάλιστα παράνομος most unlawful*. For participles this is the only mode of comparison.

2. Hm. comp. κακότερος : χερῶν, χερειότερος, χειρότερος : also the defective forms, D. S. χέρηϊ, A. S. χέρηα, N. P. χέρηες, neut. χέρηα.—Hd. ἔσων for ἥσων.

4. Hm. comp. ὀλίζων.

5. In the comp. Hm. has also the defective forms πλέες, πλέας.—Hd. contracts εο to ευ : πλεῦν, πλεῦνες, for πλέον, πλέονες.

7. Hm. pos. βῆιδιος (also in Hd.); adv. βῆιδίως, often βεία, βέα; comp. βῆιτερος; sup. βῆιτατος and βῆιστος.

To the above add for Hm.

9. κερδίων, κέρδιοςτος (κερδαλέος *gainful, artful, κέρδος gain*).

10. βίγλων, βίγιοςτος *more, most dreadful* (βίγηλός Hes. *chilling, βίγος cold*).

11. κῆδιοςτος (κῆδειός *dear, κῆθος care*).

12. Poet. (not in Hm.) ὕψλων, ὕψιστος (ὕψηλός *high, ὕψος height*).

255 D. Doric πᾶτος for πρῶτος. Hm. sometimes forms a comp. or sup. from a substantive : βασιλευτέρος, -ατος (from βασιλεύς *king*), κουρότερος (κούρος *young*), κύντερος *more dog like* (κύων *dog*).

Other defectives in Hm. are : δπλότερος *younger, δπλότατος, —ἀφάρτερος* (ἀφαρ *forthwith*);—and several expressing place : παρόιτερος (πάροιθεν *before*), —ὀπίστατος (ὀπισθεν *behind*), —ἐπασσύτερος (ἄσσαν *nearer*), —μυχότατος (ἐν μύχῳ *in a recess*).—The ending *-atos* appears also in μέσσατος from μέσος *middle*.

FORMATION AND COMPARISON OF ADVERBS.

257. Adverbs are formed from adjectives by adding *-ως* to the stem. The stem takes the same form as before *-ων* in the genitive plural. The adverb has also the accent of the genitive plural, and is contracted when the latter is contracted.

Thus *δίκαιος* *just* (G. P. *δικαίων*), adv. *δικαίως* *justly*, *σοφός* *wise* (*σοφῶν*) *σοφῶς* *wisely*, *πᾶς* *whole, all* (*πάντων*) *πάντως* *wholly*, *ταχύς* *quick* (*ταχείων*) *ταχείως* *quickly*, *σαφής* *clear* (*σαφῶν* contr. from *σαφείων*), *σαφῶς* contr. from *σαφείως* *clearly*.

258. A less common ending of adverbs is *-α*: *ταχύς* *quick*, adv. *τάχα* *quickly*, in Attic prose *perhaps*, *ἅμα* *at the same time*, *μάλα* *very, much*. The comp. of *μάλα* is *μᾶλλον* (for *μαλ-ιον*, 66) *more*, the sup. *μάλιστα* *most*.—*εἰ* *well* is used as the adverb of *ἀγαθός* *good*.

259. For the comparative and superlative of adverbs, the *accusative neuter* of the adjective is commonly used; in the *singular*, for the comparative, in the *plural* for the superlative: *σοφῶς* *wisely*, *σοφώτερον*, *σοφώτατα*; *καλῶς* *finely*, *κάλλιον*, *κάλλιστα*.

a. Forms in *-ως* also occur: *βεβαιοτέρως* *more firmly*, *καλλιόνως* *more finely*.

260. Adverbs in *-ω* (such as *ἄνω* *above*, *κάτω* *below*, *ἔσω* *within*, *ἔξω* *without*) make the comp. and sup. in *-ω*: *ἄνωτέρω*, *κατωτέρω*. So also *ἄπωτέρω* *further* from prep. *ἀπό* *from*, *περαιτέρω* *further* from *πέρα* *beyond*, *ἐγγυτέρω*, *ἐγγυτάτω* (or *ἐγγύτερον*, *ἐγγύτατα*) from *ἐγγύς* *near*, and a few others.

and *πρώματος* *last*.—Hm. has *ὑστάτιος* for *ὑστατος*, and in the same sense *δευτάτος* (*δευτέρος* *second*). A strengthened sup. is Hm. *πρώτιστος* *first of all*.

258 D. Adverbs in *-α* are more frequent in Hm.: *κάρτα* *very* (*κρατός*), *λίγα* *shrilly* (*λιγός*), *σάφα* *clearly* (*σαφής*), *ἄκα* *quickly* (*ἀκός*).

For *εἰ*, Hm. has *εἴ*, whenever the *υ* would be long by position: *εἴ* *γνώην*. So too in compound words: *εἴζωνος*; yet rarely *εἰ*: *εἴπλεκτος* or *εὔπλεκτος*.—Hm. has also a defective adj. *εἴς* or *ἦς*, A. S. *εἴην* or *ἦην*, also G. S. *εἴης*.

260 D. *ἐκός* *far*, Hm. *ἐκαστέρω*, *-τάτω*,—*τῆλε* or *τηλοῦ* *far*, Hm. *τηλοτάτω*,—*ἐγγύ*: or *ἀγγού* *near*, Hm. *ἄσσον* (for *αγγιον*, 67), also *ἄσσοτέρω*, *ἐγγιστά* (*ἀγγιστάτω* Hd.). The adj. *ἀγγότερος*, *ἀγγότατος*, and *ἐγγιστος* are post-Homeric.

PRONOUNS.

261. PERSONAL PRONOUNS.

	FIRST PERSON.	SECOND PERSON.	THIRD PERSON.
Sing. Nom.	ἐγώ I	σύ thou	
Gen.	ἐμοῦ, μου	σοῦ	οὗ of him, her, it
Dat.	ἐμοί, μοί	σοί	οἱ
Accus.	ἐμέ, μέ	σέ	ἑ
Dual N. A. V.	νώ	σφώ	
G. D.	νών	σφῶν	
Plur. Nom.	ἡμεῖς we	ὑμεῖς you	σφεῖς they
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Accus.	ἡμᾶς	ὑμᾶς	σφᾶς

261 D. *Personal Pronouns in the Dialects.*—Hm. has the following forms: those not in () are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (τόνη)	
G.	ἐμέο, ἐμεῦ, μεῦ (ἐμείο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	(ἔο, εῦ εἶο, ἔθεν)
D.	ἐμοί, μοί	σοί, τοί, (τεῖν)	οἶ, (εἶο)
A.	ἐμέ, μέ	σέ	(ἔ), (έ), μίν
Dual.	(νώι, νό)	(σφῶι, σφώ)	(σφωί)
	(νώιν)	(σφῶιν)	(σφωίν)
P. N.	ἡμεῖς, (ἄμμες)	ὑμεῖς, (ἄμμες)	σφεῖς not in Hm.
G.	ἡμέων, (ἡμειῶν)	ὑμέων, (ἄμμειῶν)	σφέων, (σφειῶν)
D.	ἡμῖν, (ἄμμι)	ὑμῖν, (ἄμμι)	σφίσι, σφί
A.	ἡμέας, (ἄμμε)	ὑμέας, (ἄμμε)	σφέας, σφέ

ἐγών is used before vowels (87 D). The datives σοί and τοί are distinguished in the same way as ἐμοί and μοί (263). The forms with -μμ-, ἄμμες, belong to the (Lesbian) Aeolic.

a. For μίν, the Dor. and Trag. have νίν: both are enclitic, both used in all genders, and νίν is sometimes plural.—In Hd. and Trag. σφέ is sometimes singular.—In Hd. σφίσι (not σφί) is reflexive: he has also a neut. plur. σφέα.

b. The Dor. has N. S. ἐγών even before a consonant, τό (tu) for σύ, G. τεῦ, τεῦς, τεοῦς, D. τοί for σοί; also ἐμίν, τίν, ἔν for ἐμοί, σοί, οἶ, A. τέ, enclitic τό, for σέ. N. P. ἄμές, ἄμές G. ἄμειῶν, D. ἄμῖν, A. ἄμέ, ἄμέ, and ψέ for σφέ. Of these Pind. has only τό, τοί, τίν.

262. The stems of the singular are *εμε-* (Lat. *me*), *σε-* (*te*), *ἐ-* (*se*). But the nominative is differently formed: *ἐγώ*, *σύ*; and in the third person is entirely wanting. The stems of the dual are *νω-* (Lat. *no-s*), *σφω-*. The stems of the plural are *ἡμε-*, *ὑμε-*, *σφε-*: *ε-* is contracted with most of the endings (cf. 261 D).

263. The forms mentioned in the list of *enclitics* (118 a) lose their accent when there is no emphasis upon the pronoun; and in the first person singular the shorter forms (*μοῦ*, *μοί*, *μέ*) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (*ἐμοῦ*, *ἐμοί*, *ἐμέ*) are used in the first person. So also, in general, after prepositions. Thus *δοκεῖ μοι* *it seems to me*, *ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει* *this pleases me, not thee*; *παρ' ἐμοῦ* *from me* (not *παρά μου*), *ἐπὶ σοὶ* *upon thee* (not *ἐπί σοι*): *yet πρὸς με* *to me* frequently occurs.

264. The genitive, dative, and accusative plural of the first and second persons, when unemphatic, sometimes throw the accent on the first syllable: *ἡμῶν*, *ὑμῶν*; the last syllable of the dative and accusative is then usually shortened: *ἡμιν*, *ὑμιν*. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write *ἡμῖν*, *ὑμῖν*.

INTENSIVE PRONOUN.

265. The intensive pronoun *αὐτό-ς* *self* (Lat. *ipse*) is inflected

<i>αὐτός</i>	<i>αὐτή</i>	<i>αὐτό</i>
<i>αὐτοῦ</i>	<i>αὐτῆς</i>	<i>αὐτοῦ</i> etc.,

like *ἀγαθός* (222), except that the neuter singular, in the nominative and accusative, does not take *-ν*.

Preceded by the article, *ὁ αὐτός*, *ἡ αὐτή*, *τὸ αὐτό* (or with crasis, 77 b, *αὐτός*, *αὐτή*, *ταῦτό*, also *ταῦτόν*), it signifies *the same* (Lat. *idem*). The neut. plur. *ταῦτά*, for *τὰ αὐτά*, must not be confounded with *ταῦτα* *these* (272).

a. In the oblique cases, it also serves as a personal pronoun of the third person: *him*, *her*, *it*.

REFLEXIVE PRONOUNS.

266. The reflexive pronouns are formed from the stems of the personal pronouns compounded with *αὐτός*. They have no nominative. In the plural both stems are declined together, yet the third person plural has also the compound form.

265 D. For Ionic crasis in *ωὐτός* (Hm.), *ωὐτός* (Hd.), see 77 D.

266 D. Hm. always has the separate forms, even in the sing.: *ἐμὲ αὐτόν*, *ἐμὲ αὐτῶ*, not *ἐμᾶυτόν*, *ἐαυτῶ*.—For *ἐμᾶυτοῦ*, etc., Hd. has *ἐμᾶυτοῦ*, etc.; and in like manner *σεῶντοῦ*, *ἐωυτοῦ* (14 D).

	<i>myself</i>	<i>thyself</i>	<i>himself, herself, itself</i>
Sing. G.	ἐμαντοῦ, -ῆς	σεαυτοῦ, -ῆς	ἐαυτοῦ, -ῆς
D.	ἐμαντῶ, -ῆ	σεαυτῶ, -ῆ	ἐαυτῶ, -ῆ
A.	ἐμαντόν, -ῆν	σεαυτόν, -ῆν	ἐαυτόν, -ῆν, -ό
	<i>ourselves</i>	<i>yourselves</i>	<i>themselves</i>
Plur. G.	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἐαυτῶν or σφῶν αὐτῶν
D.	ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	ἐαυτοῖς, -αῖς or σφίσιν αὐτοῖς, -αῖς
A.	ἡμᾶς αὐτούς, -άς	ὑμᾶς αὐτούς, -ας	ἐαυτούς, -άς, -ά or σφᾶς αὐτούς, -ας

a. σεαυτοῦ and ἐαυτοῦ are often contracted: σαυτοῦ, σαυτῆς; αὐτοῦ, αὐτῆς, etc.

267. The *indefinite* pronoun ἄλλος *other* (Lat. *alius*) is inflected like αὐτός (265): ἄλλος, ἄλλη, ἄλλο.

RECIPROCAL PRONOUN.

268. The reciprocal pronoun, meaning *each other*, is used only in the oblique cases of the dual and plural.

	M.	F.	N.
Dual G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλαῖ	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοισ	ἀλλήλαις	ἀλλήλοισ
A.	ἀλλήλους	ἀλλήλας	ἀλληλα

a. It is formed from the stem of ἄλλος (267), compounded with itself, ἀλλ-ηλο- (for αλλ-αλλο-).

POSSESSIVE PRONOUNS.

269. The possessive pronouns are formed from the stems of the personal pronouns. They are:

ἐμός	ἐμή	ἐμόν	<i>my, mine.</i>	ἡμέτερος	-ᾱ	-ον	<i>our, ours.</i>
σός	σή	σόν	<i>thy, thine.</i>	ὑμέτερος	-ᾱ	-ον	<i>your, yours.</i>
ός	ῆ	όν	<i>his (her, its) own.</i>	σφέτερος	-ᾱ	-ον	<i>their own.</i>

a. ὅς is never used in Attic prose, seldom in Attic poetry.

269 D. Hm. has also *τεός* (also Doric, = *tuis*) *thy, ἐός his*; ἐμός *our* (properly Dor.), ὁμός, σφός; also (from the dual stems *νω-, σφω-*) *νωίτερος, σφωίτερος*.

ARTICLE AND DEMONSTRATIVE PRONOUNS.

270. The article δ , η , $\tau\acute{o}$ *the*, has the two stems δ - and $\tau\omicron$ -. For its inflection see 272.

271. The most important demonstrative pronouns are :

$\delta\delta\epsilon$	$\eta\eta\delta\epsilon$	$\tau\acute{o}\delta\epsilon$	<i>this (here)</i>
$\alpha\upsilon\tau\omicron\varsigma$	$\alpha\upsilon\tau\eta$	$\tau\omicron\upsilon\tau\omicron$	<i>this, that</i>
$\acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$	$\acute{\epsilon}\kappa\epsilon\iota\nu\eta$	$\acute{\epsilon}\kappa\epsilon\iota\nu\omicron$	<i>that (there, yonder)</i>

$\delta\delta\epsilon$ is formed from the article and the demonstrative ending $-\delta\epsilon$ (enclitic) : it is declined like the article, with $-\delta\epsilon$ added to each form.

$\alpha\upsilon\tau\omicron\varsigma$ follows the article in respect to the h or t at the beginning. It takes $\alpha\upsilon$ in the penult, wherever the last syllable has an a -sound (α, η) ; but $\omicron\upsilon$ where it has an o -sound ($o, \omega, \omicron\upsilon$).

$\acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$ is declined like $\alpha\upsilon\tau\omicron\varsigma$ (265).

272.

S. N.	δ	η	$\tau\acute{o}$	$\delta\delta\epsilon$	$\eta\eta\delta\epsilon$	$\tau\acute{o}\delta\epsilon$	$\alpha\upsilon\tau\omicron\varsigma$	$\alpha\upsilon\tau\eta$	$\tau\omicron\upsilon\tau\omicron$
G.	$\tau\omicron\upsilon$	$\tau\eta\varsigma$	$\tau\omicron\upsilon$	$\tau\omicron\upsilon\delta\epsilon$	$\tau\eta\sigma\delta\epsilon$	$\tau\omicron\upsilon\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\upsilon$	$\tau\alpha\upsilon\tau\eta\varsigma$	$\tau\omicron\upsilon\tau\omicron\upsilon$
D.	$\tau\tilde{\omega}$	$\tau\tilde{\eta}$	$\tau\tilde{\omega}$	$\tau\tilde{\omega}\delta\epsilon$	$\tau\tilde{\eta}\delta\epsilon$	$\tau\tilde{\omega}\delta\epsilon$	$\tau\omicron\upsilon\tau\tilde{\omega}$	$\tau\alpha\upsilon\tau\tilde{\eta}$	$\tau\omicron\upsilon\tau\tilde{\omega}$
A.	$\tau\acute{o}\nu$	$\tau\eta\grave{\nu}$	$\tau\acute{o}$	$\tau\acute{o}\nu\delta\epsilon$	$\tau\eta\grave{\nu}\delta\epsilon$	$\tau\acute{o}\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\nu$	$\tau\alpha\upsilon\tau\eta\nu$	$\tau\omicron\upsilon\tau\omicron$
Dual.	$\tau\acute{\alpha}$	$\tau\acute{\alpha}$	$\tau\acute{\alpha}$	$\tau\acute{\alpha}\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\tau\omicron\upsilon\tau\omega$	$\tau\omicron\upsilon\tau\omega$	$\tau\omicron\upsilon\tau\omega$
	$\tau\omicron\upsilon\nu$	$\tau\omicron\upsilon\nu$	$\tau\omicron\upsilon\nu$	$\tau\omicron\upsilon\nu\delta\epsilon$	$\tau\omicron\upsilon\nu\delta\epsilon$	$\tau\omicron\upsilon\nu\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\upsilon\nu$	$\tau\omicron\upsilon\tau\omicron\upsilon\nu$	$\tau\omicron\upsilon\tau\omicron\upsilon\nu$
P. N.	$\omicron\iota$	$\alpha\iota$	$\tau\acute{\alpha}$	$\omicron\iota\delta\epsilon$	$\alpha\iota\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\omicron\iota\tau\omicron\iota$	$\alpha\upsilon\tau\alpha\iota$	$\tau\alpha\upsilon\tau\alpha$
G.	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\omicron\upsilon\tau\omega\nu$	$\tau\omicron\upsilon\tau\omega\nu$	$\tau\omicron\upsilon\tau\omega\nu$
D.	$\tau\omicron\iota\varsigma$	$\tau\alpha\iota\varsigma$	$\tau\omicron\iota\varsigma$	$\tau\omicron\iota\varsigma\delta\epsilon$	$\tau\alpha\iota\varsigma\delta\epsilon$	$\tau\omicron\iota\varsigma\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\iota\upsilon\varsigma$	$\tau\alpha\upsilon\tau\alpha\iota\upsilon\varsigma$	$\tau\omicron\upsilon\tau\omicron\iota\upsilon\varsigma$
A.	$\tau\omicron\upsilon\varsigma$	$\tau\acute{\alpha}\varsigma$	$\tau\acute{\alpha}$	$\tau\omicron\upsilon\varsigma\delta\epsilon$	$\tau\acute{\alpha}\varsigma\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\upsilon\varsigma$	$\tau\alpha\upsilon\tau\acute{\alpha}\varsigma$	$\tau\alpha\upsilon\tau\alpha$

a. Separate feminine forms for the dual, $\tau\acute{\alpha}$ $\tau\alpha\iota\nu$, $\tau\acute{\alpha}\delta\epsilon$ $\tau\alpha\iota\nu\delta\epsilon$, $\tau\alpha\upsilon\tau\acute{\alpha}$ $\tau\alpha\upsilon\tau\alpha\iota\nu$, are rare, and perhaps not Attic.

b. When used as demonstrative, δ , η , $\omicron\iota$, $\alpha\iota$ are best written with an accent, δ , η , $\omicron\iota$, $\alpha\iota$.

c. The adverb of $\delta\delta\epsilon$ is $\delta\delta\epsilon$, that of $\alpha\upsilon\tau\omicron\varsigma$ is $\alpha\upsilon\tau\omega\varsigma$ or $\alpha\upsilon\tau\omega$ (88 c), *thus, so*.

belonging to us (you) both.— $\acute{\alpha}\mu\omicron\varsigma$ (also written $\acute{\alpha}\mu\acute{o}\varsigma$) is found in Attic poetry for $\acute{\epsilon}\mu\omicron\varsigma$.— $\delta\varsigma$ is sometimes used without reference to the third person, in the sense of *own*.

271 D. For $\acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$ the poets have $\kappa\epsilon\iota\nu\omicron\varsigma$.

272 D. In Hm., the article is usually a demonstrative, and has the following peculiar forms : G. S. $\tau\omicron\iota\omicron$, G. D. D. $\tau\omicron\iota\nu$, N. P. $\tau\omicron\iota$, $\tau\alpha\iota$, G. Fem. $\tau\acute{\alpha}\delta\omicron\nu$.

273.—*Demonstratives of Quantity, Quality, and Age.*—These were *τόσος, τοῖος, τηλικός*, which occur often in poetry. In place of them the Attic prose uses chiefly the strengthened forms :

τοσόσδε	τοσήδε	τοσόνδε	<i>so much, so many</i>
τοιοσόδε	τοιάδε	τοιόνδε	<i>such (in quality)</i>
τηλικόσδε	τηλικήδε	τηλικόνδε	<i>so old, so great</i>
τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	<i>so much, so many</i>
τοιοῦτος	τοιαύτη	τοιοῦτο(ν)	<i>such (in quality)</i>
τηλικούτος	τηλικαύτη	τηλικούτο(ν)	<i>so old, so great</i>

The last three are declined like *οὔτος*; but the neuter singular, in the nominative and accusative, has two forms, with and without *-ν*: *τοσοῦτο* and *τοσοῦτον*, etc.

274. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented *-ι, iota paragogicum*, before which the short vowels (*α, ε, ο*) are elided: *οὔτοσι, αἰτηί, τουτί, ταυτί, ὀδί, τοισδί, ἐκειωνί*. The particle *γέ* is sometimes put between: *τουτοί*.

RELATIVE PRONOUN.

275. The relative pronoun is *ὅς, ἧ, ὃ who, which*.

S. N.	ὅς	ἧ	ὃ	D. N. A.	ὃ	ᾧ	ᾧ	P. N.	οἷ	αἷ	ᾧ
G.	οὔ	ἧς	οὔ	G. D.	οἶν	οἶν	οἶν	G.	ᾧν	ᾧν	ᾧν
D.	ᾧ	ἧ	ᾧ					D.	οἷς	αἷς	οἷς
A.	ὄν	ἧν	ὃ					A.	οὔς	ᾧς	ᾧ

a. Separate feminine dual forms, *ᾗ* and *αἶν*, are seldom or never used in Attic.

b. *ὅς* is used as a *demonstrative* in the phrases *καὶ ὅς ἔφη* and *he said, ἧ δ' ὅς said he*. In the plural we have *καὶ οἷ* and *they*; in which *οἷ* may be taken as the article (272 b).

D. *τοῖσι, τῆσι*, or *τῆς*. For *τοῖσδε* Hm. rarely has *τοῖσδεσσι* or *τοῖσδεσι*. The forms *ταί, ταί* are also Doric.

Hd. has D. P. *τοῖσι, τῆσι*; also *τοισίδε, τησίδε*.

273 D. Hm. has *τόσσοσ* for *τόσος* (47 D).

275 D. Hm. has also *ὄ* for *ὅς*; *δου*, properly written *δο*, for *οὔ*; *ἧς* for *ἧ*: the nom. sing. and plural he sometimes uses as demonstrative.

Hd. has *ὅς, ἧ, οἷ, αἷ*: for all other forms of the relative he uses the article *τό, τοῦ, τῆς*, etc., except after certain prepositions: *παρ' ᾧ, ἐξ οἷ*.—This use of the article (*τ*-forms) for the relative is often found in Hm., and sometimes even in Tragedy.

276. Relatives corresponding to the demonstratives in 273 are ὅσος *as much as*, οἷος *of which sort*, ἡλικίος *of which age*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

277. The interrogative pronoun is τίς, τί *who? which?* The same word when *enclitic* is the indefinite pronoun, *some, any*.

	INTERROGATIVE.		INDEFINITE.	
	M. F.	N.	M. F.	N.
Sing. Nom.	τίς	τί	τίς	τί
Gen.	τίνος, τοῦ		τινός, τοῦ	
Dat.	τίνι, τῷ		τινί, τῷ	
Acc.	τίνα	τί	τινά	τί
Dual N. A. V.	τίνα		τινέ	
G. D.	τινοῖν		τινοῶν	
Plur. Nom.	τίνες	τίνα	τινές	τινά
Gen.	τινῶν		τινῶν	
Dat.	τίσι		τίσι	
Acc.	τίνας	τίνα	τινάς	τινά

a. The acute accent of τίς, τί interrogative never changes to the grave (see 108).

b. ἄττα (never enclitic, Hm. ἄσσα) is sometimes used for the indefinite τινά.

278. Other interrogative pronouns are πότερος *which of two?* πόσος *how much?* ποῖος *of what sort?* πηλίκος *how old or large?* πότερος and (with different accent) ποσός, ποιός are also indefinite.

279. Another indefinite pronoun is δεῖνα *so and so, what's his name*, used in colloquial speech, always with preceding article: ὁ (ἡ, τὸ) δεῖνα. This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing. N. ὁ δεῖνα	Plur. N. οἱ δεῖνες
G. τοῦ δεῖνος	G. τῶν δεινῶν
D. τῷ δεῖνι	
A. τὸν δεῖνα	A. τοὺς δεῖνας

276 D. Hm. has often ὄσος for ὅσος (47 D); once ὄσσάτιος.

277 D. The Ion. (Hm. Hd.) has G. S. τέο, τεῦ, D. τέφ, G. P. τέων, D. τέοισι.

278 D. Hd. has κ- for π- in the interrogatives and indefinites: κότερος, κόσος, κοῖος; so the adverbs κού, κότε, etc. Cf. Lat. *qu-* in *quis, quot, qualis*, etc.

INDEFINITE RELATIVE PRONOUN.

280. The indefinite relative *ὅστις, ἣτις, ὃ τι* *whichever, whichever*, is formed by uniting the relative *ὅς* with the indefinite *τις*, each being separately declined.

	M.	F.	N.
Sing. Nom.	ὅστις	ἣτις	ὃ τι
Gen.	οὐτινος, ὅτου	ἣστινος	οὐτινος, ὅτου
Dat.	ὧτινι, ὅτῳ	ἧτινι	ὧτινι, ὅτῳ
Acc.	ὄτινα	ἦτινα	ὄ τι
Dual N. A. Ὡ.	ὄτινε	ἄτινε	ὄτινε
G. D.	οὐτινοῖν	οὐτινοῖν	οὐτινοῖν
Plur. Nom.	οἷτινες	αἷτινες	ἄτινα
Gen.	ὠντινων, ὅτων	ὠντινων	ὠντινων, ὅτων
Dat.	οἰστίσι, ὅτοις	αἰστίσι	οἰστίσι, ὅτοις
Acc.	ὄστινας	ἄστινας	ἄτινα

a. The shorter forms *ὄτου, ὄτῳ, ὄτων, ὄτοις* are invariably used in the older Attic, and *ὄτου, ὄτῳ* are at all times much more common than *οὐτινος, ὧτινι*.

b. For *ἄτινα*, there is another form *ἄττα*, not to be confounded with *ἄττα* = *τινά* (277 b).

281. Other indefinite relatives (cf. 278) are *ὁ-πότερος* *whichever* (of two), *ὁ-πόσος* *however much*, *ὁ-ποῖος* *of whatever sort*, *ὁ-πηλίκος* *of whatever age or size*.

CORRELATION OF PRONOUNS.

282. The following table shows the correspondence, in form and meaning, of the last four classes of pronouns:

280 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in *ὁ-πόσος, ὁ-ποῖος*, etc (281).

S. (<i>ὅστις</i>)	N. (<i>ὃ ττι</i>)	P.	N. <i>ἄσσα</i>
<i>ὄτευ</i> (<i>ὄττεα, ὄττευ</i>)		<i>ὄτεων</i>	
<i>ὄτεφ</i>		<i>ὄτέοισι</i>	
(<i>ὄτινα</i>)	N. (<i>ὃ ττι</i>)	(<i>ὄτινας</i>)	N. <i>ἄσσα</i>

The forms not in () occur also in Hd.—In the nominative and accusative, Hm. has also the usual forms.

281 D. Hm. often doubles *π* in the indefinite relatives: *ὁππότερος, ὁπποῖος*; and in adverbs *ὁππως, ὁππότε*, etc. (47 D).

Hd. has *ὁκότερος, ὁκόσος*, etc.; and in adverbs *ὁκου, ὁκόθεν*, etc. Cf. 278 D.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE, INDEF. REL.
Simple	τίς <i>who?</i> ἡδὲ <i>which? what?</i>	τις <i>some</i>	ὅδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who, which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	ἕτερος <i>the one or</i> <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how</i> <i>much, many?</i>	ποσός <i>of</i> <i>some quan.</i> <i>or number</i>	(πόσος) } <i>so</i> τοσούδε } <i>much,</i> τοσοῦτος } <i>many</i>	ὅσος, ὁπόσος <i>of</i> <i>which quan., num.,</i> <i>(as much, many) as</i>
Quality	ποῖος <i>of</i> <i>what sort?</i>	ποῖός <i>of</i> <i>some sort</i>	(τοῖος) οὗτος τοιοῦδε τοιοῦτος	ὅσος, ὁποῖος <i>of which sort</i> <i>(such) as</i>
Age or Size	πηλίκος <i>how old?</i> <i>how large?</i>	πηλίκος <i>of some</i> <i>age, size</i>	(τηλίκος) } <i>so old,</i> τηλικόσδε } <i>large</i> τηλικούτος	ἡλίκος, ὁπηλίκος <i>of which age, size,</i> <i>(as old, large) as</i>

283. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	REL., INDEF. REL.
Place	πού <i>where?</i>	πού <i>somewhere</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>there</i>	ὅδ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθεν <i>from</i> <i>some place</i>	(ἐνθεν) ἐνθενδε, ἐντεῦθεν, <i>thence</i>	ὅθεν, ὁπόθεν <i>whence</i>
	ποι <i>whither?</i>	ποι <i>to</i> <i>some place</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>thither</i>	ὅθ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	πότε <i>some</i> <i>time, ever</i>	τότε <i>then</i>	ὅτε, ὁπότε <i>when</i>
	πηνίκα <i>at</i> <i>what time?</i>		(τηνίκα) } <i>at</i> τηνικάδε } <i>that</i> τηνικάυτα } <i>time</i>	ἡνίκα, ὁπηνίκα <i>at which time</i>
Way	πῆ <i>which</i> <i>way? how?</i>	πῆ <i>some way,</i> <i>somehow</i>	τῆδε, ταύτη <i>this way, thus</i>	ῆ, ὅπῃ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	(ὡς) ὡδε, οὕτω(ς) <i>thus, so</i>	ὡς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (118 b).

a. To the pronoun *ἐκείνος* that (yonder), correspond the demonstrative adverbs of place, *ἐκεί there, ἐκείθεν thence, ἐκείσε thither.*

284. The demonstratives in parentheses are not used in Attic prose except in particular phrases: *καὶ ὡς even thus, οὐδ' ὡς, μὴδ' ὡς not even thus; ἔνθα μὲν . . . ἔνθα δέ here . . . there; so ἔνθεν μὲν . . . ἔνθεν δέ.*—In Attic prose, *ἔνθα* and *ἔνθεν* are chiefly *relative*, *ἔνθα* being used instead of *οὐ* and *οἶ*, *ἔνθεν* instead of *ὅθεν*.

285. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν, δὴ, δὴ ποτε, δὴ ποτ' οὖν; ὅστις οὖν who (which, what) soever, ὅστις δὴ, ὅστις δὴ ποτε, ὅστις δὴ ποτ' οὖν*: these are also written as single words, *ὅστισιν, ὅστισδὴ, ὅστισδὴποτε, ὅστισδηποσιν*. With the same force, *τις* is sometimes added to indefinite relatives: *ὁποῖός τις* and even *ὁποῖός τις οὖν* of what sort soever.

286. The enclitic *πέρ* gives emphasis to relatives (definite and indefinite): *ὅσοι πέρ of which number precisely, ὥσπερ just as. οὖν* is sometimes added after it: *ὥσπεροῦν.*

287. Observe also the *negative* pronouns and adverbs: *οὔτις, μήτις no one* (poet. for *οὐδεῖς, μηδεῖς*, 290 a; in prose only *οὔτι, μήτι not at all*), *οὐδέτερος, μηδέτερος neither of two, οὐδαμοῦ, μηδαμοῦ nowhere, οὐδαμῆ, μηδαμῆ in no way, οὐδαμῶς, μηδαμῶς in no manner*, with some others of similar formation.

NUMERALS.

288. The words which express number are of various classes; the most important are given in the following table:

283 D. Poetic are *πῶσι = ποῦ, ποθί = πού, ὅσι = οὐ; τῶσι there; τῶθεν thence*;—also *ἤμος, τῆμος* (Dor. *ἄμος, τᾶμος*) = *δτε, τότε.*—For Att. *έως as long as, τείως so long*, Hm. has also *είως, τείως*, and sometimes *είος, τείος*. In the same sense, he has *ὄφρα, τόφρα*. Beside *ἦ*, he has the form *ἦχι*, but uses both only in the *local* meaning, *which way, u here*: for *κοί, ὅποι*, he always uses *πόσε, ἀπόσε.*—For *ἐνθαῦτα, ἐνθεῦτεν* in Hd., see 74 D.

a. For *ἐκεί*, etc., the poets use *κεῖδι, κεῖθεν, κείσε* (271 D).

284 D. The demonstrative *ὧς* (distinguished by its accent from the relative *ὡς as*, 120) is frequent in Epic poetry: it is sometimes written *ῶς*. The poets have also *τῶς = οὔτως*.

288 D. For the first four cardinal numbers, see 290 D.

Hm. has for 12, *δώδεκα, δωδέκα*, and *δωκαίδεκα*; 20, *είκοσι* and *είκοσι*; 30, *τρίηκοντα*; 80, *ὀγδάκοντα*; 90, *ἐνενήκοντα* and *ἐνήκοντα*; 200 and 300, *δικήσσιοι, τριηκόσιοι*; 9,000 and 10,000, *ἐννεάχιλιοι, δεκάχιλιοι*. He has also the ordinals 3d, *τρίτατος*; 4th, *τέτατος*; 7th, *ἐβδόματος*; 8th, *ὀγδόματος*; 9th, *ἐνάματος*; 12th, *δωδέκατος*; 20th, *ἐικοστός*; together with the Attic form of each.

		CARDINAL NUMBERS.	ORDINAL.	NUM. ADVERBS.
1	α'	εἷς, μία, ἓν <i>one</i>	πρῶτος <i>first</i>	ἅπαξ <i>once</i>
2	β'	δύο	δεύτερος	δὶς
3	γ'	τρεις, τρία	τρίτος	τρὶς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτὰ	ἕβδομος	ἑπτάκις
8	η'	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνάτος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρεῖσκαῖδεκα	τρισκαιδέκατος	
14	ιδ'	τεσσαρεσκαῖδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαῖδεκα	πεντεκαιδέκατος	
16	ισ'	ἑκκαῖδεκα	ἑκκαιδέκατος	
17	ιζ'	ἑπτακαῖδεκα	ἑπτακαιδέκατος	
18	ιη'	ὀκτωκαῖδεκα	ὀκτωκαιδέκατος	
19	ιθ'	ἐννεακαῖδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριάκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ'	ἐνενηκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διᾶκόσιοι, -αι, -α	διᾶκοσιοστός	διᾶκοσιᾶκις
300	τ'	τριᾶκόσιοι, -αι, -α	τριᾶκοσιοστός	
400	υ'	τετρακόσιοι, -αι, -α	τετρακοσιοστός	
500	φ'	πεντακόσιοι, -αι, -α	πεντακοσιοστός	
600	χ'	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός	
700	ψ'	ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός	
800	ω	ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός	
900	Ϟ	ἐνακόσιοι, -αι, -α	ἐνακοσιοστός	
1,000	α	χίλιοι, -αι, -α	χίλιοστός	χίλιᾶκις
2,000	β	δισχίλιοι, -αι, -α	δισχίλιοστός	
3,000	γ	τρισχίλιοι, -αι, -α	τρισχίλιοστός	
10,000	ι	μύριοι, -αι, -α	μύριοστός	μυριάκις

Hd. has *δωδέκα* (*δωδέκατος*), *τριήκοντα* (*τριηκοστός*), *ὀγδώκοντα*, *δικήκοσιοι* (*δηκοσιοστός*), *τριηκόσιοι*: for *ἐνάτος* he has *εἰνάτος*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

Dor. *εἵκατι* for *εἴκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. the ordinal *πέμπτος*.

289. NOTATION.—The letters from α' to θ' denote units 1—9, ζ' (for former ζ , *vau*) being inserted after ϵ' for the number 6. Those from ι' to π' denote tens 10—80, κ' (*koppa*) being added after π' for 90. Those from ρ' to ω' denote hundreds 100—800, σ (*sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus $\beta\tau\mu\delta' = 2344$, $\alpha\omega\nu\theta' = 1859$.

a. *Sampi*, like *vau* and *koppa* (7), was a letter of the primitive Greek alphabet, which became obsolete except as a numeral sign.

b. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus ϕ is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

290. The cardinal numbers from 1 to 4 are *declinable*:

one		two	three		four	
εἷς	μία ἓν	N. A. δύο	τρεις	τρία	τέσσερες	τέσσαρα
ἑνός	μίας ἑνός	G. D. δυοῖν	τριῶν		τεσσάρων	
ἐνί	μῆ ἐνί		τρισί		τέσσαροι	
ἓνα	μῆαν ἓν		τρεῖς	τρία	τέσσαρες	τέσσαρα

a. Like *εἷς*, are declined *οὐδεῖς*, *οὐδεμία*, *οὐδέν*, and *μηδεῖς*, *no one*: these are found also in the plural. They may be written in two words for emphasis: *οὐδὲ εἷς not a soul*; and *ἄν* or a preposition may be interposed: *μηδ' ἄν εἷς, οὐδὲ παρ' ἑνός*.

b. With a *plural* noun *δύο* is sometimes used without inflection. The forms *δυνεῖν* and *δυσσι* belong to late Greek.

c. For $\sigma\sigma$ in *τέσσαρες* and all its forms, $\tau\tau$ is also used (48).

d. The cardinal numbers from 5 to 199 are *indeclinable*. Those from 200 on, and all the ordinals, are regular adjectives of three endings.

291. a. For 13 *τρισκαίδεκα* also occurs. For the ordinals 13th—19th separate forms are also found: *τρίτος καὶ δέκατος*, etc.

b. For the union of 20, 30, etc., with units there are three forms:

Cardinal.	Ordinal.
πέντε καὶ εἴκοσι	πέμπτος καὶ εἰκοστός
εἴκοσι καὶ πέντε	εἰκοστός καὶ πέμπτος
εἴκοσι πέντε	πέντε καὶ εἰκοστός

Cf. $\tau\omega$ ἐνὶ καὶ τριακοστῷ ἔτει (*uno et tricesimo anno*).

290 D. 1. Hm. has also fem. *ἑα, ἑῆς, ἑῆ, ἑαν*, with D. S. neut. *ἑῶ*.

2. Hm. has *δύο* and *δύω*, both indeclinable; also Du. *δωῶ*, Pl. *δωοί, -ά, -ά, D. δωοῖσι, A. δωοῖς, -άς, -ά*.—Hd. with *δύο, δυοῖν*, has G. P. *δωῶν, D. δωοῖσι*; also *δύο* indeclinable.

4. Hm. with *τέσσαρες* has *πίσυρες* (Aeol.).—Hd. *τέσσερες* (so 14 *τεσσαρεσκαίδεκα* sometimes indeclinable, and 40 *τεσσαράκοντα*).—Dor. *τέτορες, D. τέτρασι*.

a. Of *οὐδεῖς, μηδεῖς*, Hm. has only *οὐδέν, μηδέν, οὐδενί*.

292. The numbers 18, 19 are commonly expressed by ἐνός (or δυοῖν) δέοντες εἴκοσι *twenty wanting one or two*. So 28, 29, 38, 39, etc.; ναυσὶ μῆς δεούσαις πενήκοντα *with 49 ships*. So too the ordinals: δυοῖν δέοντι τριακκοστῷ ἔτει *in the 28th year*.

293. Examples of *fractional expressions* are: ἡμισυς (229 a) $\frac{1}{2}$; ἡμιτάλαντον *half a talent*; —ἡμιόλιος $1\frac{1}{2}$; τρία ἡμιτάλαντα $1\frac{1}{2}$ talents; τρίτον ἡμιτάλαντον $2\frac{1}{2}$ talents; —τριτημόριον $\frac{1}{3}$, τεταρτημόριον $\frac{1}{4}$; —ἐπίτριτος $1\frac{1}{3}$; —τὰ δύο μέρη (*duae partes*) $\frac{1}{2}$; τὰ τρία μέρη $\frac{1}{3}$; τῶν πέντε αἱ δύο μοῖραι $\frac{2}{5}$.

294. To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrogative ποστός (*how-many-eth*, having what place in a series?), with a corresponding indefinite relative ὁπόστος.

295. From the numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together, two by two*, etc.

b. *Multiplicatives*, in -πλοῦς (from -πλοος, Lat. -plex): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισσοῦς *double*, τρισσοῦς *treble*.

Further, multiplicatives in -πλάσιος: διπλάσιος *twice as much* (δὲς τοσοῦτος), τριπλάσιος *three times as much*, etc., πολλαπλάσιος *many times as much*.

c. *Adverbs of Division*: μοναχῇ (μόνος *alone*) *in one part, single*, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in -άς: μονάς (μονάδ-ος) *the number one, unity*, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑνεάς, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μύριάς: hence τρεῖς μύριάδες = 30,000.

296. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),

ἕκαστος (with superlative ending) *each* (of any number),

ἄμφω, G. D. ἄμφοιν, *both* (Lat. *ambo*), for which ἀμφοτέροι, -αι, -α is commonly used.

297. Observe also the adverbs in -άκις, πολλάκις, *many times, often*, ἑκαστάκις *each time*, τοσαυτάκις *so often*, ὀσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

295 D. b. Hd. διξός, τριξός, for δισσοῦς, τρισσοῦς; also διπλήσιος, τριπλήσιος, etc., as if for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλή, τετραπλή.

297 D. Adverbs in -άκις sometimes lose -s in poetry: ὀσάκι Hm., see 88 D.

VERBS.

298. VOICES.—The Greek verb has three voices, *active*, *middle*, and *passive*.

a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

299. MODES.—Each voice has six modes :
the *indicative*, *subjunctive*, *optative*, and *imperative* ;
the *infinitive*, and *participle*.

a. The first four modes are called *finite modes*. In their inflection they distinguish three *numbers*, singular, dual, and plural; and three *persons*, first, second, and third.

b. The *infinitive* and *participle* are essentially nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both have some of the properties of the verb.

c. The *verbal adjectives* in *-τός* and *-τός* are like participles, though less clearly distinguished from ordinary adjectives.

300. TENSES.—The tenses of the *indicative* mode are seven :
the *present*, and *imperfect* (for continued action) ;
the *aeorist*, and *future* (for indefinite action) ;
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three :
the *present* (for continued action) ;
the *aeorist* (for indefinite action) ;
the *perfect* (for completed action).

The *optative*, *infinitive*, and *participle* have also the *future* and *future perfect*.

301. The tenses of the *indicative* are also distinguished as

1. *Principal* tenses : the *present*, *future*, *perfect*, and *future perfect* ; which express present or future time ;
2. *Past* tenses : the *imperfect*, *aeorist*, and *pluperfect* ; which express past time.

302. a. The *passive* voice has a distinct form only for the *aeorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no *future perfect* (yet see 467).

300 D. The future and future perfect optatives are never found in Hm.

303. TENSE-SYSTEMS.—The different forms of the verb are divided into the following *systems* of tenses :

1. the *present* system including the *Present* and *Imperfect*.
2. the *future* system “ *Future Active* and *Middle*.
3. the *first aorist* system “ *1st Aorist Active* and *Middle*.
4. the *second aorist* system “ *2d Aorist Active* and *Middle*.
5. the *first perfect* system “ *1st Perf.* and *1st Plup. Act.*
6. the *second perfect* system “ *2d Perf.* and *2d Plup. Act.*
7. the *perfect middle* system “ *Perf., Plup., and Fut. Perf. Mid.*
8. the *first passive* system “ *1st Aor.* and *1st Fut. Pass.*
9. the *second passive* system “ *2d Aor.* and *2d Fut. Pass.*

304. a. The tenses called *second* differ from the corresponding *first* tenses in form, but have like meaning. Very few verbs have both the *first* and *second* form of the same tense.

b. Most verbs, therefore, have only *six* of the above systems. Many have less than six; and hardly any verb is used in all nine systems.

c. The ‘principal parts’ of a verb are the first person singular indicative of every system used in it. Thus:

λύω, λῶσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην (see 313).

305. STEMS.—Each tense-system has a separate stem, called a *tense-stem*.

a. The passive, perfect, and perfect middle systems have, besides the principal tense-stems, *secondary* tense-stems, for the future passive, the pluperfect, and the future perfect.

b. Each subjunctive and optative has furthermore a stem of its own (*mode-stem*) derived from its proper tense-stem.

306. INFLECTION.—The forms of the verb are made by adding to its different stems certain *endings* (375–382) which, in the finite modes, mark the persons and numbers. Cf. 299 a.

307. THEMES AND ROOTS.—The various tense-stems of a verb are made from a common *theme* (sometimes called the *verb-stem*). This may be either a *root* (543), or a longer formation consisting of a root with a derivative suffix added. Thus τῆ- (present τῶ *honor*) is a root; τῆμα- (present τῆμῶ) is a longer theme.

a. The longer themes are mostly noun-stems, slightly modified. They have two or more syllables, whereas roots are almost always of one syllable.

308. PRIMITIVE AND DENOMINATIVE VERBS.—A Primitive verb forms its tense-stems from a root; a Denominative verb from a longer theme, originally a noun-stem.

Thus the primitive verbs *λῶω loose* and *τίω honor* are from the roots *λυ-* and *τι-*; the denominative verbs *φιλέω love* and *τιμάω honor* are from the themes *φιλε-*, *τίμα-*, which are the stems *φιλο-*, *τίμα-* of the nouns *φίλος dear* and *τίμη honor*, slightly modified.

a. The following practical rule will generally serve to distinguish the two kinds of verbs. Primitive are verbs in *-μι* (311 c), and verbs in *-ω* of two syllables in the present indicative active, as *λέγω speak* (or three syllables in the middle, as *μάχομαι fight*, deponent). Others are denominative.

309. Verbs are named *mute-verbs*, *liquid-verbs*, *vowel-verbs*, etc., according as their themes end in a mute, a liquid, a vowel, etc.

310. VARIABLE VOWEL.—The final vowel of a tense-stem is said to be *variable* when it is *-ο-* in some of the forms and *-ε-* in others: Thus *λύο-μεν we loose* but *λύε-τε you loose*. The sign for the variable vowel is $\cdot\circ\mid\epsilon$.

Thus $\lambda\tilde{\upsilon}\circ\mid\epsilon$ means that the stem is sometimes *λυο-* and sometimes *λυε-*. It may be read 'λυο- or λυε-'.

a. The subjunctive has also a long variable vowel, $\cdot\omega\mid\eta$.

311. THE MI-FORM.—There are two slightly different ways of inflecting tense-stems, called the *common form* of inflection, and the *μi-form*. See 383 and 385.

The Present and Second Aorist systems are inflected according to the *μi-form* when the tense-stem does not end in a variable vowel.

a. Otherwise they follow the common form. The rest of the tenses follow, some the one form, some the other.

b. The *μi-form* is thus called, because when the present indicative active is so inflected, its first person singular ends in *-μι*.

c. Verbs whose present system has the *μi-form* are called 'verbs in *-μι*'; and those whose present system has the common form, 'verbs in *-ω*.' But it must be remembered that these designations refer only to the present system.

312. In the following synopsis of the verb *λῶω loose*, the meanings of the indicative, infinitive, and participle are given for the active voice. The subjunctive and optative cannot be adequately rendered by any single English expressions: their various meanings must be learned from the Syntax. Meanwhile the following may serve as examples: Subj. (ἐάν) *λῶω (if) I loose*; Opt. (εἰ) *λῶοιμι (if) I should loose*.

The meanings of the *passive* may be inferred from those of the active: thus *λῶομαι I am loosed*, etc. The *middle* of *λῶω* means to *loose for one's self (deliver, ransom)*: so *λῶομαι I loose for myself*, and so on.

VOICE.	MODE.	PRESENT AND IMPERFECT.	FUTURE.	AORIST.	PERFECT AND PLUPERFECT.
Active.	Ind.	<i>λύω I loose (or am loosing)</i> <i>λύων I was loosing</i>	<i>λύσω I shall loose</i>	<i>λύωνα I loosed</i>	<i>λύωνα I have loosed</i> <i>λύωσθα I had loosed</i>
	Subj.	<i>λύω</i>		<i>λύων</i>	<i>λύων</i>
	Opt.	<i>λύομαι</i>		<i>λύομαι</i>	<i>λύομαι</i>
	Imv.	<i>λύε loose</i>		<i>λύετε loose</i>	<i>λύεσθε to have loose</i>
Middle.	Ind.	<i>λύομαι I loose for myself</i> <i>λύομαι</i>	<i>λύσομαι</i>	<i>λύομαι</i>	<i>λύομαι</i> <i>λύομαι</i> <i>λύομαι</i>
	Subj.	<i>λύομαι</i>		<i>λύομαι</i>	<i>λύομαι</i> <i>λύομαι</i>
	Opt.	<i>λύομαι</i>		<i>λύομαι</i>	<i>λύομαι</i> <i>λύομαι</i>
	Imv.	<i>λύου loose</i>		<i>λύου</i>	<i>λύου</i>
Passive.	Ind.	<i>λύομαι I shall be loosed</i>	<i>λύσομαι I shall be loosed</i>	<i>λύομαι I was loosed</i>	<i>λύομαι I have loosed</i> <i>λύομαι I had loosed</i>
	Subj.			<i>λύομαι</i>	<i>λύομαι</i>
	Opt.	<i>λύομαι</i>		<i>λύομαι</i>	<i>λύομαι</i>
	Imv.	<i>λύε like the middle</i>		<i>λύετε</i>	<i>λύεσθε</i>

Fut. Perf. Pass. Ind. *λύσομαι* (I shall have been loosed), Opt. *λύσομαι*, Inf. *λύσομαι*, Par. *λύσομαι*.
 Verbal Adjectives: *λύτος loosed or loosable*, *λύτος* (requiring) to be loosed.

314.

λύ-ω <i>loose</i>		<i>Present System.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indica- tive.	S. 1	λύω	ἔ-λύ-ο-ν	λύο-μαι	ἐ-λύο-μην
	2	λύεις	ἔ-λύ-ε-ς	λύε-αι	ἐ-λύου
	3	λύει	ἔ-λύ-ε	λύε-ται	ἐ-λύε-το
	D. 2	λύε-τον	ἐ-λύε-τον	λύε-σθον	ἐ-λύε-σθον
	3	λύε-τον	ἐ-λύέ-την	λύε-σθον	ἐ-λύέ-σθην
	P. 1	λύο-μεν	ἐ-λύο-μεν	λύό-μεθα	ἐ-λύό-μεθα
	2	λύε-τε	ἐ-λύε-τε	λύε-σθε	ἐ-λύε-σθε
	3	λύουσι	ἔ-λύ-ο-ν	λύο-νται	ἐ-λύο-ντο
			Present.		Present.
Sub- junc- tive.	S. 1	λύω		λύω-μαι	
	2	λύῃ-ς		λύῃ	
	3	λύῃ		λύῃ-ται	
	D. 2	λύῃ-τον		λύῃ-σθον	
	3	λύῃ-τον		λύῃ-σθον	
	P. 1	λύω-μεν		λύό-μεθα	
	2	λύῃ-τε		λύῃ-σθε	
	3	λύωσι		λύω-νται	
Opta- tive.	S. 1	λύοι-μ		λύοί-μην	
	2	λύοι-ς		λύοι-ο	
	3	λύοι		λύοι-το	
	D. 2	λύοι-τον		λύοι-σθον	
	3	λύοί-την		λύοί-σθην	
	P. 1	λύοι-μεν		λύοί-μεθα	
	2	λύοι-τε		λύοι-σθε	
	3	λύοι-ν		λύοι-ντο	
Imper- ative.	S. 2	λύε		λύου	
	3	λύέ-τω		λύέ-σθω	
	D. 2	λύε-τον		λύε-σθον	
	3	λύέ-των		λύέ-σθων	
	P. 2	λύε-τε		λύε-σθε	
	3	λύό-ντων or λύέ-τωσαν		λύέ-σθων or λύέ-σθωσαν	
Infinitive.		λύειν		λύε-σθαι	
Participle.		λύων, -ουσα, -ον		λύό-μενο-ς, -η, -ον	

315.

316.

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσω	λύσομαι	ἔλυσα	ἔλυσά-μην
λύσεις	λύσει	ἔλυσα-ς	ἔ-λύσω
λύσει	λύσει-ται	ἔ-λύσει	ἔ-λύσει-το
λύσει-τον	λύσει-σθον	ἔ-λύσει-τον	ἔ-λύσει-σθον
λύσει-τον	λύσει-σθον	ἔ-λύσά-την	ἔ-λύσά-σθην
λύσο-μεν	λύσώ-μεθα	ἔ-λύσει-μεν	ἔ-λύσά-μεθα
λύσει-τε	λύσει-σθε	ἔ-λύσει-τε	ἔ-λύσει-σθε
λύσουσι	λύσονται	ἔ-λύσει-ν	ἔ-λύσει-ντο
		λύσω	λύσωμαι
		λύσης	λύση
		λύση	λύσηται
		λύση-τον	λύσησθον
		λύση-τον	λύσησθον
		λύσωμεν	λύσώμεθα
		λύσητε	λύσησθε
		λύσωσι	λύσονται
λύσοιμι	λύσοίμην	λύσαιμι	λύσαιμην
λύσοις	λύσοιο	λύσαις, λύσαις	λύσαιο
λύσοι	λύσοιτο	λύσει, λύσαι	λύσαιτο
λύσοι-τον	λύσοι-σθον	λύσαι-τον	λύσαισθον
λύσοί-την	λύσοί-σθην	λύσαι-την	λύσαισθην
λύσοι-μεν	λύσοί-μεθα	λύσαι-μεν	λύσαι-μεθα
λύσοι-τε	λύσοι-σθε	λύσαι-τε	λύσαι-σθε
λύσοι-εν	λύσοι-ντο	λύσαι-εν, λύσαι-εν	λύσαι-ντο
		λύσον	λύσαι
		λύσά-τω	λύσά-σθε
		λύσα-τον	λύσά-σθον
		λύσά-των	λύσά-σθων
		λύσα-τε	λύσά-σθε
		λύσά-ντων	λύσά-σθων
		οἱ λύσά-τωσαν	οἱ λύσά-σθωσαν
λύσειν	λύσεισθαι	λύσαι	λύσαισθαι
λύσω, -ουσα, -ον	λύσόμενος, -η, -ον	λύσῃς, -σῶσα, -σαν	λύσάμενος, -η, -ον

317.		318.			
λύ-ω loose		First Perfect System.		Perfect Middle	
		ACTIVE.		MIDDLE (PASSIVE).	
		Ist Perfect.	Ist Pluperfect.	Perfect.	Pluperfect.
Indicative.	S. 1	λέλυκα	ἔ-λελύκη, -ειν	λέλυ-μαι	ἔ-λελύ-μην
	2	λέλυκα-ς	ἔ-λελύκη-ς, -εις	λέλυ-σαι	ἔ-λέλυ-σο
	3	λέλυκε	ἔ-λελύκει	λέλυ-ται	ἔ-λέλυ-το
	D. 2	λέλυκα-τον	ἔ-λελύκει-τον	λέλυ-σθον	ἔ-λέλυ-σθον
	3	λέλυκα-τον	ἔ-λελύκει-την	λέλυ-σθον	ἔ-λέλυ-σθην
	P. 1	λέλυκα-μεν	ἔ-λελύκει-μεν	λέλυ-μεθα	ἔ-λέλυ-μεθα
	2	λέλυκα-τε	ἔ-λελύκει-τε	λέλυ-σθε	ἔ-λέλυ-σθε
	3	λέλυκάσι	ἔ-λελύκε-σαν	λέλυ-νται	ἔ-λέλυ-ντο
	Subjunctive.	S. 1	λελύκω		λελυμένος (-η, -ον) ᾧ
2		λελύκης		“ ἦς	
3		λελύκη		“ ἦ	
D. 2		λελύκητον		λελυμένω (-ᾱ, -ω) ἦτον	
3		λελύκητον		“ ἦτον	
P. 1		λελύκωμεν		λελυμένοι (-αι, -α) ᾧμεν	
2		λελύκητε		“ ἦτε	
3		λελύκωσι		“ ᾧσι	
Optative.		S. 1	λελύκοιμι		λελυμένος (-η, -ον) εἶην
	2	λελύκοις		“ εἶης	
	3	λελύκοι		“ εἶη	
	D. 2	λελύκοιτον		λελυμένω (-ᾱ, -ω) εἶτον or εἶητον	
	3	λελυκοίτην		“ εἶτην εἶήτην	
	P. 1	λελύκοιμεν		λελυμένοι (-αι, -α) εἶμεν	εἶημεν
	2	λελύκοιτε		“ εἶτε	εἶητε
	3	λελύκοιεν		“ εἶεν	εἶησαν
	Imperative.	S. 2			λέλυ-σο
3				λέλυ-σθω	
D. 2				λέλυ-σθον	
3				λέλυ-σθων	
P. 2				λέλυ-σθε	
				λέλυ-σθων	
				or λέλυ-σθωσαν	
Infjn.		λελυκέναι		λέλυ-σθαι	
Part.		λελυκώς, -κυῖα, -κός		λελυ-μένος, -η, -ον	

319.

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.).	PASSIVE.	
Future Perfect.	1st Aorist.	1st Future.
λελύσο-μαι λελύσει λελύσει-ται λελύσει-σθον λελύσει-σθον λελύσο-μεθα λελύσει-σθε λελύσονται	ἐλύθη-ν ἐλύθη-ς ἐλύθη ἐλύθη-τον ἐλύθη-την ἐλύθη-μι.ν ἐλύθη-τε ἐλύθη-σαν	λυθήσο-μαι λυθήσει λυθήσει-ται λυθήσει-σθον λυθήσει-σθον λυθήσο-μεθα λυθήσει-σθε λυθήσονται
	λυθῶ λυθῆς λυθῆ λυθήτον λυθήτων λυθῶμεν λυθήτε λυθῶσι	
λελύσοιμην λελύσοιο λελύσοιτο λελύσοισθον λελύσοίσθην λελύσοίμεθα λελύσοισθε λελύσονται	λυθείην λυθείης λυθείη λυθείτον or λυθείητον λυθείτην λυθείτην λυθείμεν λυθείμεν λυθείτε λυθείτε λυθείεν λυθείσαν	λυθήσοιμην λυθήσοιο λυθήσοιτο λυθήσοισθον λυθήσοίσθην λυθήσοίμεθα λυθήσοισθε λυθήσονται
	λύθη-τι λύθη-τω λύθη-τον λύθη-των λύθη-τε λυθέ-ντων or λυθήτωσαν	
λελύσει-σθαι	λυθή-ναι	λυθήσει-σθαι
λελύσο-μενος, -η, -ον	λυθείς, -είσα, -έν	λυθήσο-μενος, -η, -ον

320.		<i>Second Aorist System.</i>		321.		<i>Second Perfect System.</i>	
λείπω (λιπ-) leave		ACTIVE.		MIDDLE.		ACTIVE.	
		2d Aorist.				2d Perfect	2d Pluperfect.
Indicative.	S. 1	ἔ-λιπο-ν	ἔ-λιπό-μην	ἔλειπα	ἔ-λελοίπη, -ειν		
	2	ἔ-λιπε-ς	ἔ-λίπου	ἔλειπα-ς	ἔ-λελοίπης, -εις		
	3	ἔ-λιπε	ἔ-λίπε-το	ἔλειπε	ἔ-λελοίπα		
	D. 2	ἔ-λίπε-τον	ἔ-λίπε-σθον	ἔλελοίπα-τον	ἔ-λελοίπα-τον		
	3	ἔ-λίπέ-την	ἔ-λίπέ-σθην	ἔλελοίπα-τον	ἔ-λελοίπέ-την		
	P. 1	ἔ-λίπο-μεν	ἔ-λίπό-μεθα	ἔλελοίπα-μεν	ἔ-λελοίπα-μεν		
	2	ἔ-λίπε-τε	ἔ-λίπε-σθε	ἔλελοίπα-τε	ἔ-λελοίπα-τε		
	3	ἔ-λιπο-ν	ἔ-λίπο-ντο	ἔλελοίπασι	ἔ-λελοίπε-σαν		
					2d Perfect.		
Subjunctive.	S. 1	λίπω	λίπωμαι	ἔλελοίπω			
	2	λίπῃς	λίπῃ	ἔλελοίπῃς			
	3	λίπῃ	λίπῃται	ἔλελοίπῃ			
	D. 2	λίπητον	λίπησθον	ἔλελοίπητον			
	3	λίπητον	λίπησθον	ἔλελοίπητον			
	P. 1	λίπωμεν	λίπώμεθα	ἔλελοίπωμεν			
	2	λίπητε	λίπησθε	ἔλελοίπητε			
	3	λίπωσι	λίπονται	ἔλελοίπωσι			
	Optative.	S. 1	λίποιμι	λίποιμην	ἔλελοίποιμι		
2		λίποις	λίποιο	ἔλελοίποις			
3		λίποι	λίποιτο	ἔλελοίποι			
D. 2		λίποιτον	λίποισθον	ἔλελοίποιτον			
3		λίποίτην	λίποισθην	ἔλελοίποιτην			
P. 1		λίποιμεν	λίποιμέθα	ἔλελοίποιμεν			
2		λίποιτε	λίποισθε	ἔλελοίποιτε			
3		λίποιεν	λίποιεντο	ἔλελοίποιεν			
Imperative.		S. 2	λίπε	λίποῦ			
	3	λίπέ-τω	λίπέ-σθω				
	D. 2	λίπε-τον	λίπε-σθον				
	3	λίπέ-των	λίπέ-σθων				
	P. 2	λίπε-τε	λίπε-σθε				
	3	λίπό-ντων οἱ λιπέ-τωσαν	λίπέ-σθων οἱ λιπέ-σθωσαν				
Inf.	λίπεῖν	λίπέ-σθαι	ἔλελοιπέ-ναι				
Part.	λιπών, -ούσα, -όν	λιπό-μενος, -η, -ον	ἔλελοιπός, -υία, -ός				

322.

στέλλω (στέλ-) <i>send</i>		<i>Second Passive System.</i>	
		PASSIVE.	
		2d Aorist.	2d Future.
Indica- tive.	S. 1	ἑστάλη-ν	σταλήσο-μαι
	2	ἑστάλη-ς	σταλήσει
	3	ἑστάλη	σταλήσεται
	D. 2	ἑστάλη-τον	σταλήσει-σθον
	3	ἑσταλή-την	σταλήσει-σθον
	P. 1	ἑστάλη-μεν	σταλήσο-μεθα
	2	ἑστάλη-τε	σταλήσει-σθε
	3	ἑστάλη-σαν	σταλήσο-νται
Sub- junc- tive.	S. 1	σταλώ	"
	2	σταλῆς	
	3	σταλή	
	D. 2	σταλήτον	
	3	σταλήτον	
	P. 1	σταλώμεν	
	2	σταλήτε	
	3	σταλώσι	
Opta- tive.	S. 1	σταλείην	σταλησοίμην
	2	σταλείης	σταλήσοι
	3	σταλείη	σταλήσοιτο
	D. 2	σταλείτον or σταλείητον	σταλήσοισθον
	3	σταλείτην σταλείητην	σταλησοίσθην
	P. 1	σταλείμεν σταλείημεν	σταλησοίμεθα
	2	σταλείτε σταλείητε	σταλήσοισθε
	3	σταλείεν σταλείησαν	σταλήσοιντο
Impera- tive.	S. 2	στάλη-θι	
	3	σταλή-τω	
	D. 2	στάλη-τον	
	3	σταλή-των	
	P. 2	στάλη-τε	
	3	σταλί-ντων or σταλήτωσαν	
Infinitive.		σταλή-ναι	σταλήσει-σθαι
Participle.		σταλείς, -είσα, -έν	σταλησό-μενος, -η, -ον

323.

τιμάω honor		Present System of Contract Verbs in -αω.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τιμ(άω)ῶ	ἐτίμ(αον)ων	τιμ(άω)ῶμαι	ἐτίμ(άδ)ῶμην
	2	τιμ(άεις)ῆς	ἐτίμ(άεις)ᾶς	τιμ(άεις)ῆ	ἐτίμ(άου)ῶ
	3	τιμ(άει)ῆ	ἐτίμ(άει)ᾶ	τιμ(άει)ᾶται	ἐτίμ(άει)ᾶτο
	D. 2	τιμ(άει)ᾶ-τον	ἐτίμ(άει)ᾶ-τον	τιμ(άει)ᾶ-σθον	ἐτίμ(άει)ᾶ-σθον
	3	τιμ(άει)ᾶ-των	ἐτίμ(άει)ᾶ-την	τιμ(άει)ᾶ-σθον	ἐτίμ(άει)ᾶ-σθην
	P. 1	τιμ(άω)ῶ-μεν	ἐτίμ(άω)ῶ-μεν	τιμ(άδ)ῶ-μεθα	ἐτίμ(άδ)ῶ-μ.θα
	2	τιμ(άει)ᾶ-τε	ἐτίμ(άει)ᾶ-τε	τιμ(άει)ᾶ-σθε	ἐτίμ(άει)ᾶ-σθε
	3	τιμ(άου)ῶσι	ἐτίμ(άον)ων	τιμ(άω)ῶ-νται	ἐτίμ(άω)ῶ-ντο
			Present.		Present.
Subjunctive.	S. 1	τιμ(άω)ῶ		τιμ(άω)ῶμαι	
	2	τιμ(άη)ῆς		τιμ(άη)ῆ	
	3	τιμ(άη)ῆ		τιμ(άη)ᾶται	
	D. 2	τιμ(άη)ᾶ-τον		τιμ(άη)ᾶ-σθον	
	3	τιμ(άη)ᾶ-των		τιμ(άη)ᾶ-σθον	
	P. 1	τιμ(άω)ῶ-μεν		τιμ(άδ)ῶ-μεθα	
	2	τιμ(άη)ᾶ-τε		τιμ(άη)ᾶ-σθε	
	3	τιμ(άω)ῶσι		τιμ(άω)ῶ-νται	
	Optative.	S. 1	τιμ(άοι)ῶ-ν or τιμ(άοι)ῶ-μι		τιμ(άοι)ῶ-μην
2		τιμ(άοι)ῶ-ς		τιμ(άοι)ῶ-ο	
3		τιμ(άοι)ῶ-η τιμ(άοι)ῶ		τιμ(άοι)ῶ-το	
D. 2		τιμ(άοι)ῶ-τον		τιμ(άοι)ῶ-σθον	
3		τιμ(άοι)ῶ-την		τιμ(άοι)ῶ-σθην	
P. 1		τιμ(άοι)ῶ-μεν		τιμ(άοι)ῶ-μεθα	
2		τιμ(άοι)ῶ-τε		τιμ(άοι)ῶ-σθε	
3		τιμ(άοι)ῶ-ν		τιμ(άοι)ῶ-ντο	
Imperative.		S. 2	τιμ(άει)ᾶ		τιμ(άου)ῶ
	3	τιμ(άει)ᾶ-τω		τιμ(άει)ᾶ-σθω	
	D. 2	τιμ(άει)ᾶ-τον		τιμ(άει)ᾶ-σθον	
	3	τιμ(άει)ᾶ-των		τιμ(άει)ᾶ-σθων	
	P. 2	τιμ(άει)ᾶ-τε		τιμ(άει)ᾶ-σθε	
	3	τιμ(άδ)ῶ-ντων or τιμ(άει)ᾶ-τωσαν		τιμ(άει)ᾶ-σθων or τιμ(άει)ᾶ-σθωσαν	
Inf.	τιμ(άειν)ᾶν		τιμ(άει)ᾶ-σθαι		
Part.	τιμ(άων)ῶν, -ῶσα, -ῶν		τιμ(άδ)ῶ-μενος, -η, -ον		

324.

φιλέω
love

Present System of Contract Verbs in -εω.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφιλ(εον)οῦν	φιλ(έω)οὔμαι	ἐφιλ(έω)οὔμην
φιλ(έεις)εῖς	ἐφιλ(εες)εις	φιλ(έει)εἶ	ἐφιλ(έου)οὔ
φιλ(έει)εἶ	ἐφιλ(εει)ει	φιλ(έει)εἶ-ται	ἐφιλ(έει)εἶ-το
φιλ(έει)εἶ-τον	ἐφιλ(έει)εἶ-τον	φιλ(έει)εἶ-σθον	ἐφιλ(έει)εἶ-σθον
φιλ(έει)εἶ-τον	ἐφιλ(έει)εἶ-την	φιλ(έει)εἶ-σθον	ἐφιλ(έει)εἶ-σθην
φιλ(έω)οὔ-μεν	ἐφιλ(έω)οὔ-μεν	φιλ(έω)οὔ-μεθα	ἐφιλ(έω)οὔ-μεθα
φιλ(έει)εἶ-τε	ἐφιλ(έει)εἶ-τε	φιλ(έει)εἶ-σθε	ἐφιλ(έει)εἶ-σθε
φιλ(έου)οὔσι	ἐφιλ(εον)οὔν	φιλ(έω)οὔ-νται	ἐφιλ(έω)οὔ-ντο
Present.		Present.	
φιλ(έω)ῶ	φιλ(έω)ῶ-μαι	φιλ(έω)ῶ	φιλ(έω)ῶ-μαι
φιλ(έης)ῆς	φιλ(έης)ῆς	φιλ(έης)ῆ	φιλ(έης)ῆ
φιλ(έης)ῆ	φιλ(έης)ῆ-ται	φιλ(έης)ῆ	φιλ(έης)ῆ-ται
φιλ(έης)ῆ-τον	φιλ(έης)ῆ-σθον	φιλ(έης)ῆ	φιλ(έης)ῆ-σθον
φιλ(έης)ῆ-τον	φιλ(έης)ῆ-σθον	φιλ(έης)ῆ	φιλ(έης)ῆ-σθον
φιλ(έω)ῶ-μεν	φιλ(έω)ῶ-μεθα	φιλ(έω)ῶ	φιλ(έω)ῶ-μεθα
φιλ(έης)ῆ-τε	φιλ(έης)ῆ-σθε	φιλ(έης)ῆ	φιλ(έης)ῆ-σθε
φιλ(έω)ῶσι	φιλ(έω)ῶ-νται	φιλ(έω)ῶ	φιλ(έω)ῶ-νται
φιλ(εοί)οίη-ν	οἱ φιλ(έοι)οἶ-μι	φιλ(εοί)οἶ-μην	
φιλ(εοί)οίη-ς	φιλ(έοις)οἶ-ς	φιλ'έοι'οἶ-ο	
φιλ(εοί)οίη	φιλ(έοι'οἶ	φιλ(έοι)οἶ-το	
φιλ(έοι)οἶ-τον	φιλ(έοι)οἶ-τον	φιλ(έοι)οἶ-σθον	
φιλ(εοί)οἶ-την	φιλ(εοί)οἶ-την	φιλ(εοί)οἶ-σθην	
φιλ(έοι)οἶ-μεν, -οίη-μεν	φιλ(έοι)οἶ-μεν, -οίη-μεν	φιλ(εοί)οἶ-μεθα	
φιλ(έοι)οἶ-τε, -οίη-τε	φιλ(έοι)οἶ-τε, -οίη-τε	φιλ(έοι)οἶ-σθε	
φιλ(έοι)οἶε-ν	φιλ(έοι)οἶε-ν	φιλ(έοι)οἶ-ντο	
φιλ(εε)ει		φιλ(έου)οὔ	
φιλ(έει)εἶ-τω		φιλ(έει)εἶ-σθω	
φιλ(έει)εἶ-τον		φιλ(έει)εἶ-σθον	
φιλ(έει)εἶ-των		φιλ(έει)εἶ-σθων	
φιλ(έει)εἶ-τε		φιλ(έει)εἶ-σθε	
φιλ(έω)οὔ-ντων		φιλ(έει)εἶ-σθων	
οἱ φιλ(έει)εἶ-τωσαν		οἱ φιλ(έει)εἶ-σθωσαν	
φιλ(έειν)εἶν		φιλ(έει)εἶ-σθαι	
φιλ(έων)ῶν, -οὔσα, -οὔν		φιλ(έω)οὔ-μενος, -η, -ον	

325.

δηλό-ω manifest		Present System of Contract Verbs in -ω.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	δηλ(όω)ῶ	ἔδηλ(όον)ουν	δηλ(όο)οῦ-μαι	ἔδηλ(όο)οῦ-μην
	2	δηλ(όεις)οῖς	ἔδηλ(όες)ους	δηλ(όει)οἶ	ἔδηλ(όου)οῦ
	3	δηλ(όει)οἶ	ἔδηλ(όε)ου	δηλ(όε)οῦ-ται	ἔδηλ(όε)οῦ-το
	D. 2	δηλ(όε)οῦ-τον	ἔδηλ(όε)οῦ-τον	δηλ(όε)οῦ-σθον	ἔδηλ(όε)οῦ-σθον
	3	δηλ(όε)οῦ-τον	ἔδηλ(όέ)οῦ-την	δηλ(όε)οῦ-σθον	ἔδηλ(όέ)οῦ-σθην
	P. 1	δηλ(όο)οῦ-μεν	ἔδηλ(όο)οῦ-μεν	δηλ(όο)οῦ-μεθα	ἔδηλ(όο)οῦ-μεθα
	2	δηλ(όε)οῦ-τε	ἔδηλ(όε)οῦ-τε	δηλ(όε)οῦ-σθε	ἔδηλ(όε)οῦ-σθε
	3	δηλ(όου)οῦσι	ἔδηλ(όον)ουν	δηλ(όο)οῦ-νται	ἔδηλ(όο)οῦ-ντο
			Present.		Present.
Subjunctive.	S. 1	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	2	δηλ(όης)οῖς		δηλ(όη)οἶ	
	3	δηλ(όη)οἶ		δηλ(όη)ῶ-ται	
	D. 2	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	3	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	P. 1	δηλ(όω)ῶ-μεν		δηλ(όῶ)ῶ-μεθα	
	2	δηλ(όη)ῶ-τε		δηλ(όη)ῶ-σθε	
	3	δηλ(όω)ῶσι		δηλ(όω)ῶ-νται	
	Optative.	S. 1	δηλ(οοί)οίη-ν or δηλ(όαι)οἶ-μι		δηλ(οοί)οἶ-μην
2		δηλ(οοί)οίη-ς δηλ(όαις)οἶ-ς		δηλ(όαι)οἶ-ο	
3		δηλ(οοί)οίη δηλ(όαι)οἶ		δηλ(όαι)οἶ-το	
D. 2		δηλ(όαι)οἶ-τον		δηλ(όαι)οἶ-σθον	
3		δηλ(οοί)οἶ-την		δηλ(οοί)οἶ-σθην	
P. 1		δηλ(όαι)οἶ-μεν		δηλ(οοί)οἶ-μεθα	
2		δηλ(όαι)οἶ-τε		δηλ(όαι)οἶ-σθε	
3		δηλ(όαι)οἶε-ν		δηλ(όαι)οἶ-ντο	
Imperative.		S. 2	δῆλ(όε)ου		δηλ(όου)οῦ
	3	δηλ(όέ)οῦ-τω		δηλ(όέ)οῦ-σθε	
	D. 2	δηλ(όε)οῦ-τον		δηλ(όε)οῦ-σθον	
	3	δηλ(όέ)οῦ-των		δηλ(όε)οῦ-σθων	
	P. 2	δηλ(όε)οῦ-τε		δηλ(όε)οῦ-σθε	
	3	δηλ(όο)οῦ-ντων or δηλ(όέ)οῦ-τῶσαν		δηλ(όε)οῦ-σθων or δηλ(όέ)οῦ-σθῶσαν	
	Infjn.	δηλ(όειν)οῦν		δηλ(όε)οῦ-σθαι	
	Part.	δηλ(όων)ῶν, -οῦσα, -οῦν		δηλ(όο)οῦ-μενος, -η, -ον	

326.

327.

φάινω (φαν-) show		<i>Future System of Liquid Verbs.</i>		<i>First Aorist System of Liquid Verbs.</i>			
ACTIVE.		MIDDLE.		ACTIVE.		MIDDLE.	
Future (contracted).				1st Aorist.			
φανῶ	φανέσθαι	φανοῦμαι	φανείσθαι	ἔφηνα	ἔφηνά-μεν	ἔφηνά-μεν	ἔφηνά-μεν
φανῆς	φανείσθαι	φανεί	φανείσθαι	ἔφηνας	ἔφηνά-τε	ἔφηνά-τε	ἔφηνά-τε
φανῆι	φανείσθαι	φανείται	φανείσθαι	ἔφηνε	ἔφηνά-το	ἔφηνά-το	ἔφηνά-το
φανείτον	φανείσθαι	φανείσθον	φανείσθον	ἔφηνά-τον	ἔφηνά-σθον	ἔφηνά-σθον	ἔφηνά-σθον
φανείτων	φανείσθαι	φανείσθον	φανείσθον	ἔφηνά-την	ἔφηνά-σθην	ἔφηνά-σθην	ἔφηνά-σθην
φανόμεν	φανείσθαι	φανοῦμεθα	φανείσθαι	ἔφηνά-μεν	ἔφηνά-μεθα	ἔφηνά-μεθα	ἔφηνά-μεθα
φανείτε	φανείσθαι	φανείσθε	φανείσθε	ἔφηνά-τε	ἔφηνά-σθε	ἔφηνά-σθε	ἔφηνά-σθε
φανέσθαι	φανείσθαι	φανοῦνται	φανείσθαι	ἔφηναν	ἔφηνά-ντο	ἔφηνά-ντο	ἔφηνά-ντο
				φῆνω	φῆνωμαι	φῆνωμαι	φῆνωμαι
				φῆνης	φῆνη	φῆνη	φῆνη
				φῆνη	φῆνηται	φῆνηται	φῆνηται
				φῆνητον	φῆνησθον	φῆνησθον	φῆνησθον
				φῆνητων	φῆνησθον	φῆνησθον	φῆνησθον
				φῆνωμεν	φῆνώμεθα	φῆνώμεθα	φῆνώμεθα
				φῆνητε	φῆνησθε	φῆνησθε	φῆνησθε
				φῆνωσι	φῆνωνται	φῆνωνται	φῆνωνται
φασίην, φανοίμ	φανοίμην	φῆναιμι	φῆναίμην	φῆναιμι	φῆναίμην	φῆναίμην	φῆναίμην
φανοίης, φανοίε	φανοίε	φῆναις, φῆναις	φῆναις	φῆναις, φῆναις	φῆναις	φῆναις	φῆναις
φανοίη, φανοί	φανοίτο	φῆναιε, φῆναι	φῆναιε	φῆναιε, φῆναι	φῆναιτο	φῆναιτο	φῆναιτο
φανοίτων	φανοίσθον	φῆναιτον	φῆναισθον	φῆναιτον	φῆναισθον	φῆναισθον	φῆναισθον
φανοίτην	φανοίσθην	φῆναίτην	φῆναίσθην	φῆναίτην	φῆναίσθην	φῆναίσθην	φῆναίσθην
φανοίμεν	φανοίμεθα	φῆναίμεν	φῆναίμεθα	φῆναίμεν	φῆναίμεθα	φῆναίμεθα	φῆναίμεθα
φανοίτε	φανοίσθε	φῆναιτε	φῆναισθε	φῆναιτε	φῆναισθε	φῆναισθε	φῆναισθε
φανέσθαι	φανέσθαι	φῆναιεν, φῆναιεν	φῆναιεν	φῆναιεν, φῆναιεν	φῆναιεντο	φῆναιεντο	φῆναιεντο
				φῆνον	φῆναι	φῆναι	φῆναι
				φῆνάτω	φῆνάσθω	φῆνάσθω	φῆνάσθω
				φῆνάτων	φῆνάσθον	φῆνάσθον	φῆνάσθον
				φῆνάτων	φῆνάσθον	φῆνάσθον	φῆνάσθον
				φῆνάτε	φῆνάσθε	φῆνάσθε	φῆνάσθε
				φῆνάτων	φῆνάσθων	φῆνάσθων	φῆνάσθων
				οἱ φῆνάτωσαν	οἱ φῆνάσθωσαν	οἱ φῆνάσθωσαν	οἱ φῆνάσθωσαν
φανείν	φανείσθαι	φῆναι	φῆναισθαι	φῆναι	φῆναισθαι	φῆναισθαι	φῆναισθαι
φανῶν, -ούσα, -ούσθαι	φανοίμενος, -η, -όν	φῆνᾶς, -ᾶσα, -ᾶν	φῆνᾶμενος, -η, -όν	φῆνᾶς, -ᾶσα, -ᾶν	φῆνᾶμενος, -η, -όν	φῆνᾶμενος, -η, -όν	φῆνᾶμενος, -η, -όν

328.

Perfect Middle and

		<i>Vowel-Verbs, with added σ.</i>	<i>Liquid Verbs.</i>	
MIDDLE (PASSIVE).		τελέω (τελε-) <i>complete</i>	στέλλω (στελ-) <i>send</i>	φαίνω (φαν-) <i>show</i>
Perfect Indic.	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι (πέφανσαι, 463 a)
	2	τετέλε-σαι	ἔσταλσαι	πέφανται
	3	τετέλε-σ-ται	ἔσταλται	πέφανθον
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετέλε-σθον	ἔσταλθον	πέφανθον
	P. 1	τετέλε-σ-μεθα	ἔστάλμεθα	πεφάσμεθα
Pluperf. Ind.	2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετέλε-σ-μένοι εἰσί	ἔσταλμένοι εἰσί	πεφασμένοι εἰσί
	S. 1	ἔτετέλε-σ-μην	ἔστάλμην	ἐπέφασμην
	2	ἔτετέλε-σο	ἔσταλσο	(ἐπέφασσο)
	3	ἔτετέλε-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἔτετέλε-σθον	ἔσταλθον	ἐπέφανθον
Perf. Subj.	3	ἔτετέλε-σθην	ἔστάλθην	ἐπεφάνθην
	P. 1	ἔτετέλε-σ-μεθα	ἔστάλμεθα	ἐπεφάσμεθα
	2	ἔτετέλε-σθε	ἔσταλθε	ἐπέφανθε
	3	τετέλε-σ-μένοι ἦσαν	ἔσταλμένοι ἦσαν	πεφασμένοι ἦσαν
	Perf. Subj.	τετελεσμένος ᾧ	ἔσταλμένος ᾧ	πεφασμένος ᾧ
	Perf. Opt.	τετελεσμένος εἴην	ἔσταλμένος εἴην	πεφασμένος εἴην
Perf. Impv.	S. 2	τετέλε-σο	ἔσταλσο	(πέφασσο)
	3	τετέλε-σθω	ἔστάλθω	πεφάνθω
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετέλε-σθων	ἔστάλθων	πεφάνθων
	P. 2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετέλε-σθων οἱ τετέλε-σθωσαν	ἔστάλθων οἱ ἐστάλθωσαν	πεφάνθων οἱ πεφάνθωσαν
Perf. Inf.	τετελέ-σθαι	ἔστάλθαι	πεφάνθαι	
Perf. Par.	τετελε-σ-μένος	ἔσταλμένος	πεφασμένος	
1st Aor. Pass.	Ind.	ἔτετέλε-σ-θην		ἐφάνθην
	Subj.	τελε-σ-θῶ		φανθῶ
	Opt.	τελε-σ-θείην		φανθείην
	Imv.	τέλε-σ-θητι		φάνθητι
	Inf.	τελε-σ-θῆναι		φανθῆναι
	Par.	τελε-σ-θείς		φανθείς
1 Fut. Ind.	τελε-σ-θήσομαι		φανθήσομαι	

First Passive Systems of

Mute Verbs.

ρίπτω (ρίψ-) <i>throw</i>	ἀλλάσσω (αλλαγ-) <i>exchange</i>	ἐλέγχω (ελεγχ-) <i>convict</i>	πείθω (πιθ-) <i>persuade</i>
ἐρρίπμαι ἐρρίπθαι ἐρρίπται ἐρρίπθον ἐρρίπθον ἐρρίπμεθα ἐρρίπθε ἐρρίπμένοι εἰσὶ	ἠλλαγμαί ἠλλαξαι ἠλλακται ἠλλαχθον ἠλλαχθον ἠλλάγμεθα ἠλλαχθε ἠλλαγμένοι εἰσὶ	ἐλήλεγμαι ἐλήλεγξαι ἐλήλεγκται ἐλήλεγχθον ἐλήλεγχθον ἐληλέγμεθα ἐλήλεγχε ἐληλεγμένοι εἰσὶ	πέπεισμαι πέπεισαι πέπεισται πέπεισθον πέπεισθον πεπεισμεθα πέπεισθε πεπεισμένοι εἰσὶ
ἐρρίπμην ἐρρίπισθ ἐρρίπιπτο ἐρρίπθον ἐρρίπθην ἐρρίπμεθα ἐρρίπθε ἐρρίπμένοι ἦσαν	ἠλλάγμην ἠλλαξο ἠλλακτο ἠλλαχθον ἠλλάχθην ἠλλάγμεθα ἠλλαχθε ἠλλαγμένοι ἦσαν	ἐληλέγμην ἐλήλεγξο ἐλήλεγκτο ἐλήλεγχθον ἐληλέγχθην ἐληλέγμεθα ἐλήλεγχε ἐληλεγμένοι ἦσαν	ἐπεπίεσμην ἐπέπασο ἐπέπαστο ἐπέπασθον ἐπεπέισθην ἐπεπέισμεθα ἐπέπασθε πεπεισμένοι ἦσαν
ἐρρίπμμένος ὦ	ἠλλαγμένος ὦ	ἐληλεγμένος ὦ	πεπεισμένος ὦ
ἐρρίπμμένος εἶην	ἠλλαγμένος εἶην	ἐληλεγμένος εἶην	πεπεισμένος εἶην
ἐρρίπισθ ἐρρίπισθω ἐρρίπισθον ἐρρίπισθων ἐρρίπισθε ἐρρίπισθων οἱ ἐρρίπισθωσαν	ἠλλαξο ἠλλάχθω ἠλλαχθον ἠλλάχθων ἠλλαχθε ἠλλάχθων οἱ ἠλλάχθωσαν	ἐλήλεγξο ἐληλέγχθω ἐλήλεγχθον ἐληλέγχθων ἐλήλεγχε ἐληλέγχθων οἱ ἐληλέγχθωσαν	πέπεισο πεπέισθω πέπεισθον πεπέισθων πέπεισθε πεπέισθων οἱ πεπέισθωσαν
ἐρρίπθθαι ἐρρίπμμένος	ἠλλάχθαι ἠλλαγμένος	ἐληλέγχθαι ἐληλεγμένος	πεπέισθαι πεπεισμένος
ἐρρίπθην ρίπθῶ ρίπθείην ρίπθῆτι ρίπθῆναι ρίπθῆεις	ἠλλάχθην ἀλλαχθῶ ἀλλαχθείην ἀλλάχθῆτι ἀλλαχθῆναι ἀλλαχθείς	ἐλέγχθην ἐλεγχθῶ ἐλεγχθείην ἐλέγχθῆτι ἐλεγχθῆναι ἐλεγχθείς	ἐπέισθην πεισθῶ πεισθείην πεισθῆτι πεισθῆναι πεισθείς
ρίπθῆσομαι	ἀλλαχθῆσομαι	ἐλεγχθῆσομαι	πεισθῆσομαι

329.

*Present System,**τίθημι (θε-) put.*

		ACTIVE.		MIDDLE (PASSIVE).		
		Present.	Imperfect.	Present.	Imperfect.	
Indicative.	S.	1	τίθημι	ἔτιθη-ν	τίθεμαι	ἔτιθέ-μην
		2	τίθη-ς, τιθεῖς	ἔτι-θεῖς	τίθεσαι	ἔτι-θε-σο
		3	τίθη-σι	ἔτι-θει	τίθεται	ἔτι-θε-το
	D.	2	τίθε-τον	ἔτι-θε-τον	τίθεσθον	ἔτι-θε-σθον
		3	τίθε-τον	ἔτι-θέ-την	τίθεσθον	ἔτι-θέ-σθην
	P.	1	τίθε-μεν	ἔτι-θε-μεν	τιθέ-μεθα	ἔτι-θέ-μεθα
		2	τίθε-τε	ἔτι-θε-τε	τίθε-σθε	ἔτι-θε-σθε
		3	τιθέ-σσι	ἔτι-θε-σαν	τίθε-νται	ἔτι-θε-ντο
	Subjunctive.	S.	Present.		Present.	
1			τι-θῶ	τι-θῶ-μαι		
2			τι-θῆ-ς	τι-θῆ		
D.		2	τι-θῆ-τον	τι-θῆ-ται		
		3	τι-θῆ-τον	τι-θῆ-σθον		
P.		1	τι-θῶ-μεν	τι-θῆ-σθον		
		2	τι-θῆ-τε	τι-θῶ-μεθα		
		3	τι-θῶ-σι	τι-θῆ-σθε		
Optative.		S.	1	τι-θείη-ν	τι-θεί-μην or τι-θοί-μην	
	2		τι-θείη-ς	τι-θεί-ο		
	3		τι-θείη	τι-θεί-το		
	D.	2	τι-θεί-τον or τι-θείη-τον	τι-θοί-το		
		3	τι-θεί-την	τι-θεί-σθον		
	P.	1	τι-θεί-μεν	τι-θοί-σθον		
		2	τι-θεί-τε	τι-θεί-σθην		
		3	τι-θείη-σαν	τι-θοί-σθην		
	Imperative.	S.	2	τί-θει	τί-θει-σο	
3			τι-θέ-τω	τι-θέ-σθω		
D. 2			τί-θε-τον	τί-θε-σθον		
D.		3	τι-θέ-των	τι-θέ-σθων		
		P. 2	τί-θε-τε	τί-θε-σθε		
P.		3	τι-θέ-ντων	τι-θέ-σθων		
			or τι-θέ-τωσαν	or τι-θέ-σθωσαν		
Inf.			τι-θέ-ναι	τί-θε-σθαι		
Part.			τι-θείς, -είσα, -έν	τι-θέ-μενος, -η, -ον		

330.

MI-Form.

δίδωμι (δο-) give.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δίδωμι	ἰδίδον	δίδομαι	ἰδίδ-μην
δίδως	ἰδίδου	δίδοσαι	ἰδίδοσο
δίδωσι	ἰδίδου	δίδοται	ἰδίδοτο
δίδοτον	ἰδίδοτον	δίδοσθον	ἰδίδοσθον
δίδοτον	ἰδίδο-την	δίδοσθον	ἰδίδοσθην
δίδομεν	ἰδίδομεν	δίδομεθα	ἰδίδομεθα
δίδοτε	ἰδίδοτε	δίδοσθε	ἰδίδοσθε
δίδο-σσι	ἰδίδοσαν	δίδονται	ἰδίδοντο
Present.		Present.	
δίδο		δίδομαι	
δίδῃς		δίδο	
δίδο		δίδοται	
δίδο-τον		δίδοσθον	
δίδο-τον		δίδοσθον	
δίδομεν		δίδομεθα	
δίδοτε		δίδοσθε	
δίδοσι		δίδονται	
δίδοιην		δίδοι-μην	
δίδοιης		δίδοι-ο	
δίδοιη		δίδοι-το	
δίδοι-τον or δίδοι-τον	δίδοι-τον	δίδοισθον	
δίδοι-την	δίδοι-την	δίδοισθην	
δίδοιμεν	δίδοιμεν	δίδοιμεθα	
δίδοιτε	δίδοιτε	δίδοισθε	
δίδοιεν	δίδοιεν	δίδοιντο	
δίδου		δίδοσο	
δίδο-τω		δίδοσθω	
δίδο-τον		δίδοσθον	
δίδο-των		δίδοσθων	
δίδο-τε		δίδοσθε	
δίδο-ντων		δίδοσθων	
or διδο-τωσαν		or διδοσθωσαν	
δίδο-νται		δίδοσθαι	
δίδοις, -ουσι, -ον		δίδομενος, -η, -ον	

231.

Present System,

ἴστημι (στα-) set.

		ACTIVE.		MIDDLE (PASSIVE).		
		Present.	Imperfect.	Present.	Imperfect.	
Indicative.	S.	1	ἴστημι	ἴστην	ἴσταμαι	ἴστάμην
		2	ἴστης	ἴστης	ἴστασαι	ἴστασο
		3	ἴστησι	ἴστη	ἴσταται	ἴστατο
	D.	2	ἴστατον	ἴστατον	ἴστασθον	ἴστασθον
		3	ἴστατον	ἴστάτην	ἴστασθον	ἴστάσθην
	P.	1	ἴσταμιν	ἴσταμεν	ἴσταμεθα	ἴστάμεθα
		2	ἴστατε	ἴστατε	ἴστασθε	ἴστασθε
		3	ἴστασι	ἴστασαν	ἴστανται	ἴσταντο
	Subjunctive.			Present.		Present.
S.		1	ἴσῳ		ἴσῶμαι	
		2	ἴσῃς		ἴσῃ	
		3	ἴσῃ		ἴσῃται	
D.		2	ἴσῃτον		ἴσῃσθον	
		3	ἴσῃτον		ἴσῃσθον	
P.		1	ἴσῳμιν		ἴσῳμεθα	
		2	ἴσῃτε		ἴσῃσθε	
		3	ἴσῳσι		ἴσῳνται	
Optative.	S.	1	ἴσταίην		ἴσταίμην	
		2	ἴσταίης		ἴσταίῃο	
		3	ἴσταίη		ἴσταίῃτο	
	D.	2	ἴσταίητον or ἴσταίῃτον		ἴσταίησθον	
		3	ἴσταίῃτην ἴσταίῃτην		ἴσταίῃσθην	
	P.	1	ἴσταίμεν ἴσταίῃμεν		ἴσταίμεθα	
2		ἴσταίητε ἴσταίῃτε		ἴσταίησθε		
3		ἴσταίην ἴσταίῃσαν		ἴσταίῃντο		
Imperative.	S.	2	ἴστη		ἴστασο	
		3	ἴστάτω		ἴστάσθω	
	D.	2	ἴστατον		ἴστασθον	
		3	ἴστάτων		ἴστάσθων	
	P.	2	ἴστατε		ἴστασθε	
		3	ἴστάντων or ἴστάτωσαν		ἴστάσθων or ἴστάσθωσαν	
Infin.			ἴστάναι		ἴστασθαι	
Part.			ἴσας, ᾶσα, ἄν		ἴσάμενος, -η, -ον	

332.

MI-Form.

δείκνυμι (δεικ-) show.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῦ-μι	ἔ-δεικ-νῦ-ν	δείκ-νυ-μαι	ἔ-δεικ-νύ-μην
δείκ-νῦ-ς	ἔ-δεικ-νῦ-ς	δείκ-νυ-σαι	ἔ-δεικ-νυ-σο
δείκ-νῦ-σι	ἔ-δεικ-νυ	δείκ-νυ-ται	ἔ-δεικ-νυ-το
δείκ-νυ-τον	ἔ-δεικ-νυ-τον	δείκ-νυ-σθον	ἔ-δεικ-νυ-σθον
δείκ-νυ-τον	ἔ-δεικ-νύ-την	δείκ-νυ-σθον	ἔ-δεικ-νύ-σθην
δείκ-νυ-μεν	ἔ-δείκ-νυ-μεν	δεικ-νύ-μεθα	ἔ-δεικ-νύ-μεθα
δείκ-νυ-τε	ἔ-δεικ-νυ-τε	δείκ-νυ-σθε	ἔ-δεικ-νυ-σθε
δεικ-νύ-σσι	ἔ-δεικ-νυ-σαν	δείκ-νυ-νται	ἔ-δεικ-νυ-ντο
Present.	Present.		
δεικνύω	δεικνύομαι		
δεικνύης	δεικνύη		
δεικνύῃ	δεικνύηται		
δεικνύητον	δεικνύησθον		
δεικνύητον	δεικνύησθον		
δεικνύομεν	δεικνύομεθα		
δεικνύητε	δεικνύησθε		
δεικνύσσι	δεικνύονται		
δεικνύομι	δεικνυόμην		
δεικνύοις	δεικνύοιο		
δεικνύοι	δεικνύοιτο		
δεικνύοιτον	δεικνύοισθον		
δεικνυότην	δεικνυόσθην		
δεικνύομεν	δεικνυόμεθα		
δεικνύοιτε	δεικνύοισθε		
δεικνύοιεν	δεικνύοιντο		
δείκ-νῦ	δείκ-νυ-σο		
δεικ-νύ-τω	δεικ-νύ-σθε		
δεικ-νυ-τον	δεικ-νυ-σθον		
δεικ-νύ-των	δεικ-νύ-σθων		
δεικ-νυ-τε	δεικ-νυ-σθε		
δεικ-νύ-των	δεικ-νύ-σθων		
οἱ δεικ-νύ-τωσαν	οἱ δεικ-νύ-σθωσαν		
δεικ-νύ-ναι	δεικ-νυ-σθαι		
δεικ-νύς, -θσα, -όν	δεικ-νύ-μενος, -η, -ον		

333.

334.

Second Aorist System,

		τίθημι (θε-) put.		δίδωμι (δο-) give.	
2 Aor.		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἔθηκα)	ἔθε-μην	(ἔδωκα)	ἔδο-μην
	2	(ἔθηκας)	ἔθου	(ἔδωκας)	ἔδου
	3	(ἔθηκε)	ἔθε-το	(ἔδωκε)	ἔδο-το
	D.	ἔθε-τον	ἔθε-σθον	ἔδο-τον	ἔδο-σθον
	3	ἔθε-την	ἔθε-σθην	ἔδο-την	ἔδο-σθην
	P.	ἔθε-μεν	ἔθε-μεθα	ἔδο-μεν	ἔδο-μεθα
	2	ἔθε-τε	ἔθε-σθε	ἔδο-τε	ἔδο-σθε
	3	ἔθε-σαν	ἔθε-ντο	ἔδο-σαν	ἔδο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῆ-ς	θῆ	δῶ-ς	δῶ
	3	θῆ	θῆ-ται	δῶ	δῶ-ται
	D.	θῆ-τον	θῆ-σθον	δῶ-τον	δῶ-σθον
	3	θῆ-την	θῆ-σθην	δῶ-την	δῶ-σθην
	P.	θῶ-μεν	θῶ-μεθα	δῶ-μεν	δῶ-μεθα
	2	θῆ-τε	θῆ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	θείη-ν	θεί-μην	δοίη-ν	δοί-μην
	2	θείη-ς	θεί-ο	δοίη-ς	δοί-ο
	3	θείη	θεί-το (-δοίτο)	δοίη	δοί-το
	D.	θεί-τον	θεί-σθον	δοί-τον	δοί-σθον
	3	θεί-την	θεί-σθην	δοί-την	δοί-σθην
	P.	θεί-μεν	θεί-μεθα (-θοίμεθα)	δοί-μεν	δοί-μεθα
	2	θεί-τε	θεί-σθε (-θοίσθε)	δοί-τε	δοί-σθε
	3	θείε-ν	θεί-ντο (-θοίοντο)	δοίε-ν	δοί-ντο
Imperative.	S.	θέ-ς	θεοῦ	δό-ς	δοῦ
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D.	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P.	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
		or θέ-τωσαν	or θέ-σθωσαν	or δό-τωσαν	or δό-σθωσαν
	Inf.	θεί-ναι	θεί-σθαι	δοῦ-ναι	δοί-σθαι
Part.	θεῖς, θεῖσα, θέ-ν	θέ-μενος, -η, -ον	δοῦς, δοῦσα, δό-ν	δοί-μενος, -η, -ον	

335.

336.

MI-Form.		Second Perfect System without suffix (454).	
ἴστημι (στα-).	δύ-ω enter.	ἴστημι (στα-) set.	
Active.	Active.	2d Perfect Act.	2d Plup. Act.
ἔστη-ν stood	ἔδύ-ν	(ἔστηκα) stand	(ἔστηκα)
ἔστη-ς	ἔδύ-ς	(ἔστηκας)	(ἔστηκας)
ἔστη	ἔδύ	(ἔστηκε)	(ἔστηκε)
ἔστη-τον	ἔδύ-τον	ἔστα-τον	ἔστα-τον
ἔστή-την	ἔδύ-την	ἔστα-τον	ἔστά-την
ἔστη-μεν	ἔδύ-μεν	ἔστα-μεν	ἔστα-μεν
ἔστη-τε	ἔδύ-τε	ἔστα-τε	ἔστα-τε
ἔστη-σαν	ἔδύ-σαν	ἔστασι	ἔστα-σαν
		2d Perfect Act.	
στά	δύω	ἔστά	
στή-ς	δύης		
στή	δύη		
στή-τον	δύητον		
στή-την	δύητον		
στά-μεν	δύωμεν	ἔστά-μεν	
στή-τε	δύητε		
στά-σι	δύωσι	ἔστά-σι	
σταίη-ν		ἔσταίη-ν	
σταίης		ἔσταίης	
σταίη		ἔσταίη	
σταί-τον or σταίη-τον			
σταί-την σταίη-την			
σταί-μεν σταίη-μεν			
σταί-τε σταίη-τε			
σταίε-ν σταίη-σαν		ἔσταίε-ν	
στή-θι	δύ-θι	ἔστα-θι	
στή-τω	δύ-τω	ἔστά-τω	
στή-τον	δύ-τον	ἔστα-τον	
στή-των	δύ-των	ἔστά-των	
στή-τε	δύ-τε	ἔστα-τε	
στά-ντων	δύ-ντων	ἔστά-ντων	
or στή-τῶσαν	or δύ-τῶσαν	or ἔστά-τῶσαν	
στή-ναι	δύ-ναι	ἔστά-ναι	
στάς, στάσα, στά-ν	δές, δῶσα, δύ-ν	ἔστάς, ἔστάσα, ἔστάς	

337.

Synopsis of τιμά-ω honor.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Activa
Ind.	τιμάω ἐτιμάων	τιμήσω	ἐτίμησα	τετιμήκα ἐτετιμήκη
Sub.	τιμάω		τιμήσω	τετιμήκω
Opt.	τιμάωην, -ῶμι	τιμήσοιμι	τιμήσοιμι	τετιμήκοιμι
Imv.	τιμά		τιμήσον	
Inf.	τιμάων	τιμήσειν	τιμήσαι	τετιμήκεναι
Par.	τιμάων	τιμήσων	τιμήσῃς	τετιμήκῃς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμάμαι ἐτιμάμην	τιμήσομαι	ἐτιμήσάμην	τετιμήμαι ἐτετιμήμην
Sub.	τιμάμαι		τιμήσωμαι	τετιμήμενος ὦ
Opt.	τιμάωμην	τιμήσοιμην	τιμήσοιμην	τετιμήμενος εἴην
Imv.	τιμά		τιμήσαι	τετιμήσο
Inf.	τιμάσθαι	τιμήσεσθαι	τιμήσασθαι	τετιμήσθαι
Par.	τιμάμενος	τιμήσόμενος	τιμήσάμενος	τετιμήμενος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.		τιμηθισοίμην	τιμηθείην	τετιμησοίμην
Imv.			τιμήθητι	
Inf.	Verbals. τιμηθῆσθαι τιμητέος	τιμηθήσεσθαι	τιμηθήναι	τετιμήσεσθαι
Par.		τιμηθησόμενος	τιμηθείς	τετιμησόμενος

338.

θηρά-ω hunt.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Activa.
Ind.	θηράω ἐθήρων	θηράσω	ἐθήρασα	τεθήρακα ἐτεθήρακη
Sub.	θηράω		θηράσω	τεθήρακω
Opt.	θηράωην, -ῶμι	θηράσοιμι	θηράσοιμι	τεθήρακοιμι
Imv.	θήρα		θήρασον	
Inf.	θηράων	θηράσειν	θηράσαι	τεθήρακεναι
Par.	θηράων	θηράσων	θηράσῃς	τεθήρακῃς
	M. P.	Middle.	Middle.	M. P.
Ind.	θηράμαι ἐθηράμην	θηράσομαι	ἐθηράσάμην	τεθήραμαι ἐτεθηράμην
Sub.	θηράμαι		θηράσωμαι	τεθηράμενος ὦ
Opt.	θηράωμην	θηράσοιμην	θηράσοιμην	τεθηράμενος εἴην
Imv.	θηρά		θηράσαι	τεθήρασο
Inf.	θηράσθαι	θηράσεσθαι	θηράσασθαι	τεθηράσθαι
Par.	θηράμενος	θηράσόμενος	θηράσάμενος	τεθηράμενος
		Passive.	Passive.	
Ind.		θηραθήσομαι	ἐθηράθην	
Sub.			θηραθῶ	
Opt.		θηραθισοίμην	θηραθείην	
Imv.			θηραθήτι	
Inf.	Verbals. θηραθῆσθαι θηρατέος	θηραθήσεσθαι	θηραθήναι	
Par.		θηραθησόμενος	θηραθείς	

339.

ποιέ-ω *make*.

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
ποιῶ	ποιήσω		πεποίηκα
ἐποίουν		ἐποίησα	ἐπεποίηκη
ποιῶ		ποιήσω	πεποίηκω
ποιοίην, -οίμι	ποιήσομαι	ποιήσομαι	πεποίηκομαι
ποιῶ		ποιήσον	
ποιεῖν	ποιήσειν	ποιήσαι	πεποίηκέναι
ποιῶν	ποιήσων	ποιήσῃς	πεποίηκός
M. P.	Middle.	Middle.	M. P.
ποιούμαι	ποιήσομαι		πεποίημαι
ἐποιούμην		ἐποίησάμην	ἐπεποίημην
ποιῶμαι		ποιήσωμαι	πεποιημένος ὦ
ποιούμην	ποιησοίμην	ποιήσομαι	πεποιημένος εἶην
ποιού		ποιήσαι	πεποίησο
ποιεῖσθαι	ποιήσεσθαι	ποιήσασθαι	πεποιήσθαι
ποιούμενος	ποιησόμενος	ποιησάμενος	πεποιημένος
	Passive.	Passive.	Fut. Perf. Pass.
	ποιηθήσομαι	ἐποιήθην	πεποιήσομαι
		ποιηθῶ	
	ποιηθησοίμην	ποιηθήην	πεποιησοίμην
		ποιηθήτι	
	ποιηθήσεσθαι	ποιηθήναι	πεποιήσεσθαι
	ποιηθησόμενος	ποιηθείς	πεποιησόμενος

Verbals.
ποιητός
ποιητός

340.

τελέ-ω *complete*.

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
τελῶ	τελέω (τελέσω, 423)		τετέλεκα
ἐτέλιον		ἐτέλεσα	ἐτετέλεκη
τελῶ		τελέσω	τετέλεκω
τελοίην, -οίμι	τελοίην, -οίμι	τελέσομαι	τετέλεκομαι
τελέω		τελέσον	
τελείν	τελείν	τελέσαι	τετελεκέναι
τελών	τελών	τελέσῃς	τετελεκός
M. P.	Middle.	Middle.	M. P.
τελοῦμαι	τελοῦμαι		τετέλεσμαι
ἐτελοῦμην		ἐτελεσάμην	ἐτ. τετέλεσμην
τελώμαι		τελέσωμαι	τετελεσμένος ὦ
τελοῦμην	τελοῦμην	τελεσοίμην	τετελεσμένος εἶην
τελού		τελέσαι	τετέλεσο
τελείσθαι	τελείσθαι	τελέσασθαι	τετέλεσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	Passive.	Passive.	
	τελεθήσομαι	ἐτελέσθην	
		τελεθῶ	
	τελεθησοίμην	τελεθείην	
		τελεθῆτι	
	τελεθήσεσθαι	τελεθῆναι	
	τελεθησόμενος	τελεθείς	

Verbals.
τελεστός
τελεστός

341.

δηλό-ω *manifest.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	δηλώ ἐδήλων	δηλώσω		δεδήλωκα ἐδεδηλώκη
Sub.	δηλώ		ἐδήλωσα	δεδηλώκω
Opt.	δηλοῖην, -οῖμι	δηλώσομι	δηλώσαμι	δεδηλώκομι
Imv.	δήλου		δήλωσον	
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλωκένας
Par.	δηλών	δηλώσων	δηλώσῃς	δεδηλωκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	δηλοῦμαι ἐδηλοῦμαι	δηλώσομαι (as pass., 496)	(wanting)	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλώμαι			δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην		δεδηλωμένος εἶην
Imv.	δηλοῦ			δεδήλωσο
Inf.	δηλοῦσθαι	δηλωσεσθαι		δεδηλώσθαι
Par.	δηλούμενος	δηλωσόμενος		δεδηλωμένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.		δηλωθσοίμην	δηλωθείην	δεδηλωσοίμην
Imv.			δηλώθητι	
Inf.		δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι
Par.		δηλωθσόμενος	δηλωθῆς	δεδηλωσόμενος

Verbals.
δηλωτός
δηλωτής

342.

στέλλω (στέλ-) *send.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	στέλλω ἔστειλλον	στέλω		ἔσταλκα ἔστάλκη
Sub.	στέλλω		ἔστειλα	ἔστάλκη
Opt.	στέλλομι	στέλοίην, -οῖμι	στείλω	ἔστάλκω
Imv.	στέλλε		στείλαιμι	ἔστάλοκομι
Inf.	στέλλειν	στέλειν	στείλον	
Par.	στέλλων	στέλων	στείλαι	ἔσταλκένας
	M. P.	Middle.	Middle.	M. P.
Ind.	στέλλομαι ἔστελλόμην	στέλοῦμαι		ἔσταλμαι ἔστάλμην
Sub.	στέλλωμαι		ἔστελάμην	ἔσταλμένος ὦ
Opt.	στέλλοίμην	στέλοίμην	στείλαιμην	ἔσταλμένος εἶην
Imv.	στέλλου		στείλαι	ἔσταλσο
Inf.	στέλλεσθαι	στέλεισθαι	στείλασθαι	ἔστάλθαι
Par.	στέλλόμενος	στέλούμενος	στείλάμενος	ἔσταλμένος
		2d Fut. Passive.	2d Aor. Passive.	
Ind.		σταλήσομαι	ἔστάλην	
Sub.			σταλώ	
Opt.		σταλησοίμην	σταλείην	
Imv.			στάληθι	
Inf.		σταλήσεσθαι	σταλῆναι	
Par.		σταλησόμενος	σταλείς	

Verbals.
σταλωτός
σταλωτής

343. φαίνω (φαν-) *show* (in second tenses, *appear*).

Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. A.	2d Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἐφαίον		ἐφήνα	ἐπεφάγκη	ἐπεφήνη
φαίνω		φήνω	τεφάγκω	τεφήνω
φαίνομαι	φανοίην, -οίμι	φήναμι	τεφάγομαι	τεφήνομαι
φαίνε		φήνον		
φαίνει	φανείν	φήναι	τεφαγέσθαι	τεφηρέσθαι
φαίνων	φανών	φήνῃς	τεφαγέσθαι	τεφηρέσθαι
M. P.	Middle.	Middle.	M. P.	
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαίνομαι		ἐφήναμι	ἐπεφάσθην	
φαίνωμαι		φήνωμαι	τεφασμένος ὦ	
φαίνομαι	φανοίμην	φήναίμην	τεφασμένος εἶην	
φαίνου		φήναι	(πέφασσο)	
φαίνεσθαι	φανείσθαι	φήνασθαι	τεφάνθαι	
φαίνόμενος	φανόμενος	φήνόμενος	τεφασμένος	
	2d Future P.	2d Aorist P.	1st Aorist P.	
	φανήσομαι	ἐφάνην	ἐφάνθην	
		φανῶ	φανῶ	
Verbal.	φανησοίμην	φανείην	φανθείην	
φαντός		φάνθη	φάνθητι	
φαντός	φανήσεσθαι	φανθήναι	φανθήναι	
	φανησόμενος	φανείς	φανθείς	

344.

λείπω (λιπ-) *leave*.

Pr. Impf. Act.	Future Active.	2d Aorist Act.	2d Perf. Plup. A.
λείπω	λείψω		ἠλοίκα
ἔλειπον		ἔλιπον	ἔλελοίπη
λείπω		λίπω	λελοίπω
λείπομαι	λείψομαι	λίπομαι	λελοίπομαι
λείπει		λίπει	
λείπειν	λείψειν	λίπειν	λελοιπέσθαι
λείπων	λείπων	λίπών	λελοιπέσθαι
M. P.	Middle.	Middle.	M. P.
λείπομαι	λείψομαι		ἠλειμμαι
ἔλειπόμην		ἔλιπόμην	ἔλελειμίην
λείπομαι		λίπομαι	λελειμένος ὦ
λείπομαι	λειψοίμην	λιποίμην	λελειμένος εἶην
λείπου		λιπού	
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελείφθαι
λείπόμενος	λειψόμενος	λιπόμενος	λελειμένος
	1st Future Pass.	1st Aorist Pass.	Fut. Perf. Pass.
	λειφθήσομαι	ἔλειφθην	λελείψομαι
		λειφθῶ	
Verbal.	λειφθισοίμην	λειφθείην	λελειψοίμην
λειπτός		λείφθητι	
λειπτός	λειφθήσεσθαι	λειφθήναι	λελείψεσθαι
	λειφθισόμενος	λειφθείς	λελειψόμενος

345.

ρίπτω (ρίφ-, ριφ-) *throw*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ρίπτω ἐρύπτον	ρίψω		ἐρύψα ἐρύφη
Sub.	ρίπτω		ἐρύψα	ἐρύψω
Opt.	ρίπτομι	ρίψομι	ἐρύψαιμι	ἐρύψομι
Imv.	ρίπτε		ρίψον	
Inf.	ρίπτειν	ρίψειν	ρίψαι	ἐρύψένοι
Par.	ρίπτων	ρίψων	ρίψᾶς	ἐρύψῶς
	M. P.	Middle.	Middle.	M. P.
Ind.	ρίπτομαι ἐρύπτομαι	(wanting)	(wanting)	ἐρύπιμαι ἐρύπιμην
Sub.	ρίπτομαι			ἐρύπιμένος ὦ
Opt.	ρίπτοίμην			ἐρύπιμένος εἶην
Imv.	ρίπτου			ἐρύπιτο
Inf.	ρίπτεσθαι			ἐρύπιθαι
Par.	ρίπτόμενος			ἐρύπιμένος
		Passive.	Passive.	Future Perfect.
Ind.		ρίφθήσομαι	ἐρύψθην	ἐρύψομαι
Sub.			ρίψῶ	
Opt.	Verbal. ρίπτός ρίπτέος	ρίφθησοίμην	ρίφθειν	ἐρύπινοίμην
Imv.			ρίφθειν	
Inf.		ρίφθήσεσθαι	ρίφθητι	ἐρύψεσθαι
Par.		ρίφθησόμενος	ρίφθῆναι	ἐρύψόμενος

a. Less common are 2d aor. P. ἐρύφην, etc., 2d fut. P. ριφήσομαι, etc.

346.

ἀλλάσσω (αλλαγ-) *exchange*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ἀλλάσσω ἡλλασσον	ἀλλάξω		ἡλλαχα ἡλλάχη
Sub.	ἀλλάσσω		ἡλλαξα	ἡλλάχω
Opt.	ἀλλάσσομι	ἀλλάξομι	ἡλλάξαιμι	ἡλλάχομι
Imv.	ἄλλασσε		ἡλλαξον	
Inf.	ἀλλάσσειν	ἀλλάξειν	ἡλλάξαι	ἡλλαχένοι
Par.	ἀλλάσσων	ἀλλάξων	ἡλλάξᾶς	ἡλλαχῶς
	M. P.	Middle.	Middle.	M. P.
Ind.	ἀλλάσσομαι ἡλλασσοίμην	ἀλλάξομαι		ἡλλαγαίμι ἡλλαγιμην
Sub.	ἀλλάσσομαι		ἡλλαξάμην	ἡλλαγιμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἡλλάξομαι	ἡλλαγιμένος εἶην
Imv.	ἀλλάσσου		ἡλλαξάμην	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἡλλάξασθαι	ἡλλάχθαι
Par.	ἀλλασσόμενος	ἀλλαξόμενος	ἡλλάξάμενος	ἡλλαγιμένος
		2d Future Pass.	2d Aorist Pass.	
Ind.		ἀλλαγήσομαι	ἡλλάγην	
Sub.			ἡλλαγῶ	
Opt.	Verbal. ἀλλακτός ἀλλακτέος	ἀλλαγοίμην	ἡλλαγείην	
Imv.			ἡλλαγέην	
Inf.		ἀλλαγήσεσθαι	ἡλλαγήθαι	
Par.		ἀλλαγόμενος	ἡλλαγῆναι	

a. Less common are 1st aor. P. ἡλλάχθην, etc., 1st fut. P. ἀλλαχθήσομαι.

347.

πείθω (πιθ-) *persuade*, Mid. *obey*.

Pr. Impf. A.	Future A.	Aorist A.	1st Perf. Plup. A.	2d Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέπειθα <i>trust</i>
ἐπειθόν		ἔπεισα	ἐπέπεικην	ἐπέπειθην
πείθω		πείσω	πέπεικω	πέπειθω
πείθομαι	πείσομαι	πείσομαι	πέπεικομαι	πέπειθομαι
πείθε		πείσον		
πείθειν	πείσειν	πείσαι	πέπεικέναι	πέπειθέναι
πείθων	πείσων	πείσῃς	πέπεικώς	πέπειθώς
Pr. Impf. M. P.	Future M.	Middle.	Perf. Plup. M. P.	
πείθομαι	πείσομαι	(wanting)	πέπεισμαι	
ἐπειθόμεν			ἐκπέπεισμεν	
πείθωμαι			πέπεισμένος ὦ	
πείθομαι	πείσομαι		πέπεισμένος εἶην	
πείθου			πέπεισο	
πείθεσθαι	πείσεσθαι		πέπεισθαι	
πείθόμενος	πείσόμενος		πέπεισμένος	
	Future P.	Aorist P.		
	πεισθήσομαι	ἐπέεισθην		
		πεισθῶ		
	πεισθησοίμην	πεισθείην		
		πεισθητι		
	πεισθήσεσθαι	πεισθῆναι		
	πεισθησόμενος	πεισθεῖς		

Verbals.
πειστός
πειστής

a. Poetic are 2d aor. A. ἔπιθον, etc., 2d aor. M. ἐπιθόμεν, etc.

348.

κομίζω (κομιδ-) *bring*.

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
κομίζω	κομιῶ (425)		κεκόμικα
ἐκόμιζον		ἐκόμισα	ἐκκομίκην
κομίζω		κομίσω	κεκομίκω
κομίζομαι	κομοίην, -οίμ	κομίσομαι	κεκομίκομαι
κόμιζε		κόμισον	
κομίζεν	κομειν	κομίσει	κεκομικέναι
κομίζων	κομῶν	κομίσῃς	κεκομικώς
M. P.	Middle.	Middle.	M. P.
κομίζομαι	κομοίμαι		κεκόμισμαι
ἐκομίζομαι		ἐκομισάμην	ἐκεκομισομένη
κομίζωμαι		κομίσωμαι	κεκομισμένος ὦ
κομίζομαι	κομοίμην	κομισάμην	κεκομισμένος εἶην
κομίζου		κόμισαι	κεκόμισο
κομίζεσθαι	κομεισθαι	κομίσασθαι	κεκομίσθαι
κομίζόμενος	κομοούμενος	κομισάμενος	κεκομισμένος
	Passive.	Passive.	
	κομισθήσομαι	ἐκομίσθην	
		κομισθῶ	
	κομισθησοίμην	κομισθείην	
		κομισθητι	
	κομισθήσεσθαι	κομισθῆναι	
	κομισθησόμενος	κομισθεῖς	

Verbals.
κομιστός
κομιστής

349.

τίθημι (θε-) *put.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	τίθημι ἐτίθην	θήσω		τέθεικα ἐτεθείκη
Sub.	τιθῶ		θήσκα	τεθείκω
Opt.	τιθείην	θήσομαι	θήην	τεθείκομαι
Imv.	τίθει		θές	
Inf.	τιθέναι	θήσειν	θεῖναι	τεθεικέναι
Par.	τιθείς	θήσων	θείς	τεθεικώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	τίθεμαι ἐτιθέμην	θήσομαι		τέθειμαι ἐτεθείμην
Sub.	τιθῶμαι		θήμην	τεθειμένος ᾧ
Opt.	τιθείμην	θησοίμην	θήμαι	τεθειμένος εἶην
Imv.	τίθεσο		θελίην	τέθεισο
Inf.	τίθεσθαι	θησεσθαι	θεῖσθαι	τεθεισθαι
Par.	τιθέμενος	θησόμενος	θέμενος	τεθειμένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		τεθήσομαι	ἐτέθην	
Sub.			τεθῶ	
Opt.			τεθείην	
Imv.	Verba. θερός θερίος	τεθησοίμην	τέθητι	
Inf.		τεθήσεσθαι	τεθήναι	
Par.		τεθησόμενος	τεθείς	

350.

δίδωμι (δο-) *give.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	δίδωμι ἰδίδουν	δώσω		δέδωκα ἰδεδώκη
Sub.	διδῶ		δώσκα	δεδώκω
Opt.	διδόην	δώσομαι	δώην	δεδώκομαι
Imv.	δίδου		δός	
Inf.	διδόναι	δώσειν	δοῖναι	δεδακέναι
Par.	διδούς	δώσων	δούς	δεδακώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	δίδομαι ἰδιδόμην	δώσομαι		δέδομαι ἰδεδόμην
Sub.	διδῶμαι		δώμην	δεδομένος ᾧ
Opt.	διδόμην	δωσοίμην	δώμαι	δεδομένος εἶην
Imv.	δίδοσο		δοίην	δέδοσο
Inf.	δίδοσθαι	δώσεσθαι	δοῖσθαι	δεδοσθαι
Par.	διδόμενος	δώσόμενος	δόμενος	δεδομένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		δοθήσομαι	ἰδόθην	
Sub.			δοθῶ	
Opt.			δοθείην	
Imv.	Verba. δορός δορίος	δοθησοίμην	δόθητι	
Inf.		δοθήσεσθαι	δοθήναι	
Par.		δοθησόμενος	δοθείς	

351. ἵστημι (στα-) *set up* (in perf. and 2d aor. *stand*).

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	2d Aor. Act.	Perf. Plup. Act.
ἵστημι	στήσω			ἵστηκα
ἵστην		ἵστησα	ἵστην	ἵστηκα
ἵστώ		στήσω	στώ	ἵστηκα, ἵστώ
ἵσταίνην	στήσοιμι	στήσοαμι	σταίην	ἵστηκοιμι, ἵσταίην
ἵστη		στήσον	στήθι	ἵσταθι
ἵστανάι	στήσειν	στήσαι	στήναι	ἵστηκέναι, ἵστανάι
ἵστας	στήσων	στήσῃς	σῆς	ἵστηκῶς, ἵσῶς
Pr. Impf. M. P.	Fut. Mid.	1st Aor. Mid.		Fut. Perf. A.
ἵσταμαι	στήσομαι			ἵστήξω
ἵστάμην		ἵστησάμην		
ἵστώμαι		στήσωμαι		
ἵσταίμην	στησοίμην	στησοίμην		ἵστήξοιμι
ἵστασο		στήσαι		
ἵστασθαι	στήσεσθαι	στήσασθαι		ἵστήξαν
ἵστάμενος	στησόμενος	στησόμενος		ἵστήξαν
	1st Future P.	1st Aorist P.		
	σταθήσομαι	ἵστάθην		
		σταθῶ		
Verbalis. στατός στατός	σταθησοίμην	σταθίην		
		σταθείην		
	σταθήσεσθαι	σταθήτη		
	σταθησόμενος	σταθήναι		
		σταθείς		

352.

δείκνυμι (δεικ-) *show*.

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	1st Perf. Plup. A.
δείκνυμι	δείξω		δέδειχα
δείκνυν		ἔδειξα	ἔδειχην
δεικνύω		δείξω	δέδειχω
δεικνύοιμι	δείξοιμι	δείξαμι	δέδειχοιμι
δείκνυ		δείξον	
δεικνύναι	δείξαι	δείξαι	δέδειχέναι
δεικνύς	δείξων	δείξῃς	δέδειχῶς
Pr. Impf. M. P.	Future Middle.	1st Aor. Mid.	Perf. Plup. M.
δείκνυμαι	δείξομαι		δέδειγμαί
ἔδεικνύμην		ἔδειξάμην	ἔδειχίμην
δεικνύωμαι		δείξωμαι	δέδειγμένος ὦ
δεικνυοίμην	δείξοίμην	δείξαίμην	δέδειγμένος εἴην
δεικνυσσο		δείξαι	δέδειξο
δεικνυσθαι	δείξεσθαι	δείξασθαι	δέδειχθαι
δεικνύμενος	δείξόμενος	δείξάμενος	δέδειγμένος
	Future Pass.	1st Aorist Pass.	
	δειχθήσομαι	ἔδειχθην	
		δειχθῶ	
Verbalis. δεικτός δεικτός	δειχθησοίμην	δειχθείην	
		δειχθήτη	
	δειχθήσεσθαι	δειχθήναι	
	δειχθησόμενος	δειχθείς	

FORMATIVE ELEMENTS OF THE VERB.

353. The additions by which the different forms of a verb are made from the theme, are :

1. The *augment*,
2. The *reduplication*,
3. The *tense and mode suffixes*,
4. The *endings*.

a. Of these, the suffixes and the reduplication *form* the stems; the endings and the augment *inflect* them.

Augment.

354. The augment is the sign of *past time*. It belongs, therefore, to the past tenses of the indicative—the *imperfect*, *aeorist*, and *pluperfect*. It has two forms :

1. *Syllabic* augment, made by prefixing ε-.
2. *Temporal* augment, made by lengthening an initial vowel.

355. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *loose*, impf. ἐ-λύον; στέλλω *send*, impf. ἐ-στελλον.

a. ρ is *doubled* after the syllabic augment (see 49): ρίπτω *throw*, impf. ἐ-ῥίπτον.

b. Three verbs sometimes have η- as augment, especially in the later Attic: μέλλω *intend*, βούλομαι *wish*, δύναμαι *am able*. Thus impf. ἦ-μελλον, ἦ-βουλόμην, ἦ-δυνάμην.

356. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ελαύνω *drive*, ὤρμων from ὀρμάω *move*, ἰκέτευον from ἰκετεύω *supplicate*, ἕβριζον from ὑβρίζω *insult*.—The vowel α- becomes η-: ἦγον from ἄγω *lead*.

a. The long vowels remain unchanged; only ā- becomes η-: ἦθλον from ἀθλέω *contend*. But δῖω *hear* makes δῖον.

354 D. In Hm., the augment, both syllabic and temporal, is often *omitted*. λύε, ἔλαυνε, ἔχε, for ἔλυε, ἤλαυνε. εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

355 D. a. In Hm., initial λ is sometimes *doubled* after the augment (47 D). ἐ-λλίσσεται (λίσσομαι *pray*). Similarly, μ is *doubled* in ἐ-μμάθε *learned*, ν in ἐ-ννεον *were swimming*, σ in the verbs σεύω *drive* and σεῖω *shake*, and δ in the root δε-: ἐ-σσευα *drove*, ἐ-δδεισε *feared*.

b. The other dialects have *only* ε- as augment in μέλλω, etc.; so also, in general, the Attic tragedy.

356 D. In Hd., the temporal augment is often *omitted*; the syllabic augment, only in the pluperfect.—In the Doric, α- by the temporal augment becomes ā-: ἄγον.

357. Diphthongs lengthen their *first* vowel: ἡσθάνομην from αἰσθάνομαι *perceive*, ἤκαζον from εἰκάζω *guess*, ᾤκτιρον from οἰκτίρω *pity*, ἠΐξον from αὔξω *increase*, ἠύρισκον from εὐρίσκω *find*.

a. But ου- remains unchanged. And in the later Attic, ει-, ευ- and sometimes οι- remain: εἶρον for ἦρον *found*.

b. If a verb has the *rough breathing*, it is always retained in the augmented form.

358. *Augment of the Pluperfect.*—The augment of the pluperfect is applied to the *reduplicated* theme: ἐ-λελύ-κη. But when the reduplication consists of ε- (365) or ει- (366), the augment is omitted: perf. ἔσταλκα, plupf. ἔστάλη (not ἠσταλη) from στέλλω *send*.

a. But ἔστηκα *stand* makes both εἰστήκη (older Attic) and ἐστήκη.—ἔοικα *am like* (492) takes the augment on the second syllable, ἐόκη.

b. The 'Attic reduplication' (368) takes, as a rule, the augment in the pluperfect: ἀπ-ωλόλη, perf. ἀπ-όλωλα *am lost*; ἠκηκόη, perf. ἀκήκοα *have heard*. But perf. ἐληλυθα (*ἔρχομαι come*) has plupf. always ἐληλύθη.

c. The omission of the pluperfect-augment in other cases than the above is not strictly Attic, yet forms like ἀπ-ολόλη, ἀπο-πεφύγη are still read in some editions.

359. *Syllabic Augment before Vowel-Initial.*—A few verbs beginning with a vowel take the syllabic augment. This with ε- is contracted to ει-: εἶχον for ε-εχον. Here belong

ἄγνυμι *break*, ἔαξα aor.

ἀλίσκομαι *am taken*, ἐάλων aor.,

but impf. ἠλίσκομην.

ἀνδάνω *please*, ἔαδον aor.

ἀνοίγω *open*, ἀνέωγον.

ὄράω *see*, ἐώρων.

οὐρέω *make water*, εούρουν.

ὠθέω *push*, ἐώθουν.

ὠνέομαι *buy*, ἐωνούμην.

ἔάω *permit*, εἶων.

ἐθίζω *accustom*, εἶθιζον.

ἐλίσσω *turn*, εἰλίσσον.

ἔλω *draw*, εἰλκον.

ἔπομαι *follow*, εἰπόμην.

ἐργάζομαι *work*, εἰργαζόμην.

ἐρπω or ἐρπύζω *creep*, εἰρπων.

ἐστιάω *entertain*, εἰστιών.

ἔχω *have, hold*, εἶχον.

a. Here belong, further, the aorists εἶλον (*αἰρέω take*, 539, 1), εἶσα *I set* (517 D, 7), and εἶτον etc., 2d aorist of ἔημι (476). Cf. also the plupf. εἰστήκη, 358 a.

b. Of these, ὄράω *see* and ἀν-οίγω *open*, in addition to the syllabic augment, lengthen ο of the theme.

358 D. b. In Hd., the 'Attic reduplication' is never augmented: he has even ἀκήκοε etc.

359 D. Hm. has ἐάλην from εἶλω *press*, εἶρυσσα from ἐρύω *draw*, ἐφνοχθεῖ from οἰνοχοέω *pour out wine*, ἠνδανον and ἐήνδανον from ἀνδάνω *please*. In Hd., ἄγνυμι, ἔλακ, ἔπομαι, ἔχω are augmented as in Att.; ἀνδάνω has impf.

c. These verbs began originally with a consonant, *F* or *σ*; so *ἄγνυμι*, originally *Ἔαγνυμι*, aorist *ἔφαξα*, *ἔαξα*; *ἔρπω*, originally *σερπω*, impf. *εσπερον*, *εἶρπον*, *εἶρπον*.

d. Irregularly, *ἑορτάζω* *keep festival* has the augment on the *second* vowel: *ἑόρταζον* instead of *ἠόρταζον*, cf. 36.

AUGMENT OF COMPOUND VERBS.

360. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: *εἰσ-φέρω* *bring in*, *εἰσ-έφερον*; *προσ-άγω* *lead to*, *προσ-ἤγον*.

a. Prepositions ending in a vowel lose that vowel before *ε-*: *ἀπο-φέρω* *bear away*, *ἀπ-έφερον*. But *περί* and *πρό* retain the final vowel: *πρό* is often *contracted* with *ε*: *προ-βαίνω* *advance*, *πρόυβαινον* for *προ-έβαινον*.

b. The prepositions *ἐξ*, *ἐν*, *σύν* have their proper form before *ε-*: *ἐκτείνω* *extend*, *ἐξ-έτεινον*; *ἐμβάλλω* *invade*, *ἐν-έβαλλον*; *συλλέγω* *collect*, *συν-έλεξα*.

361. In some cases the preposition has so far lost its separate force that the augment is placed before it: *καθεύδω* *sleep*, *ἐκάθειδον* (yet also *καθηύδον*); *καθίζω* *sit*, *ἐκάθιζον*. So some forms of *ἀφίτημι* (476 a), *κάθημαι* (484, 2), *ἀμφιέννυμι* (526, 1).

a. Some verbs have *two* augments, one before and one after the preposition: *ἀνείχομαι* *endure*, *ἠνειχόμεν*; *ἀνορθόω* *set right*, *ἠνώρθουν*; *ἐνοχλέω* *annoy*, *ἠνώχλων*.

362. Denominative verbs (308) derived from nouns already compounded are not properly compound verbs. Such take the augment at the beginning: *οἰκοδομέω* *build* (from *οἰκο-δόμος* *house-builder*), *ὠκοδόμουν*.

a. This rule sometimes holds good when such verbs begin with a preposition: thus *ἐναντιόομαι* *oppose* (from *ἐναντίος* *opposite*, not from *ἐν* and *ἀντιόομαι*), *ἠναντιούμην*; *μετεωρίζω* *raise aloft* (from *μετέωρος* *aloft*), *ἐμετεωρίζον*. But more commonly the augment comes *after* the preposition: *ἐκκλησιάζω* *hold an assembly* (*ἐκκλησιᾶ*), *ἐξεκκλησιάζον*; *ὑποπτεύω* *suspect* (*ὑπόπτος* *suspected*), *ὑπόπτεουν*.—The verb *παρουιέω* *behave as drunken* (*πάροικος*) takes two augments: *ἐπαρώων*.

b. The verb *διαιτάω* *arbitrate* (from *διαίτα* *arbitration*) is augmented as if it were a compound of *διά*; *διήτησα*: and in compounds it takes two augments; *κατ-εδιήτησα*.

c. Verbs beginning with *εἰδ* *well* and *δυσ* *ill* have the augment after the adverb when the second part of the compound begins with a short vowel: *δυσἀρεστέω* *am displeased* (*δυσἀρεστος*), *δυσῆρέστουν*; *εὐεργετέω* *benefit* (*εὐεργέτης*), *εὐηργέτου*, also *εὐεργέτου*. But *δυστυχέω* *am unlucky* (*δυστυχής*), *ἐδυστύχουν*.

ἐάνδανον, 2d aor. *ἔαδον*: the rest usually (perhaps always) reject *ε*, and take either the temporal augment (so *ἄλλσκομαι*, *δράω*), or none at all (so *ἀνοίγω*, *ἔλω*, *ἐργάζομαι*, *ὠθέω*, *ὠνέομαι*).

Reduplication.

363. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

364. Verbs beginning with a *consonant* repeat that consonant with ϵ : $\lambda\acute{\upsilon}\omega$, perf. $\lambda\acute{\epsilon}\lambda\upsilon\kappa\alpha$. A rough mute becomes smooth in the reduplication (73 a); $\theta\acute{\upsilon}\omega$ *sacrifice*, $\tau\acute{\epsilon}\theta\upsilon\kappa\alpha$.

365. In verbs beginning with a *double consonant*, *two consonants*, or ρ -, the reduplication omits the consonant and consists of ϵ - only. ρ is doubled (49).

Thus $\psi\epsilon\acute{\upsilon}\delta\omicron\mu\alpha\iota$ *lie*, perf. $\xi\psi\epsilon\upsilon\sigma\mu\alpha\iota$ (not $\pi\epsilon\psi\epsilon\upsilon\sigma\mu\alpha\iota$); $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ *send*, $\xi\sigma\tau\alpha\lambda\kappa\alpha$; $\rho\acute{\iota}\pi\tau\omega$ *throno*, $\xi\rho\acute{\rho}\acute{\iota}\phi\alpha$.

a. But before a *mute and a liquid* the reduplication has generally its full form: $\gamma\rho\acute{\alpha}\phi\omega$ *write*, $\gamma\acute{\epsilon}\gamma\rho\alpha\phi\alpha$. Still $\gamma\upsilon$ - takes ϵ - only: $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$ ($\gamma\upsilon\omicron$ -) *know*, $\xi\gamma\gamma\omega\kappa\alpha$. And rarely $\beta\lambda$ -, $\gamma\lambda$ - do the same.

b. The perfects $\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$ *possess*, $\mu\acute{\epsilon}\mu\eta\mu\alpha\iota$ *remember*, from roots $\kappa\tau\alpha$ - and $\mu\eta\alpha$ -, are against the rule. So $\pi\acute{\epsilon}\pi\tau\omega\kappa\alpha$ *am fallen*, $\pi\acute{\epsilon}\pi\tau\alpha\mu\alpha\iota$ *am spread* (presents $\pi\acute{\epsilon}\pi\tau\omega$ and $\pi\epsilon\tau\acute{\alpha}\nu\upsilon\mu\iota$).

366. The reduplication has the form $\epsilon\iota$ - in:

$\epsilon\acute{\iota}\lambda\eta\phi\alpha$ from $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ ($\lambda\alpha\beta$ -) <i>take</i> .	$\epsilon\acute{\iota}\mu\alpha\rho\tau\alpha\iota$ <i>it is fated</i> ($\mu\epsilon\rho$ -, 518, 26).
$\epsilon\acute{\iota}\lambda\eta\chi\alpha$ from $\lambda\alpha\gamma\chi\acute{\alpha}\nu\omega$ ($\lambda\alpha\chi$ -) <i>get by lot</i> .	$\epsilon\acute{\iota}\lambda\omicron\chi\alpha$ from $\lambda\acute{\epsilon}\gamma\omega$ <i>gather</i> .
$\epsilon\acute{\iota}\rho\eta\kappa\alpha$ <i>have said</i> ($\rho\epsilon$ -, 539, 8).	$\delta\iota\epsilon\acute{\iota}\lambda\epsilon\gamma\mu\alpha\iota$ from $\delta\iota\alpha\lambda\acute{\epsilon}\gamma\omicron\mu\alpha\iota$ <i>converse</i> .

But $\lambda\acute{\epsilon}\gamma\omega$ *speak* has $\lambda\acute{\epsilon}\lambda\epsilon\gamma\mu\alpha\iota$.

367. Verbs beginning with a *vowel* lengthen that vowel. Thus the reduplication in these verbs has the same form as the *temporal augment*: $\acute{\epsilon}\lambda\pi\acute{\iota}\zeta\omega$ *hope*, $\acute{\eta}\lambda\pi\iota\kappa\alpha$; $\delta\rho\mu\acute{\alpha}\omega$ *move*, $\acute{\omega}\rho\mu\eta\kappa\alpha$; $\acute{\alpha}\pi\omicron\rho\acute{\epsilon}\omega$ *am at a loss*, $\acute{\eta}\pi\acute{\omicron}\rho\eta\kappa\alpha$; $\alpha\acute{\iota}\rho\acute{\epsilon}\omega$ *take*, $\acute{\eta}\rho\eta\kappa\alpha$.

363 D. The reduplication is regularly retained in Hm.; yet we find $\delta\acute{\epsilon}\chi\alpha\tau\alpha\iota$ (for $\delta\epsilon\delta\acute{\epsilon}\chi\alpha\tau\alpha\iota$, pf. 3d pl. of $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ *receive*); $\acute{\epsilon}\mu\alpha\iota$, $\acute{\epsilon}\sigma\tau\alpha\iota$ (orig. $F\acute{\epsilon}\sigma\mu\alpha\iota$, $F\acute{\epsilon}\sigma\tau\alpha\iota$, from $\acute{\epsilon}\nu\nu\omicron\mu\iota$ *clothe*); $\acute{\epsilon}\rho\chi\alpha\tau\alpha\iota$, $\acute{\epsilon}\rho\chi\alpha\tau\omicron$ or $\acute{\epsilon}\acute{\epsilon}\rho\chi\alpha\tau\omicron$ (from $\acute{\epsilon}\rho\gamma\omega$ or $\acute{\epsilon}\acute{\epsilon}\rho\gamma\omega$ *shut*); $\acute{\alpha}\nu\omega\gamma\alpha$ *order*. Cf. pf. $\omicron\acute{\iota}\delta\alpha$ *know* in all dialects. The long $\acute{\alpha}$ remains unchanged in the defective perfect participles, $\acute{\alpha}\delta\eta\kappa\acute{\omega}\varsigma$ *sated* (aor. opt. $\acute{\alpha}\delta\eta\sigma\epsilon\upsilon\epsilon$ *might be sated*), and $\acute{\alpha}\rho\eta\mu\acute{\epsilon}\nu\omicron\varsigma$ *distressed*.

In Hd., an initial vowel in some words remains short in the perfect.

365 D. Hm. has $\beta\epsilon\rho\upsilon\pi\omega\mu\acute{\epsilon}\nu\omicron\varsigma$ *soiled* (for $\acute{\epsilon}\rho\eta\upsilon\pi\omega\mu\acute{\epsilon}\nu\omicron\varsigma$); but, on the other hand, $\acute{\epsilon}\mu\omicron\rho\epsilon$ (for $\mu\epsilon\mu\omicron\rho\epsilon$) from $\mu\acute{\epsilon}\rho\omicron\mu\alpha\iota$ *receive part*, $\acute{\epsilon}\sigma\sigma\mu\alpha\iota$ (for $\sigma\epsilon\sigma\mu\alpha\iota$) from $\sigma\epsilon\acute{\nu}\omega$ *drive*, like the verbs with initial ρ . In $\delta\epsilon\lambda\text{-}\delta\omicron\iota\kappa\alpha$ and $\delta\epsilon\lambda\text{-}\delta\iota\alpha$ *fear* (490 D 5), $\delta\epsilon\lambda\text{-}\delta\epsilon\gamma\mu\alpha\iota$ *greet* (528 D 3), the reduplication is irregularly lengthened.

b. The Ionic has $\xi\kappa\tau\eta\mu\alpha\iota$ regularly formed.

368. 'Attic Reduplication.'—Some verbs, beginning with *a-*, *e-*, *o-*, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called 'Attic reduplication.'

Thus ἀλείφω (αλιφ-) *anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *hear*, ἀκ-ήκοα (but perf. mid. ἤκουσμαι); ὀρύσσω (ορυχ-) *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμα; ελαύνω (ελα-) *drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *convict*, ἐλ-ήλεγμαι, etc. Irregularly, ἐγείρω (εγερ-) *wake* has ἐγρ-ήγορα, but the perf. mid. is regular: ἐγ-ήγερμαι.

369. *E as reduplication before a vowel-initial.*—The verbs mentioned in 359 have *e-* for the reduplication also, and this with initial *e-* is contracted to *ei-*: ἄγνυμι *break* (orig. *Ἐάγνυμι*, perf. *Ἐἰῆγα*), ἔαγα; ἐθίζω *accustom*, εἶθικα (from *ε-εθικα*).—ὄραω *see* makes ἐώρῶκα; ἀνοίγω *open*, ἀν-έωγα or ἀν-έφχα.—The root *εικ-* makes perf. *ἔ-οικα* *am like*, *appear*, plup. *ἔ-ώκη*. Similarly the root *εθ-* or *ηθ-* makes *εἰ-ωθα* *am accustomed*.

370. In *compound verbs*, and verbs derived from compounds, the reduplication has the same place as the augment. See 360–362.

371. REDUPLICATION IN THE PRESENT.—A different kind of reduplication is that which appears in the *present system* of about twenty verbs. The initial consonant is repeated with *i*: γι-γνώσκω (γνο-) *know*; τί-θημι (θε-) *put*. In *πίμ-πλημι* *fill* and *πίμ-πρημι* *burn* this reduplication is strengthened by *μ*.

a. For reduplication in the *second aorist*, see 436.

Tense and Mode Suffixes.

372. The tense-suffixes, which are added to the theme to form the tense-stems, are the following:

For the Present System, -ο|ε-, -το|ε-, -ιο|ε-, -νο|ε-, -ανο|ε-, -νεο|ε-, -να-, -νυ-, -σκα|ε, or none.

368 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλδ-ομαι, ἀλ-αλύκτημαι *am distressed* (cf. Hd. ἀλυκτάζω *am distressed*), ἔρ-ηρα *am fitted* from ἀραρίσκω (αρ-), ἐρ-έριπτο from ἐρείπω (εριπ-) *overthrow*, ὀδ-ώδυσται *is wroth* (ὀδυσ-), ὄρ-ωρα *am roused* from ὄρνυμι (ορ-) etc.—also the defective perfects, ἀν-ήνοθε *issues* (or *issued*), ἐπ-εν-ήνοθε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 53 D a.—Hd. has irregularly ἀραίρηκα from αἰρέ-ω *take*.

369 D. For εἰ-ωθα, Hm. has also ἔ-ωθα (Hd. only ἔωθα): the orig. root was perhaps σFηθ-, pf. ε-σFωθ-α (28 a).—Further, Hm. has ἔλπ-ω (Fελπ-) *cause to hope*, pf. ἔωλπα *hope*, plup. ἐώλπεα; and ἐρδω (Fεργ-, Eng. *work*) *do*, pf. ἔοργα, plup. ἐάργεα; also ἐ-ερμένος from εἶρω *join*.

372 D. For epic first aorist forms with suffix -σο|ε- see 428 D b.—For σ

Future system, $-\sigma^o|\epsilon-$.

First aorist system, $-\sigma\alpha-$.

Second aorist system, $-\sigma|\epsilon-$, or none.

First perfect system, $-\kappa\alpha-$ (plupf. $-\kappa\eta-$ or $-\kappa\epsilon\iota-$).

Second perfect system, $-\alpha-$ (plupf. $-\eta-$ or $-\epsilon\iota-$).

Perfect middle system, none (future perfect $-\sigma^o|\epsilon-$).

First passive system, $-\theta\epsilon-$ (future passive $-\theta\eta\sigma^o|\epsilon-$).

Second passive system, $-\epsilon-$ (future passive $-\eta\sigma^o|\epsilon-$).

a. In these suffixes the *variable vowel* ($^o|\epsilon$) appears as o before μ or ν , and in the optative; otherwise as ϵ : $\lambda\sigma\sigma-\mu\epsilon\nu$, $\lambda\sigma\sigma-\iota-\mu$, $\lambda\theta\epsilon-\tau\epsilon$.

373. The Subjunctive puts the *long* variable vowel $-\omega|\eta-$ in the place of the final vowel of the tense-suffix. But in the aorist passive $-\omega|\eta-$ is *added* to the tense-stem. So too in the present and second aorist, when there is no tense-suffix (μ -forms).

374. The Optative adds the mode-suffix $-\iota-$ or $-\iota\eta-$ to the tense-stem: $\lambda\sigma\sigma-\iota-\mu$, $\delta\sigma-\iota\eta-\nu$.

a. The form $-\iota\eta-$ is used only before active endings. It is always employed in the *singular* of tenses which have the μ -inflection (385); $\delta\sigma-\iota\eta-\nu$, $\lambda\nu\theta\epsilon-\iota\eta-\nu$. In the dual and plural of these tenses, it sometimes occurs, but these forms belong to the later Attic and the common dialect; $\lambda\nu\theta\epsilon\iota\eta\tau\epsilon$, $\delta\sigma\iota\eta\sigma\alpha\nu$. It is also regularly used in the singular of contract forms: $\tau\iota\mu\alpha\sigma-\iota\eta-\nu$, contr. $\tau\iota\mu\acute{\alpha}\phi\eta\nu$.

b. Before $-\nu$ in the 3d plur. active, $-\iota\epsilon-$ is always used: $\lambda\sigma\sigma-\iota\epsilon-\nu$.—For $-\iota\alpha$ as mode-suffix in the first aorist, see 434.

Endings.

375. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

a. The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

doubled in the future and first aorist see 420 D, 428 D a.—For 'Doric' future with suffix $-\sigma\epsilon^o|\epsilon-$ see 426.

The suffix of the pluperfect was originally $-\kappa\epsilon\alpha-$, $-\epsilon\alpha-$, which appears in some of the Ionic forms: see 458 D.

373 D. Hm. often has $-\sigma|\epsilon-$ instead of $-\omega|\eta-$ in the subjunctive; in the active before the endings $-\tau\omicron\nu$, $-\mu\epsilon\nu$, $-\tau\epsilon$, and in middle forms. This formation occurs chiefly in the first aorist, the second aorist of the μ -form, and the second aorist passive. See these tenses severally, 433 D b, 444 D, 473 D a. In other tenses this formation is less frequent. It is seldom found in the present indicative of verbs in $-\omega$.

374 D. a. Hm. almost never has $-\iota\eta-$ in the dual and plural. For contract optatives in Hm. and Hd. see 410 D a.

376. INDICATIVE, SUBJUNCTIVE, AND OPTATIVE.

		ACTIVE.		MIDDLE.	
		<i>Principal tenses.</i>	<i>Past tenses.</i>	<i>Principal tenses.</i>	<i>Past tenses.</i>
S.	1	-μι	-ν	-μαι	-μην
	2	-ς [-σι]	-ς	-σαι	-σο
	3	-σι [-τι]	—	-ται	-το
D.	2	-τον	-τον	-σθον	-σθον
	3	-τον	-την	-σθον	-σθην
P.	1	-μεν [-μες]	-μεν [-μες]	-μεθα	-μεθα
	2	-τε	-τε	-σθε	-σθε
	3	-νσι [-ντι]	-ν, -σαν	-νται	-ντο

a. The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects. For change of -τι, -ντι, to -σι, -νσι, see 885.

377. The ending -σθα for -ς (second person singular) is found in a few μ-forms: *ἔφη-σθα θου saidst*. And in presents of the μ-form the ending -ᾶσι is used for -νσι: see 885, 7.

378. The ending of the first person plural is also used for the *first person dual*.—A special ending -μεθον, for the middle first person dual, occurs only in Hom. Ψ 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

a. -την is sometimes used for -τον in the second person dual of the past tenses: *εἰχέτην you had*.

379. The Subjunctive has the endings of the *principal* tenses; the Optative those of the *past* tenses.

a. But the 1st sing. optative active takes -μι: *λῶσι-μι*; unless -ιη- is the mode-suffix. The 3rd plural has -ν after -ιε-, -σαν after -ιη-.

b. Optatives in -οιν for -οιμι occur very rarely: *τρέφουιν* Eur. frag. 895 Nauck, *ἀμάρτοιιν* Cratin. *Drapetides* frag. 6 Meineke.

376 D. a. The Dor. retains the earlier forms -τι for -σι, -ντι for -νσι, -μες for -μεν. It has -τάν for -την, -μάν for -μην, -σθάν for -σθην. Thus *τίθητι, λῶντι, λύσωντι, λελύκωντι, λύσομες, ἐλύομάν, ἐλελύσθάν*, for *τίθησι, λύουσι, λύσοσι, λελύκασι, λύσομεν, ἐλύομην, ἐλελύσθην*.

b. Hm. sometimes has -τον for -την and -σθον for -σθην in the third person dual of the historical tenses.

c. The poets have often -μεσθα for -μεθα: *γιγνώμεσθα*.

d. The Ionic has also the endings -αται, -ατο, for -νται -ντο in the *perfect* and *pluperfect* middle: see 464 a. Hd. sometimes has these in the present and imperfect of μ-forms: see 415 D c.

e. In the optative, Hm. and Hd. always have -ατο for -ντο: *γιγνοί-ατο* for *γιγνοι-ντο*; though in the subjunctive they always have -νται: *γιγνοι-νται*.

377 D. In Hm. -σθα is more frequent; *τίθησθα, διδοῖσθα*. He has it even in the subjunctive; *ἐθέλησθα* for *ἐθέλης* (*ἐθέλω wish*): rarely in the optative; *κλαῖουσθα* for *κλαίεις* (*κλαίω weep*).

380. IMPERATIVE.

ACTIVE.			MIDDLE.		
S. 2. -θι	D. 2. -τον	P. 2. -τε	S. 2. -σο	D. 2. -σθον	P. 2. -σθε
3. -τω	3. -των	3. -των or -τωσαν	3. -σθω	3. -σθων	3. -σθω or -σθωσαν

a. The endings *-τωσαν* and *-σθωσαν*, if Attic at all, belong only to the later Attic.

381. INFINITIVE.—The infinitive-endings are

Active, *-εν* (contracted with preceding *ε* to *-ειν*), or *-ναι*.

Middle, *-σθαι*.

382. PARTICIPLE.—The participle forms its stem by a special suffix added to the tense-stem. This is

for the *Active*, *-ντ-* (but for the perfect active *-στ-*),

for the *Middle*, *-μενο-*.

For the declension of the participles and the formation of the feminine, see 241-244.

USE OF THE ENDINGS.

383. A. *The Common Form of Inflection.*

This belongs (1) to the present and imperfect and the second aorist active and middle, when the stem ends in a variable vowel; (2) to the future of all voices, the first aorist active and middle, the perfect active.

1. The endings *-μ* and *-σι* are omitted: *λύω*, *λέλυκε*.

a. Except *-μ* in the optative (379 a): *λύοι-μ*.

2. The imperative ending *-θι* is omitted: *λύε*.

3. The 3d plural of the past tenses has *-ν*: *ἔλυον-ν*.

4. The middle endings *-σαι* and *-σο* drop *σ* (71) and are contracted: *λύει* for *λύε-(σ)αι*, *λύη* for *λύη-(σ)αι*, *έλθου* for *ελυε-(σ)ο*, *έλσω* for *ελυσα-(σ)ο*. But in the optative there is no contraction: *λύοιο* for *λύοι-(σ)ο*.

380 D. a. The endings *-τωσαν* and *-σθωσαν* do not occur in Hm.

381 D. For *-εν* or *-ναι*, Hm. often has *-μεναι* or *-μεν* (also Dor.), with the accent always on the preceding syllable: *πέμπειν* or *πεμπέμεναι* or *πεμπέμεν* *to send*. Hm. never uses *-μεν* after a long syllable or *-ναι* after a short one: hence *στήμεναι* or *στήναι*, never *στημεν*, *δαμήμεναι* or *δαμήναι* aor. pass. *to be subdued*, never *δαμημεν*, *ἑστάμεναι* or *ἑστάμεν*, never *ἑστάναι*. Yet we have *ίέναι* as well as *ίμεναι*, *ίμεν* *to go*.

383 D. 1. Hm. often retains *-μ*, *-σι* in the subjunctive: *ἑθέλωμ*, *ἑθέλῃσι* (more correctly written *ἑθέλῃσι*) for *ἑθέλω*, *ἑθέλῃ*.

4. In Hm. and Hd. the vowels, after *σ* is dropped, usually remain uncontracted: *λύσεια*, *ἔλσειο*, etc. Hd. contracts *-ηαι* to *-ῃ* and sometimes *-εσ* to *-εν*:

5. The infinitive active has *-εν* (381): *λέειν*.

b. Except the first aorist and the perfect.

6. Active participles with stems in *-οντ-* make the nominative singular masculine in *-ων* (see 241): *λέων*.

384. The 2d singular indicative middle has *-ει* in Attic, *-η* in all other dialects (except Ionic, see 388 D 4). The Common dialect had *-η* except in *βούλει, οἶει*, from *βούλομαι wish* and *οἶομαι think*.

385. B. The MI-form of Inflection.

This belongs (1) to the present and imperfect, and the second aorist active and middle, when the stem does not end in a variable vowel ; (2) to the pluperfect active, the perfect and pluperfect middle and the aorist passive.

1. The endings *-μι* and *-σι* are retained in the indicative: *τίθη-μι, τίθη-σι*.

2. The imperative ending *-θι* is sometimes retained: *φα-θί, στῆ-θι*; sometimes not: *ἴσθη*.

3. The 3d plural of the past tenses has *-σαν*: *ἐτίθε-σαν*.

4. The middle endings *-σαι* and *-σο* usually retain *σ*: *τίθε-σαι, λέλυ-σο*.

a. Not, however, in the subjunctive or optative; and usually not in the second aorist.

5. The infinitive active has *-ναι*: *τιθέ-ναι, λυθῆ-ναι*.

6. Active participles with stems in *-οντ-* make the nominative sing. masc. in *-ούς* (241): *διδούς*.

7. The 3d plural present indicative active has generally the ending *-ᾶσι*.

Accent of the Verb.

386. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 104 b); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λύσάσθων, λύσασθε*.

Final *-αι* and *-οι* have the effect of *short* vowels on the accent (102): *λύονται, λύσαι, λυθησόμενοι*. But not so in the optative: *λύσαι, λελύκοι*.

For *contract* forms, the accent is determined by the rules in 105.

2d sing. sub. *βούλη*, impv. *βούλεο* or *βούλευ wish*. Hm. contracts *-αι* to *-ει* only in *ἔψει θου will see*.

5. For *-εν* Hm. has sometimes *-μεναι* or *-μεν* (381 D).

385 D. 3. Hm. often has *-ν* for *-σαν*, always with a short vowel preceding: *ἔβα-ν, ἔφα-ν* for *ἔβη-σαν, ἔφη-σαν*.

5. Hm. has also *-μεναι* and *-μεν* (381 D).

7. Hm. has *-ᾶσι* only in *ἵασι they go* and *ἔασι they are* (477, 478 D).

8. For *-σται, -ατο* in 3d plur. middle, see 376 D d.

EXCEPTIONS.

387. In the *finite* modes there are only the following exceptions:

In the second aorist of the *common form* the imperative 2d sing accents the end of the stem:

- a. uniformly in the *middle*: λιποῦ contracted from λιπέ-(σ)ο.
- b. in the following *active* forms: εἰπέ say, εἰθέ come, εἰρέ find, ἰδέ see, λαβέ take; but not in their compounds: ἄπ-εἶπε.

388. In optatives of the *μ*-inflection the accent can not go back of the mode-suffix -ι-: ἰσταῖ-τε, διδοῖ-το, λυθεῖεν.

389. The *infinitive* and *participle* present several exceptions:

- a. In the second aorist active and middle they accent the end of the stem: λιπεῖν (for λιπέ-εν) λιπών, λιπέ-σθαι.
- b. In the perfect middle they accent the penult: λελύσθαι, τετῆ-μῆσθαι, λελυμένος.
- c. The first aorist active infinitive accents the penult: τῆμῆσαι.
- d. All infinitives in -ναι accent the penult: τιθέναι, λελυκέναι, λυθῆναι.
- e. All third-declension participles in -ς, except that of the first aorist active, are oxytone: διδούς, λελυκώς, λυθείς, σταλείς.

390. In the first aorist, these three forms, which have the same letters, are often distinguished by the accent:

3d Sing. Opt.	Act.	πλέξει	παύσαι	τελέσαι	δηλώσαι
	Inf. Act.	πλέξει	παύσαι	τελέσαι	δηλώσαι
2d Sing. Imv.	Mid.	πλέξει	παύσαι	τέλεισαι	δηλώσαι

391. For *compound verbs* there are the following restrictions.

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σχες hold on, συνέκ-δος give out together (not ἔπισχες, σύνεκδος).

b. The accent can never go back beyond the augment or reduplication: ἀπ-ἦλθε he went away, ἀφ-ἵκται he has arrived, παρ-ἦν he was there (not ἀπηλθε, ἀφῆκται, πάρην). This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εἶκε he was yielding, but ὑπ-εἶκε imperative, yield.

c. The middle imperative in -ου of the second aorist of the *μ*-form throws the accent back when compounded with a preposition of two syllables: ἀπὸ-δου sell, κατὰ-θου put down; but not when the preposition is of one syllable: ἐνθού εἶτω away, προῦ abandon.

389 D. a. In Hm., the infinitive of the 2d aor. mid. conforms in some words to the general rule: ἀγέρεσθαι (ἀγείρω assemble), ἔρεσθαι (είρωμαι ask), ἐχθεσθαι (ἐχθάνομαι am odious), ἔγρεσθαι (ἐγείρω arouse).

b. In Hm., the perfects ἀλάσθαι, ἀλαλήμενος (ἀλάωμαι wander), ἀκάχθασθαι, ἀκαχήμενος or ἀκχηήμενος (ἀχυνμαι am rained), ἐσσύμενος (σεύω drive), conform to the general rule.

391 D. c. In uncontracted forms the accent always goes back: εἶθεο, σύνθεο.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, OR

Present and Imperfect.

FORMATION OF THE TENSE-STEM. CLASSES OF VERBS.

392. The present stem of each verb is formed from the theme in one of seven ways. With reference to this we distinguish seven *classes of verbs*.

a. All classes contain primitive verbs; denominative verbs are confined to classes 1, 4, 5 and 6.

393. FIRST CLASS (*Variable Vowel Class*).—The suffix $-o|_e-$ (variable vowel, 310) is added to the theme to form the present stem. The 1st sing. indic. act. changes this to $-o$:

λέγ-ω <i>speak</i>	present stem	λεγ- $o _e-$	theme	λεγ-
φιλέ-ω <i>love</i>	present stem	φιλε- $o _e-$	theme	φιλε-

a. In presents in $-ω$ the quantity of $υ$ wavers, but in Attic long $υ$ prevails: thus always λύω *loose*, δύνω *go under*, πτώω *spit*, ύω *rain*, and generally φάω *make grow*, θύω *sacrifice*; probably also ξάω *scrape*, μύω *shut the eyes*. So always ἀνάω *am beside myself*, ἀρτώω *prepare*, δακρύω *weep*, ιδρύω *establish*, ισχύω *am strong*, κωκύω *lament*, μὴνάω *divulge*, and almost always κωλύω *hinder*. On the other hand κλύω *hear* (poetic), and μεθύω *am drunk*.

b. In γίγνομαι *become* (for γι-γεν-ο-μαι) and ἴσχω *hold* (for σι-σεχ-ω) the present has the reduplication (371).

394. SECOND CLASS (*Strong-Vowel Class*).—The suffix $-o|_e-$ is added, and the theme-vowel $a, i, υ$ takes the *strong* form $\eta, \epsilon, \epsilonυ$ (32): τήκ-ω *melt* (present stem τηκ- $o|_e-$) theme τακ-; λείπ-ω *leave*, theme λιπ-; φεύγ-ω *flee*, theme φυγ-.

a. Roots ending in $-υ$ lose this vowel in the present (44): πλέω *sail* for πλευ-ω (πλυ-), χέω *pour* for χευ-ω (χυ-). So

θέω (θυ-) <i>run</i> .	πνέω (πνυ-) <i>blow, breathe</i> .
νέω (νυ-) <i>swim</i> .	ρέω (ρϋ-) <i>flow</i> .

395. THIRD CLASS (*Tau-class*).—The suffix $-τo|_e-$ is added: τύπ-τω *strike* (present stem τυπ- $τo|_e-$) from theme τυπ-; βάπ-τω *dip*, theme βαφ-; καλύπ-τω *cover*, theme καλυβ-.

a. The theme (always a root) ends in a labial mute. Whether this is $\pi, \beta,$ or ϕ cannot be ascertained from the present, but only from the second

393 D. a. Hm. has λύω (and λύω) δύνω, φάω, θύω (and θύω) πτώω, ξάω, ύω. Theocr. has πτώω. And ἀνάω, ἀρτώω, ιδρύω, κωκύω occur in Hm., ισχύω and μάνω in Pind.

aorist (if there be one) or some other word from the same root. Thus 2d aor. ἐ-τύπ-ην, ἐ-βάφ-ην, and the noun καλύβ-η cover.

396. FOURTH CLASS (*Iota-class*).—The suffix -ε|ε- is added ; this always occasions sound-changes, as follows :

397. κ, χ, τ, θ, and sometimes γ, unite with ι to form σσ (later Attic ττ): see 67. Thus φυλάσσω *guard* (present stem φυλασσο|ε-) for φυλακ-ιω, theme φυλακ- ; ταρασσω *disturb* for ταραχ-ιω, theme ταραχ- ; τάσσω *arrange* for ταγ-ιω, theme ταγ-.

a. The final consonant must be determined as above, 395 a. The future, according as it ends in -ξω or -σω, will show whether the consonant is a palatal or lingual.

b. In πέσσω (πεπ-) *cook*, the present comes from an older form of the theme, πεκ-.

398. δ, less often γ, unites with ι to form ζ (68): φράζω *tell* for φραδ-ιω ; κράζω *cry* for κραγ-ιω.

a. Here also the future will show whether the stem ends in a lingual (δ) or a palatal (γ).

b. Themes in γγ- drop γ nasal before ζ: κλάζω (κλαγγ-) *shriek*, πλάζω (πλαγγ-) *cause to wander*, σαλπίζω (σαλπιγγ-) *sound the trumpet*.

c. In νίζω (νιβ-) *wash* the present comes from an older form of the theme, νιγ-.

399. λ with ι produces λλ (66) : βάλλω (for βαλ-ιω) *throw*.

a. Only δφείλω (for σφελ-ιω) *am obliged* follows the analogy of 400, being distinguished thus from δφέλλω (also for σφελ-ιω) *increase*.

400. ν and ρ with ι transpose it to the preceding syllable, where it unites with the vowel of the theme (65): φαίνω *show* for φαν-ιω ; φθείρω *destroy* for φθερ-ιω. If the theme-vowel is ι or υ, it becomes long: κρίνω *distinguish* for κριν-ιω ; σύρω *drag* for συρ-ιω.

401. Two verbs with themes in -αν- drop the ν: καίω *burn* for καυ-ιω (44) and κλαίω *weep* for κλαυ-ιω. The Attic prose, however, uses the forms κάω, κλάω (35).

398 D. Aeol. -σδω for -ζω, frequent in Theoc. (63 D): σῦρίσδω for σῦρίζω *ripe*. In Dor., most verbs in -ζω have themes in -γγ-: κομίζω *take care of*, aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομυγ-σα). In Hm., too, these verbs have -γγ- much oftener than in Att.: so in ἀλαπάζω *lay waste*, δαίζω *divide*, ἐναρίζω *slay, strip*, μερμηρίζω *debate in mind*, πολεμίζω *war*, στυφελίζω *push*, etc.

399 D. a. Hm. has εἶλω (ελ-) *press* (not ελλω). But instead of δφείλω he commonly uses the form δφέλλω.

401 D. In Hm., some other vowel-themes annex -ιω: δαίω (δαν-) *burn*, δαίωμαι (δαν-) *divide*, ναίω (να-) *inhabit*, μαίωμαι (μα-) *reach after*, etc.

402. FIFTH CLASS (*Nasal Class*).—A suffix containing *v* is added.

- a. $-v^o|_{\epsilon}$: τέμ-νω *cut* (present stem τεμ- $v^o|_{\epsilon}$), theme τεμ-.
 b. $-av^o|_{\epsilon}$: ἄμαρτ-άνω *err*, theme ἄμαρτ-.
 c. $-av^o|_{\epsilon}$ with an inserted nasal: μανθ-άνω *learn*, theme μαθ-;
 λαμβ-άνω *take*, theme λαβ-; λαγχ-άνω *get by lot*, theme λαχ-.

REM. $-av^o|_{\epsilon}$ is used alone, if the theme-vowel is long by nature or position: if otherwise, a nasal is inserted in the theme (*v*, *μ*, *γ*, according as it precedes a lingual, labial, or palatal mute).

- d. $-v^o|_{\epsilon}$: ἰκ-νέο-μαι *come*, theme ἰκ-.
 e. $-vv-$ (after a vowel $-vvv-$): δείκ-νῦ-μι *show*, theme δεικ-;
 σβέ-ννῦμι *quench*, theme σβε-.
 f. $-va-$: πέρ-νη-μι *sell* (present stem περ-*va-*), theme περ-.

403. SIXTH CLASS (*Inceptive Class*).—The suffix $-σκ^o|_{\epsilon}$ (or $-ισκ^o|_{\epsilon}$) is added: ἀρέ-σκω *please*, εὕρ-ίσκω *find*. The vowel before $-σκω$ is usually made long.

- a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: γηράσκω *grow old*.
 b. Several presents have the reduplication: γι-γνώ-σκω (*γνο-*) *know*.
 c. A mute before $-σκω$ is dropped: λάσκω for λακ-σκω *speak*. Quite irregular are μίσγω for μιγ-σκω *mix*, and πάσχω for παθ-σκω *suffer*.

404. SEVENTH CLASS (*Root-Class*).—The theme itself, with or without reduplication, serves as present stem: φη-μί *say*, theme and present stem φα-; τί-θη-μι *put*, present stem τιθε-, theme θε-.

405. Sometimes the present has a different theme from the other systems. Thus it may have a *longer* theme in $-\epsilon$, while the other systems are formed from a shorter one without $-\epsilon$: pres. δοκέω (*δοκε-*) *seem*, but future δόξω (*δοκ-*). More often the present has the shorter theme, and the other systems (or some of them) come from a longer theme ending in $-\epsilon$, or in $-o$: present βούλωμαι (*βουλ-*) *wish*, but future βουλήσομαι (*βουλε-*).

INFLECTION.

406. A. THE COMMON FORM (*Presents in -ω*).—Present stems ending in a variable vowel ($-^o|_{\epsilon}$) are inflected according to 383. Paradigm 314.

407. The following points require notice: (a.) The 1st sing. pres. ind. act. lengthens the suffix-vowel *o* to *ω*: λῶω. (b.) In the 2d and 3d sing. $-\epsilon\iota\varsigma$ and $-\epsilon\iota$

407 D. (b.) The Doric (Theocr.) has sometimes $-\epsilon\iota\varsigma$ for $-\epsilon\iota\varsigma$ in the 2d pers (c.) The Doric has $-\omicron\upsilon\tau\iota$, $-\omega\upsilon\tau\iota$; see 69 D.

are perhaps due to *epenthesis* (cf. 65); *λύεις* for *λύε-σι*, *λύει* (*λύειτ*) for *λύε-τι*. So, too, *-ης -η* in the subjunctive active. (c.) In the 3d plur. active *-ουσι* is for *-ουσι* (55 d) and *-ουσι* for *-ουσι*. (d.) For the middle forms of the second person, *λύει*, *έλθου*, etc., see 384 and 383, 4.

408. The Subjunctive has *-ω|η* for *-ο|ε*. The Optative has the mode-suffix *-ι*; for *λθο-ιεν*, see 374 b.

409. CONTRACT PRESENTS.—Verbs in *-αω*, *-εω*, and *-οω* contract the final *α*, *ε*, or *ο* of the theme with the following variable vowel: *τιμά-ω τιμῶ ἡonor*, *φιλέ-ω φιλῶ love*, *δηλό-ω δηλῶ manifest*. Paradigms 323–325.

a. The contraction follows the rules, 37, 39. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in *τιμ(ά)ω-μεν* the uncontracted form is *τιμάομεν*, the contract form *τιμῶμεν*.

409 D. CONTRACT PRESENTS IN THE DIALECTS.

Usage of Homer.—a. Verbs in *-αω* are often contracted as in Attic: *δρῶ*, *δράς*, *δρῆ*. When uncontracted, they are subject to a peculiar assimilation of the concurrent vowels, which gives for *αε*, *αη*, a double *α*-sound, and for *αο*, *αω*, *αου* a double *ο*-sound. One of the vowels is usually lengthened; rarely both.

<i>δρῶ</i>	for	<i>δράω</i>	<i>μενοιῶω</i>	for	<i>μενοιῶω</i>
<i>δρῶντες</i>		<i>δράοντες</i>	<i>ἡβῶντες</i>		<i>ἡβῶντες</i>
<i>δρόφι</i>		<i>δράοιμι</i>	<i>ἡβῶοιμι</i>		<i>ἡβῶοιμι</i>
<i>δράωσι</i>		<i>δράουσι</i>	<i>ἡβῶωσα</i>		<i>ἡβῶωσα</i>
<i>δράῃς</i>		<i>δράεις</i>	<i>μενοιῶῃ</i>		<i>μενοιῶει</i>
<i>δράσθαι</i>		<i>δράεσθαι</i>	<i>μνάσθαι</i>		<i>μνάεσθαι</i>

The second vowel must have stood (before the change) in a long syllable; otherwise the uncontracted form is not used: thus *δρῶμεν* (for *δράομεν*) is an impossible form. A single exception is *μνωόμενος*. The former vowel is lengthened only when the word could not otherwise stand in the Homeric verse (exception *γελῶντες*).

Uncontracted forms without assimilation occur rarely: *δοιδίδει*, *ναυεῖδοντα*: even with lengthening: *πεινῶντα*. In imperfects *αο* is sometimes changed to *εο*: *ἤντεον* (*ἀντάω encounter*), *δομκλόμεν* (*δομκλώω rebuke*). Notice *χρεῶμενος* for *χραῶμενος*.

b. Verbs in *-εω* are commonly uncontracted, but sometimes *εε*, *εει* go into *ει*; *εο*, *εου*, into *ευ*: *τελέει*, *τελέουσι*, *τελέεται*, *τελέομενος*, or *τελεῖ*, *τελεῖσι*, *τελεῖται*, *τελεῖμενος*. In the 2d sing. mid. *-έ-ε-αι*, *-έ-ε-ο* may become *-εῖαι*, *-εῖο*, by contraction of *εε*, or *-έαι*, *-έο*, by rejection of one *ε*: *μῦθεῖαι* or *μῦθεῖο*, for *μῦθῆ-ε-αι* *θου sayest*. An older form of these verbs was in *-εῖω*: so *νεικεῖω* for *νεικέω quarrel*, *ἐτελεῖετο* from *τελέω complete*.

c. Verbs in *-οω* are contracted as in Attic. But sometimes they have forms with a double *ο*-sound, like verbs in *-αω*: *ἀρῶσι* for *ἀρούσι* (*ἀρῶσ πrough*), *δρνῶντας* (*δρνῶω sleep*).

Usage of Herodotus.—d. Verbs in *-αω* commonly change *α* before an *ο*-sound to *ε*: *τιμέω*, *τιμέονται*, *τιμέομαι*, *τιμέομενος*; *εο* rarely goes into *ευ*: *ἐτίμευ* (Att. *ἐτίμων*). Otherwise they contract *α* with the following vowel as in Att.:

410. a. In the optative active, contract verbs have generally *-ιη-* (374 a) in the *singular*, but very seldom in the dual and plural.

b. In the infinitive active, *-α-ειν, -ο-ειν* give *-ᾶν, -οῦν* (not *-ᾶν, -οιν*) because *-ει* is a spurious diphthong; see 40 a and 381.

411. Verbs in *-εω* of two syllables admit only the contraction into *ει*. Wherever contraction would result in any other sound, the uncontracted form is used. Thus *πλέ-ω sail* makes in the pres. ind. *πλέ-ω, πλείς, πλεί, dual πλείτον, plur. πλέ-ομεν, πλείτε, πλέ-ουσι*. Except *δέ-ω bind*, which makes *τὸ δοῦν* (for *δέ-ον*), *δοῦμαι* (for *δέ-ομαι*), etc., and is thus distinguished from *δέ-ω want, require*, which follows the rule, making *τὸ δέ-ον the requisite, δέομαι, I request*.

412. Seven verbs in *-αω* take *η* instead of *ᾱ* in the contract forms. Thus *ζά-ω live, ζῆς* (not *ζᾶς*), *ζῆ, ζῆτε, ζῆν, etc.* So also *πεινά-ω hunger, διψά-ω thirst, κνά-ω scratch, σμά-ω wash, ψά-ω rub, and χρά-ομαι use*.

a. *βιγῶ-ω am cold* has *ω* and *φ* in contract forms, instead of *ου* and *οι*: inf. *βιγῶν*, opt. *βιγῶην*.

b. *λού-ω bathe* sometimes drops *υ* (44), and is then contracted as a verb in *-ωω*: *έλου* for *έλυ(υ)-ε*, *λούμαι* for *λυ(ύ)-ο-μαι*, etc.

413. B. THE *MI-FORM*.—Present stems not ending in a variable vowel,—i. e., those of class 7 and those in *-νυ-* and *-να-* of class 5,—are inflected according to 385. Paradigms 329–332.

τιμᾶς, τιμᾶτε, τιμῶμην, τιμᾶσθαι; so also mid. inv. *τιμῶ*, impf. *έτιμῶ*. But *χράομαι* changes *αο* to *εω*: *χρέωμαι*.

e. Verbs in *-εω* are uncontracted, except that *εο, εου* may go into *εν*: *φιλέω, φιλέει, φιλόομι, φιλέομαι* or *φιλεῦμαι, φιλέουσι* or *φιλεῦσι*. But *δεῖ* *it is necessary* and its inf. *δεῖν* are usually contracted. Instead of 2d sing. mid. *φιλέ-ε-ο, έφιλέ-ε-ο*, we find forms with only one *ε*, *φιλέο, έφιλέο*.

f. Verbs in *-οω* are contracted as in Att., but sometimes have *-εν* instead of *-ου*: *δηλῶ, δηλοῖ, δηλώμαι, δηλοῖμην, δηλοῦσι* or *δηλεῦσι, έδηλου* or *έδηλευ*.

Doric Contraction.—g. The Doric contracts *α* with *ο, ω* (not in the ultima) to *ᾱ* instead of *ω*: it contracts *α* with *ε, η, ει, γ, ι* to *η, γ* instead of *ᾱ, ᾱ*: *πεινά-μες* (for *πεινώμεν*), *πεινώντι* (for *πεινώσι*), *δρήτε* (for *δράτε*), *δρή* (for *δρά*), *δρήν* (for *δράν*); see 37 D h and i. The Ion. contraction of *εα, εου* to *εν* belongs also to the Doric.

Aeolic Inflection.—h. For *-αω, -εω, -οω*, the Aeolic (of Lesbos) has peculiar forms in *-αιμι, -ημι, -ωμι*, with the *μ*-inflection: *φίλημι, φιλήμενος, δοκίωμι*.

410 D. a. In contract present optatives Homer scarcely ever has *-ιη-*; Hd. uses it for verbs in *-αω* (*τιμῶην*), but not for those in *-εω* and *-οω*.

412 D. Hm. has *πεινώμεναι, κνή*; but *ζώειν*. Hd. has *ζῆν, διψῆν*, but *χράσθαι, κνάν, σμάν*.

c. Other irregular contractions in Hm. are: *προσαυδήτην* (*αὔδω speak*), *συναυτήτην* (*ἀντάω encounter*), *ἀπειλήτην* (*ἀπειλέω threaten*), *πενθήμεναι* (*πενθέω mourn*), *ποθήμεναι* (*ποθέω miss*), *φορήμεναι* and *φορήναι* (*φορέω bear*). Cf. 409 D h.

414. The end-vowel of the stem is made long in the singular of the indicative active: *τίθη-μι*, stem *τιθε-*; *ἐδείκνυ-ν*, stem *δεικνυ-*.

415. a. Stems in *-α-* contract *-α-ᾱσι* in the 3d plur. pres.: *ιστᾶσι*.

b. In the present imperative *-θι* is omitted, and the stem-vowel lengthened: *ιστη*, *δείκνυ*.

416. The forms in *-σο* rarely drop *σ* and are contracted: so in poetry *τίθου*, *ἴστω* for *τίθεσο*, *ἴσασο*. But in *δύναμαι can* and *ἐπίσταμαι understand*, this is generally the case: *ἐδύνω*, *ἠπίστω*. We have even poetic *δύνη* for *δύνασαι*, and *ἐφτει* for *ἐφτεσαι*.

417. The subjunctive adds the mode-suffix *-ω|η-*, and contracts it with final *α*, *ε*, *ο* of the stem: *τιθῶ* for *τιθέω*; but not with *υ*: *δεικνύω*. In contraction, *αη*, *αη*, *οη* give *η*, *η*, *ω* (contrary to 37 d, 39 c): *ιστήηται* for *ιστάηται*, *διδῶς* for *διδῶς*.

a. But in three verbs *-ω|η-* takes the place of the stem-vowel, so there is no contraction. These are *δύνα-μαι can*, *ἐπίστα-μαι understand*, *κρέμα-μαι hang*; subj. *δύνω-μαι*, *ἐπίστω-μαι*, *κρέμω-μαι*.

418. a. The optative mode-suffix is *-ι-* or *-ιη-* according to 874 a. For *δεικνύοιμι*, *τιθοίμην*, see 419 b and c.

b. The accent of the optative follows 888: *ισταίτο*. But the verbs mentioned in 417 a are exceptions: *δύναιτο*, *ἐπίσταιτο*, *κρέμαιτο*.

419. In some forms the *μι-*verbs take the inflection of *presents in -ω*, a variable vowel being added to the stem. This is the case in:

a. The imperfect forms *ἐδίδουν*, *ἐδίδους*, *ἐδίδου*; *ἐτίθεις*, *ἐτίθει* (used for *ἐδίδων*, *-ως*, *-ω*; *ἐτίθης*, *-η*). So in the present *τιθεῖς* (more Attic than *τίθης*) and in the imperative *τίθει* and *δίδου*. These forms are made as if from *τιθεω* and *δίδω*.

b. The optative of verbs in *-νύμι*: *δεικνύ-οιμι*, like *λύοιμι*.

c. The optative *τιθοίμην*, cf. *φιλοίμην*.

414 D. In Hm. the stem-vowel is sometimes long in other forms: as *τιθήμεναι*, *τιθήμενος*, *ἀήναι to blow*: *δίζημαι seek*.

415 D. a. Hm. and Hd. always have 3d plur. *τιθεῖσι*, *διδούσι*, *ρηγνύσι*, etc., but both have *ἴασι they go* and Hm. has *ἔασι they are*.

b. Hm. sometimes retains *-θι*: *δίδοθι give*, *ἔμνηθι swear*.

c. Hd. has forms with *-αται*, *-ατο* in the 3d plur. of the middle: *τιθέαται*, *ἐτίθέατο*, even *ἐδυνάετο* for *ἐδύναντο*, etc.

417 D. a. So in Hm. and Hd. the pres. subj. active of *ἴημι*, according to most editions: *ἴη* (Hd.) *ἴησι* (Hm.) for *ἴῃ*.

419 D. a. The Ionic has other forms of this sort in the active. Hm. has *διδούς* (cf. *δηλοῖς* for *δηλό-εις*) and *διδούσθα*, *διδοῖ* (and *δίδωσι*), *τιθεῖ* (and *τίθησι*), *ἴεις* (with irregular accent), *ἴει* (and *ἴησι*). Also *καθίστᾶ* (= *-ίστα-ε*), *imv.* In Hd. *ἴει*, *τιθεῖς*, *τιθεῖ*, *διδούς*, *διδοῖ*, *ιστᾶ*, are perhaps always used. So, too, Hd. has *impf.* 3d sing. *ἴστα* for *ἴστη*.

b. But Hm. has *opt.* *δαινύτο* for *δαινυ-ι-το* from *δαίνυμαι feast*.

FUTURE SYSTEM, OR

Future Active and Middle.

420. The future stem is formed by adding $-\sigma|\sigma$ to the theme, and is inflected like the present of the common form (406): $-\sigma$, $-\sigma\epsilon\upsilon\varsigma$, $-\sigma\epsilon\iota$ etc. Paradigm 315.

421. a. *Mute Verbs.*—A labial or palatal mute at the end of the theme unites with σ , forming ψ or ξ : a lingual mute is dropped before σ (54).

κόπτω (κοπ-) cut	κόψω	τάσσω (ταγ-) arrange	τάξω
βλάπτω (βλαβ-) hurt	βλάνψω	δρύσσω (ορυχ-) dig	δρυξω
γράφω write	γράψω	φράζω (φραδ-) tell	φράσω
πλέκω twist	πλέξω	σπένδω pour	σπείσω (55 d).

For $\tauρέφω$ nourish, $\thetaρέψω$, and the like, see 74 c.

b. *Vowel Verbs.*—A short vowel at the end of the theme becomes long before σ (33).

ἐάω permit	ἐάσω	ποιέω make	ποιήσω
τιμάω honor	τιμήσω	δουλώω enslave	δουλώσω

For exceptions, see 508.

c. *Verbs of the second class* (394) have the strong form of the theme in the future: $\piείθω$ ($\pi\iota\theta$ -) persuade, $\piείσω$; $\piνέω$ ($\pi\nu\upsilon$ -) breathe, $\piνεύσω$.

422. *Liquid Future.*—The future of liquid verbs ends in $-\epsilon\omega$ instead of $-\sigma\omega$; ϵ is contracted with the following vowel, as in the present of $\phiιλέω$: $\phiαίνω$ ($\phiαν$ -) *show*, $\phiανέω$, contracted $\phiανῶ$. Paradigm 326.

a. $-\epsilon\omega$ is for $-\epsilon\sigma\omega$: σ is dropped between two vowels (71).

b. $\kappaέλλω$ ($\kappaελ$ -) land, $\κέρω$ ($\kappaυρ$ -) fall in with, $\deltaρνύμι$ *rouse* make $\κείσω$, $\κίρσω$, $\deltaρσω$, with σ .

Contract Future from Vowel and Mute Verbs.

423. Some verbs in $-\epsilon\omega$ drop σ in the future, and contract: $\tauελέω$ complete, fut. $\tauελέσω$, $\tauελέω$, $\tauελώ$; 1st plur. $\tauελούμεν$, etc. The future thus made has the same form as the present.

420 D. In Hm. σ of the future is often *doubled* after a short vowel: $\deltaλέσσω$ for $\deltaλέσω$ ($\delta\lambda\lambda\upsilon\mu\iota$ destroy), $\ἀνύσσω$ for $\ἀνύσω$ ($\ἀνύω$ achieve).

421 a. For fut. in $-\xi\omega$ from pres. in $-\zeta\omega$, frequent in Hm., see 398 D.

422 D. The future in $-\epsilon\omega$ has in the dialects the same forms, contracted and uncontracted, as the present in $-\epsilon\omega$ (409 D b and e).

b. Hm. has other exceptions: $\thetaέρσσομαι$ ($\thetaέρω$ warm); cf. 431 D c.

424. Verbs in -αζω (themes in -αδ-) sometimes do the same : βιβάζω *cause to go*, fut. βιβάσω, βιβά-ω, βιβῶ. Similarly ελαύνω (ελα-) *drive*, ελά(σ)ω, ελώ, ελάς, ελά, etc.

425. Verbs in -ιζω (themes in -ιδ-) make their future in -ιέω instead of -ισω, and contract: κομίζω (κομιδ-) *convey*, κομιέω, κομιῶ; 1st plur. κομοῦμεν, etc.; fut. mid. κομοῦμαι. The name *Attic Future* has been given to this formation.

426. Some verbs have a future in -σομαι, contracted -σοῦμαι, instead of -σομαι: πνέ-ω (πνυ-, πνευ-) *breathe*, πνευσέ-ομαι, πνευσοῦμαι; φεύγ-ω (φυγ-) *flee*, φευξοῦμαι. Here -σε^ο is the tense-suffix. This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (426 D). The same verbs have also the ordinary future in -σομαι.

427. A few verbs have futures with the form of a present: χέω (χυ-) *pour*, fut. χέω. So the irregular futures ἔδομαι *shall eat* (539, 3), πίομαι *shall drink* (521, 8).

FIRST AORIST SYSTEM, OR

First Aorist Active and Middle.

428. FORMATION.—The first aorist stem is formed by adding -σα- to the theme: λῦ-σα- (first person ἔ-λῦ-σα).

429. The rules in 421, for the future of mute verbs, vowel verbs and verbs of the second class, apply also to the first aorist.

κόπ-τω	ἔκοψα	τάσσω (ταγ-)	ἔταξα	τιμά-ω	ἔτιμησα
βλάπ-τω	ἔβλαψα	όρύσσω (ορυχ-)	όρυξα	ποιέ-ω	ἔποίησα
γράφ-ω	ἔγραψα	φράζω (φραδ-)	ἔφρασα	δουλό-ω	ἔδούλωσα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	πείθω (πιθ-)	ἔπεισα
τρέφ-ω	ἔθρεψα	ἔά-ω	εἶσα	πνέω (πνυ-)	ἔπνευσα

424 D. The future in -σω has in Hm. the same variety of forms as the present in -ωω (409 D a): thus ελώω, ελάξω, ελάξω. In Hd. it is contracted as in Att.

426 D. In Doric the future is regularly formed in -σεω, -σομαι contracted: λῦσῶ, λύσεις, λύσει, λύσειτον, λύσεῦμες, λύσειτε, λύσειντι; mid. λύσεῦμαι, λύσῃ, λύσειται, etc., λύσεισθαι, λύσεῦμενος.

427 D. Similarly, Hm. has fut. βελομαι or βέομαι *shall live* connected with βίωω *live*, δῆω *shall find* connected with 2d aor. pass. ἔ-δά-ην *learned*, κείω or κέω *shall lie* from κείμεν.—He also uses ἀνώω *achieve*, ἔρωω *draw*, τανύω *stretch*, as futures.

428 D. a. Hm. often doubles σ of the first aorist after a short vowel; ἐγέλασσα for ἐγέλασα (γελάω *laugh*). Cf. 420 D.

b. Hm. has forms of the first aorist with a variable vowel in the place of α: ἐβήσαστο *went* (βαίνω), ἐδόσαστο *set* (δύω), ἔξαστο *came* (ἵκω). So especially

430. *χέω* (*χυ-*) pour makes *ἔχεα* (for *εχεα*) without *σ*, corresponding to the future *χέω* (427).

431. *Liquid Verbs*.—These reject *σ* in the first aorist, and lengthen the theme-vowel in compensation for it (34): *φαίνω* (*φαν-*), *ἔφην* (for *εφασα*); *μέν-ω* remain, *ἔμεινα* (for *εμενσα*); *κρίνω* (*κριν-*) decide, *ἔκρινα* (for *εκρινσα*). Paradigm 327.

a. The lengthened form of *a* is *η*, except after *ι* or *ρ*: *ἔφην*, but *ἐπέρανα* (*περαίνω* finish).

b. The verbs *ἄρω* (*ἄρ-*) raise and *ἄλλομαι* (*ἄλ-*) leap make *ἄρ-* and *ἄλ-* in the first aorist, except in the indicative, which has *η* on account of the augment: *ἤρα*, *ἤλαμην*, but *ἄρας*, *ἄλαμενος*. Even a few other verbs have *ᾶ* where the rule requires *η*: *κερδαίνω* gain, *ἐκέρδανα*; *οργαίνω* enrage, *ὄργαῖνα*.

c. *κέλλω*, *κέρω*, *ὄρνυμι* (422 b) make *ἔκελσα*, *ἔκυρσα*, *ὄρσα*.

432. Three first aorists have the suffix *-κα-*; *ἔθηκα* from *τίθημι* (*θε-*) put, *ἔδωκα* from *δίδωμι* (*δο-*) give, and *ἤκα* from *ἵημι* (*ἱ-*) send. These are confined to the indicative, and are used chiefly in the singular active (see paradigms 383, 384, 476) in place of the defective second aorist. Plural forms, like *ἔδώκαμεν*, *ἔδωκατε*, *ἔδωκαν*, are rare and poetic.

433. INFLECTION.—The first aorist is inflected according to the Common form, 383. Paradigm 316.

a. The 1st sing. ind. act. omits the ending *-ν*, *ἔλυσα*; and the 3d sing. changes *-α* to *-ε*, *ἔλυσε*. The imv. *λύσον*, *λύσαι* and infin. *λύσαι* are irregular. For the middle forms *ἔλυσσώ*, *λύσῃ*, *λύσαιο* see 383, 4.

b. The subjunctive has *-ω|η-* in place of *-α-*: *λύσω*.

434. In the optative, besides the regular forms with mode-suffix *-ι-*, there are three irregular forms in *-σε-ια-s*, *-σε-ιε*, *-σε-ια-ν*. These are much more used than those in *-σαις*, *-σαι*, *-σαιεν*.

in the imperative: *ῥυσο*, *ῥυσεν* rise (*ῥρ-νῦμι*), *ἔξτε* lead (*ἔγω*), *ὀισε* bring (*φέρω*), *λέξω* lay thyself (*λέγω*), *πελάσσειον ἄρα* near (*πελάζω*).

430 D. For *ἔχεα*, Hm. has commonly *ἔχενα*. Similarly, Hm. makes 1st aor. *ἔκη-α* (Att. *ἔκασα*) from *καίω* (*καυ-*) burn, *ἔσσενα* from *σένω* (*σν-*) drive, *ἠλεμην* and *ἠλευδάην* from *ἄλέομαι* or *ἄλέομαι* avoid, and the defective aor. *δέστω* seemed. Hes. has *δατέασθαι* from *δατέομαι* divide.

431 D. c. Homer has also *ἔκερσα* (*κείρω* shear), *φύρσω* aor. subj. (*φύρω* mix), *ἔλσα* (*εἶλω* press), defective *ἀπέρσα* took away.

d. The Aeolic (Lesbian) assimilates *σ* to the foregoing liquid: *ἔφαννα* for *ἔφασα*. So Hm. in one word; *ᾠφέλλα*, from *ὀφέλλω* increase.

433 D. b. In Hm., first aorist subjunctives with short vowels *-ω|ε-* (373 D) often occur: *νεμεσῆσ-ετε* for *νεμεσῆσ-ητε* (*νεμεσά-ω* resent), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψη* (*ἐφάπτομαι* touch upon). These forms are often liable to be confounded with those of the future indicative.

SECOND AORIST SYSTEM, OR

Second Aorist Active and Middle.

SECOND AORIST OF THE COMMON FORM.

435. The second aorist stem adds $-ο|ε-$ to the theme: $λιπ-ο|ε-$; indic. $ἔλιπον$, present $λείπω$ ($λιπ-$). It has the inflection of the present system (406), the second aorist indicative being inflected like the imperfect. Paradigm 320.

a. As a rule, only primitive verbs (308) have second aorists. The root takes its shortest, or *weak*, form (32). A few second aorists have $α$ for $ε$ of the root: $ἔ-τραπ-ον$ from $τρέπω$ *turn*.

b. For the accent of the 2d sing. imperative, the infinitive and participle, see 387, 389.

436. The second aorist of $ἄγω$ *lead* has a *reduplicated* stem: $ἤγαγον$, $ἄγαγεῖν$.

a. $εἶπον$ *said* is also reduplicated: it is contracted from $ε-εεπον$ ($ε-FeFeπον$, root $Feπ-$, 72 D).

437. The root-vowel is dropped (syncope, 43) in $ἔ-πτ-όμεν$ ($πέτ-ομαι$ *fly*), $ἔ-σχ-ον$ (for $ε-σεσχ-ον$, pres. $ἔχω$ *have*), $ἔ-σπ-όμεν$ (for $ε-σπεσπ-ομεν$, pres. $ἕπομαι$ *follow*), and some others.

438. Two second aorists, $εἶπον$ *said* and $ἤνεγκον$ *bore* (589, 8 and 6), have also forms with stems in $-α-$, $εἶπα$, $ἤνεγκα$, with the inflection of the first aorist.

SECOND AORIST OF THE ΜΙ-FORM.

439. The second aorist of the $μ$ -form has the simple theme as its stem: $ἔ-στη-ν$ ($στα-$) *stood*. This is inflected according to 385. Paradigms 333, 334, 335.

436 D. In Hm., a few roots which end in a mute after $ρ$, suffer transposition as well as variation of vowel in the second aorist: $δέρκ-ομαι$ *see*, $ἔδρακον$; $πέρθ-ω$ *destroy*, $ἔπαρθον$.

b. Hm. and Hd. often have $-εῖν$ for $-εῖν$ in the 2d aor. inf.: $λιπέειν$, $βαλέειν$.

436 D. In Hm., a good many verbs have reduplicated stems in the 2d aor.: $ἔ-πέφραδ-ον$ ($φράζω$ *declare*), $πέπειθ-ον$ ($πείθω$ *persuade*), $τεταρπόμεν$ ($τέρπω$ *delight*), $πεφιδέσθαι$ ($φείδομαι$ *spare*), etc. So $ἤραρ-ον$ ($αρ-$, pr. $ἀραρίσκω$ *fil*), $ἔρορ-ον$ ($δρ-νύμι$ *rouse*).—Reduplicated and syncopated are $ἔ-κεκλ-όμεν$ ($κέλλω$ *command*), $ἔλαλκ-ον$ ($αλεκ-$, pr. $ἀλέξω$ *ward off*). Not used in the pres. are $πέφν-ον$ ($φεν-$) *killed*, $τέτμ-ον$ ($τεμ-$) *came up to*, $τεταγ-ών$ ($ταγ-$, Lat. *tango*) *having seized*.—Two verbs, $ἔρδκ-ω$ *draw*, $ἐνίπ-τω$ *hide*, reduplicate the final consonant of the theme, with $α$ as a connective: $ἤρδκ-ακ-ον$, $ἠνίπ-ακ-ον$ (also $ἐνένιπ-ον$).

437 D. Of syncopated stems, Hm. has also $ἔργ-όμεν$ *avoke* (found even in Att., from $ἐγείρω$, $εγερ-$), $ἀγγρ-όμενοι$ *assembled* (inf. $ἀγγέρ-εσθαι$, 389 D a, pr. $ἀγγερω$), $ἔ-πλ-όμεν$ ($πέλωμαι$ *am*).

440. The end-vowel of the stem is made long in the active before a single consonant: ἔστην, ἔστημεν, στήναι; but σταίην, στάντων.

a. The 3d sing. ἔστη comes under this rule because it stands for ε-στητ.—So does στάν neuter participle, for σταντ.

b. ὠνήμην, aor. of ὀνήμημι (ονα-) *benefit*, follows the same rule in the middle: ὠνήμεθα (but ὠνασθε).

441. The middle ending -σο drops σ (385, 4 a): ἔθου (not ἐθε-σο), πρῶν buy (yet also πρίασο). But not after a long vowel: ὄνησο.

442. In compounds -βᾶ and -στᾶ occur for βῆ-θι and στῆ-θι: κατὰβᾶ come down, παρὰστᾶ stand by, used only in poetry.

443. The second aorists of three verbs, τίθημι, δίδωμι and ἵημι, are peculiar in these respects (paradigms 383, 384, 476):

a. They do not lengthen the stem-vowel: ἔθε-μεν.

b. The 2d sing. imper. active has -s for -θι.

c. The infinitive active, θεῖναι, δοῦναι, εἶναι (for θε-εναι etc.), has an irregular ending -εναι.

d. The singular of the indicative is wanting, and supplied by the first aorist in -κα (432).

444. The subjunctive adds -ω|η- and is contracted as in the present (417): θῶ for θέ-ω, δῶς for δό-ης; but δύ-ω uncontracted.

a. The aorist ἐπρίαμην *dought* puts -ω|η- in place of the stem-vowel (cf. 417 a): πρίαμαι.

445. The optative mode-suffix is -ι- or -ιη- according to 374 a. But stems in -υ- (ἔδῦν) have no optative in Attic.

a. The optative is accented according to 388. But πριαίμην (from ἐπρίαμην *dought*) and ὀναιίμην (from ὠνήμην *received profit*) are exceptions: πρίαίτο, ὀναιίτο.

440 D. Exceptions, the poetic aorist ἔκταν *killed* (489, 4) and Hm. οὔτα wounded, οὔτάμενα *to wound*.—On the other hand, like ὠνήμην Hm. has πλῆτο *approached*, ἐβλήτο *was hit*, and other middle forms.

444 D. In Hm., the second aorist subj. of the μι-form usually remains uncontracted: θέωμεν, ἀφ-ήν. The root-vowel is then almost always made long, α and ε becoming ει before an o-sound, and η before an e-sound. Thus γνῶω, βείω (for βᾶω, βῶ), θέω (for θέω, θῶ), θήης (for θέης, θῆς), δῶσι (for δῶη, δῶ). And before the endings -τον, -μεν, -τε, the *mode-vowel* is short (373 D): στήετον (for στάητον, στήητον), θέιομεν (for θέωμεν, θῶμεν): so also in the middle forms θελομαι (for θέωμαι, θῶμαι), βλήεται. Hm. has subj. δῶω, with long ῶ.

In Hd., only ωω and εω remain uncontracted in the subjunctive; ωω he changes to εω: στέωμεν (for στάωμεν, στῶμεν). The same change is found in Hm.

445 D. Hm. has opt. δῦη, δῦμεν (contracted from δυ-ιη, δυ-ι-μεν). So also φθῆτο (for φθι-ιτο) 2d aor. opt. of φθίνω *perish*.

b. The compounds of τίθημι and ἵημι have in the second aorist optative -θείτο and -δίτο, besides the regular θέιτο and εἶτο; so too in the plural -θείμεθα, -οίμεθα etc. These are sometimes written with recessive accent: πρόσθειτο, πρόσδίτο.

PERFECT ACTIVE SYSTEMS, OR

Perfect and Pluperfect Active.

446. FORMATION OF THE FIRST PERFECT.—To form the stem of the first perfect, the theme is reduplicated (363 ff) and -κα- is added: λε-λυ-κα-; 1st sing. indic. λέλυκα.

a. The first perfect belongs (1) to vowel-verbs, (2) to many liquid verbs, (3) to many mute verbs with lingual themes, especially those in -ίζω (-ιδ-) and -αζω (-αδ-).

447. a. A lingual mute is dropped before -κα-; πείθω (πιθ-), πέπεικα; κομίζω (κομιδ-), κεκόμηκα.

b. Vowel-verbs usually lengthen the vowel before -κα-, and verbs of the second class have the strong form of the theme with ει or ευ.

εἶ-ω	εἶᾱ-κα	ποιέ-ω	πεποιή-κα	πείθω (πιθ-)	πέπει-κα
τίμά-ω	τετίμη-κα	δουλό-ω	δεδούλω-κα	πνέω (πνυ-)	πέπνευ-κα

448. a. Liquid themes of one syllable change ε to α: στέλλω (στελ-) send, ἕσταλκα; φθείρω (φθερ-) destroy, ἔφθαρκα.

b. υ is rejected in a few verbs: κρῖνω (κριν-) distinguish, κέκρικα; τείνω (τεν-) extend, τέτακα, etc. (519). If not rejected, it must be changed to γ nasal: φαίνω (φαν-), πέφαγκα.

c. Several liquid roots suffer transposition (64), and thus become vowel-roots: βάλλω (βαλ-) throw, βέ-βλη-κα; κάμνω am weary, κέ-κμη-κα.

449. The stem of the first pluperfect is the same as that of the first perfect, with -κη- (in some forms -κει-) substituted for -κα-.

450. FORMATION OF THE SECOND PERFECT.—The stem of the second perfect reduplicates the theme and adds -α-: γε-γραφ-α-, 1st sing. indic. γέγραφα; from γράφω (γραφ-) write.

a. In general, only consonant-verbs form a second perfect. Yet the vowel-verb ἀκούω hear makes the second perf. ἀκήκοα.

b. Hd. has -θείτο for -θεῖτο in compounds.

446 D. In Hm. only vowel-themes (or such as become α by transposition) form a first perfect; and even these often have a second perfect form: πεφύ-ασι Att. πεφύκασι (φύω produce), κεκμη-ώς Att. κεκμηκώς (κάμνω am weary), τετη-ώς troubled.

451. *Vowel changes.*—a. An ϵ of the root becomes o in the second perfect :

στρεφ-ω *turn*, ἔ-στροφ-α. τίκτω (τεκ-) *bring forth*, τέ-τοκ-α.

b. Verbs of the second class have the strong form of the theme, but take oi instead of ϵi (29).

λείπω (λιπ-) *leave*, λέ-λοιπ-α. φεύγω (φυγ-) *flee*, πέ-φευγ-α.
τήκω (τακ-) *melt*, τέ-τηκ-α.

c. In other verbs α is often lengthened : κράζω (κραγ-) *cry*, κέκρᾶγα ; ἄγ-νύμι *break*, ἕαγα ; φαίνω (φαν-), πέφηνα.

d. But the theme-vowel remains short after the Attic reduplication (388) : ἀλείφω (αλιφ-) *anoint*, ἀλήλιφα.

e. Cases that stand by themselves are ἔρρωγα from ῥηγνύμι (ρωγ-) *break*, and εἴωθα *am accustomed* from root εθ- or ηθ-.

452. *Perfected with Aspiration.*—Some verbs aspirate a labial or palatal mute at the end of the theme, changing π , β , to ϕ , and κ , γ , to χ : κλέπτω (κλεπ-) *steal*, κέκλοφα ; ἀλλάσσω (αλλαγ-) *exchange*, ἤλλαχα.

a. A few verbs have two forms, aspirate and unaspirate: thus πράσσω (πρᾶγ-) *do*, πέπρᾶγα and πέπρᾶχα *have done* ; πέπρᾶγα is oftener intransitive, *have done (fared) well or ill*.

453. The second pluperfect stem is the same as that of the second perfect, with $-\eta-$ (in some forms $-\epsilon i-$) substituted for $-a-$.

454. *SHORTER PERFECT FORMS.*—A few second perfects have forms *without any suffix*, the endings being added directly to the root : ἔ-στα-μεν *we stand*, τε-θνά-ναι *to be dead*. Paradigm 336. For a list of such forms see 490 ff.

455. *INFLECTION.*—The first and second perfect systems are alike in their inflection. Paradigms 317, 321.

a. The perfect follows the *common form* (383). The 3d sing. indic. changes $-a$ to $-\epsilon$: λέλυκε. The 3d plur. $-ᾱσι$ is for $-ανσι$. The $-a-$ of the stem changes

451 D. c. In Hm., the feminine of the participle sometimes keeps short α , when the other forms of the tense have η : ἀρηρῶς *fitted*, fem. ἀραρυῖα, ind. ἀρηρα (ἀραρίσκω) ; τεθηλῶς *blooming*, fem. τεθαλυῖα (θάλλω).

452 D. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

455 D. a. In the Doric (Theocr.) the perfect sometimes ends in $-\omega$, $-\epsilon i s$, $-\epsilon i$ like the present, instead of $-a$, $-as$, $-\epsilon$: δεδοίκα *I fear*, πεφόκει *has sprung up*. So the infin., δεδύκειν *to have set*, and the participles (in Pindar), πεφρίκοντας, κεχλάδοντας. Cf. in Hm. κεκλήγοντες (from κλάζω *shriek*).

to the variable vowel in the subjunctive and optative, and disappears before *-ós* (suffix *-or-*) of the participle. For *-ναι* in the infinitive see 383, 5 b. For the accent of the infinitive and participle see 389 d and e.

b. The participle *τεθνήσως*, gen. *τεθνηώτος*, *dead* (490, 4) arises from *τεθνή-ως* *τεθνή-στος* by transfer of quantity (36).

456. An imperative of the perfect active is lacking, except in perfects which have a present meaning, and even here it is nearly confined to the shorter perfects mentioned in 454: *ἔσταθι stand*, *τεθνήτω let him die the death*. Yet we have *κεκράγετε yell* and *κεχῆγετε stand agape* in Aristophanes.

457. The singular of the optative has rare poetic forms in *-οιην*, *-οιης*, *-οιη*: *πεποιθοίη*. The subjunctive, optative, and imperative can be expressed by the perfect participle with a form of *εἶμι am*: *λελυκώς εἶ, εἶην, ἴσθι*.

458. The pluperfect follows the *μ*-form (385): before *-σαν* in the 3d plural, *ε* is used instead of *ει*.

a. The first and second person singular of the pluperfect have *-η*, *-ης* in the older Attic and in Plato, but *-ειν*, *-εις* in the later Attic.

PERFECT MIDDLE SYSTEM, OR

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

459. FORMATION.—The tense-stem of the perfect and pluperfect middle is the reduplicated theme. There is no suffix. Thus stem *λε-λυ-*, 1st sing. indic. *λέλυμαι*.

460. In vowel-changes of the theme and the rejection of *ν*, the perfect middle agrees with the first perfect active: see 447 b, 448 a, b, c.

εἶ-ω	εἶλ-μαι	πιθ-ω (πιθ-)	πέπεισ-μαι	κρίνω (κριν-)	κέκρι-μαι
τιμά-ω	τετέμη-μαι	πλέω (πλυ-)	πέπλευσ-μαι	τείνω (τεν-)	τέτα-μαι
ποιέ-ω	πεποίη-μαι	στέλλω (στελ-)	ἔσταλ-μαι	βάλλω (βαλ-)	βέβλη-μαι
δουλό-ω	δεδούλω-μαι	φθείρω (φθερ-)	ἔφθαρ-μαι		

b. Hm. has *τεθνήσως*, *τεθνηώτος*. In other second perf. participles, too, he has *-σ-* for *-σ-*: *βεβαῶτος*, *γεγαῶτος*.

458 D. Hd. has in the pluperfect active *-εα*, *-εα-s*, *-εε*, *-εα-τε*; in the 3d plur. only *-εσα-ν*.—Hm. has *-εα*, *-εα-s* (also contracted *-ης*), *-ει* or *-ει-ν* (contracted from *-εε*, *-εε-ν*): *ἐτεθήπεια* was *astonished*, *ἐτεθήπεις*, *δεδειπνήκειν* he had *feasted*. The uncontracted 3d sing. is seen only in *ἦδεε*, commonly *ἦδη* he *knew*.—In two or three words, Hm. forms a pluperfect with the suffix *-ο|ε*, after the analogy of the imperfect: *ἠνώγ-ο-ν* (also *ἠνώγ-εα*) plup. of *ἄνωγα* *command*, *ἐμέμηκ-ο-ν* plup. of *μέμηκα* *bleat*, *ἐγέγων-ε* (also *ἐγεγών-ει*) plup. of *γέγωνα* *shout*. Still more irregular are 3d pl. *ἠνώγ-εν*, *γεγών-εν* (contracted from *-εο-ν*).

a. The verbs *τρέφ-ω nourish*, *τρέπ-ω turn*, and *στρέφ-ω turn*, change *ε* to *α*: *τέθραμμα* (74 c, d), *τέτραμμα*, *ἔστραμμα*.

461. *Addition of σ*.—Many vowel-verbs add *σ* to the stem of the perfect middle: *τελέ-ω complete*, *τε-τέλε-σ-μαι*, *ἔτε-τέλε-σ-το*. But the added *σ* falls away before endings that begin with *σ* (62): *τε-τέλε-σαι*, *ἔτε-τέλε-σθε*. Paradigm 328.

a. This *σ* is almost always added to the perfect middle of vowel-verbs which retain a short theme-vowel in the future, aorist, and perfect: *ξ-σπα-σ-μαι* from *σπά-ω draw*. Other verbs in which it occurs are enumerated in 505; some have both forms, with and without *σ*: *κλεί-ω close*, *κέκλεισμαι* and *κέκλειμαι*: in such cases the form without *σ* is the older.

462. INFLECTION.—The perfect and pluperfect middle are inflected according to 385. Paradigm 318.

a. For the accent of the infinitive and participle, see 389 b.

463. *Liquid Verbs and Mute Verbs*.—The concurrence of consonants in the stem and endings gives occasion to a number of changes. These are shown in the Paradigms, 328. They take place according to the rules in 51-54, 61.

a. Stems in *-ν-* (unless they reject *ν*, 460) change it to *σ* before *μ*: *φαίνω* (*φαν-*), *πέφασ-μαι*; but sometimes to *μ*: *ῥξύνω* (*οξυν-*) *sharpen*, *ῥξυμμαι*. The succession *ν-τ* remains; *ν-σθ* drops *σ* (61). The forms which would have *ν-σ* (*πέφασσαι* etc.) are avoided altogether; for these, it is likely that *πεφασμένος εἶ*, *ἦσθα*, *ἴσθι*, were used.

b. When *μμ* or *γγ* would be brought before *μ*, the first consonant is rejected: *πέμπ-ω to send*, *πέ-πεμ-μαι* (for *πε-πεμμ-μαι*), *ἐλέγχ-ω to convict*, *ἐλ-ἦλεγ-μαι* (for *ελ-ηλεγγ-μαι*).

c. *σπένδ-ω pour* makes *ἔσπεισμαι* (for *εσπενσ-μαι*, for *εσπενδ-μαι*).

464. *Third Person Plural of the Indicative*.—The endings *-νται*, *-ντο* can only stand after a vowel. When the tense-stem ends in a consonant, the 3d plur. indic. is made by using the perfect participle, with the auxiliary verb *εἰσί they are* for the perfect, and *ἦσαν they were* for the pluperfect. See Paradigm 328.

a. The Ionic endings *-σται*, *-στω* (before which *π*, *β*, *κ*, *γ* are aspirated) sometimes appear in Attic, after a consonant: *τετάχασται*, *ἑτετάχαστω*, for *τεταγμένοι εἰσί*, *ἦσαν*, from *τάσσω* (*ταγ-*) *arrange*.

462 D. Hm. sometimes drops *σ* in the 2d sing.: *μέμνη-αι* for *μέμνη-σαι*, also contracted *μέμνη*. So in Hd. the imperative *μέμνεο remember*, with *ε* for *η*.

464 D. a. The use of *-σται*, *-στω* is much more common in Hm. and Hd.; see 376 D d. Hm. has *τετεύχασται*, *-στω* (1st sing. *τέτυγμα*, *τεύχω make*) with

465. *Subjunctive and Optative.*—The perfect middle subjunctive and optative are made by using the perfect participle with the subjunctive and optative of *εἰμί am*.

a. A few vowel-verbs form these modes directly from the stem : *κτά-ομαι acquire*, perf. *κέκτη-μαι possess*, subj. *κεκτώμαι*, *κεκτῆ*, *κεκτῆται* (contracted from *κεκτῆ-ωμαι*, etc.), opt. *κεκτώμην*, *κεκτῶ*, *κεκτῶτο* (from *κεκτῆ-οιμην*, etc.), or *κεκτῆμην*, *κεκτῆ*, *κεκτῆτο* (from *κεκτῆ-ιμην*, etc.). So *μυμνήσκω (μνα-) remind*, perf. *μέμνη-μαι remember*.

466. FUTURE PERFECT.—The future perfect stem adds *-σ^ο* to the tense-stem of the perfect middle. It has the inflection of the future middle, *-σομαι*, *-σει*, *-σεται*, etc., from which tense it differs in form only by having a reduplication. Paradigm 318.

a. The vowel before *-σομαι* must be long, even when it is short in the perfect middle: *δεδή-σομαι (δέω bind)*, *λελό-σομαι*; but *δέδε-μαι*, *λέλυ-μαι*.

b. The meaning of this tense is almost always *passive*. The chief exceptions are *μυμνήσομαι shall remember* (530, 6), *κεκτῆσομαι shall possess*, *πεπαύσομαι shall have ceased*. Very many verbs have no future perfect.

c. The participle of the future perfect occurs very rarely. The only instance in classic Greek is *διαπεπολεμησόμενον* in Thuc. vii 25.

467. Two verbs have a future perfect *active*, formed from the first perfect active. It ends in *-ξω (-κ-σω)*.

<i>ἵστημι set up</i>	perf. <i>ἴστηκα stand</i>	fut. perf. <i>ἰστήξω shall stand</i> .
<i>θνήσκω die</i>	<i>τέθνηκα am dead</i>	<i>τεθνήξω shall be dead</i> .

a. In other verbs the place of a future perfect active may be supplied by using the perfect active participle with *ἔσομαι shall be*: *ἐγνωκότες ἐσόμεθα we shall have recognized*. Even the passive future perfect may be similarly formed: *ἐψευσμένοι ἔσονται they will have been deceived*.

eu for *υ*, *ἔρηρέδ-ατο* (1st sing. *ἔρηρῆσθην, ἐρείδω support*) with *ε* for *ει*,—the change of quantity in each case being required by the hexameter verse. He has even *-αται -ατο* after vowels: *δεδαί-αται (δαίωμαι divide)*, *βεβλή-ατο (βάλλω throw)*. Before these endings he inserts *δ* in *ἀκ-ηχέ-δ-αται* (part. *ἀκ-ηχέ-μενος ruined*), *ἐλ-ηλέ-δ-ατο* (for *ελ-ηλα-δ-ατο*, theme *ελα*, pres. *ἐλαίνω drive*). Hd. usually has *-αται -ατο* even after vowels; a preceding *α* or *η* becomes *ε*: *οικέαται for ἔκηται (οικέω inhabit)*. In *παρ-εσκευάδ-αται (παρασκευάζω prepare)*, and like forms from verbs in *-ζω*, *δ* belong to the theme. In *ἀπ-ικ-αται, -ατο* (Hd.) = Att. *ἀφίγμενοι εἰσι, ἦσαν*, *κ* is not changed to *χ*.

465 D. Hm. has subjunctive *μεμνώμεθα* (Hd. *μεμνεώμεθα*), optative *μεμνήμην*, *μεμνέφτο* (*εφ* for *ποι*, 36); also opt. 3d plur. *λελύντο* (for *λελυ-ι-ντο*).

PASSIVE SYSTEMS, OR

Aorist and Future Passive.

468. FORMATION OF THE AORIST PASSIVE.—To form the stem, the suffix *-θε-* for the first aorist, or *-ε-* for the second, is added to the theme. These become *-θη-* and *-η-* before a single consonant. Thus stems *λυ-θε-*, *σταλ-ε-*; 1st sing. indic. *ἐλύθην*, *ἑστάλην*.

Remarks on the First Aorist Passive.

469. In modifications of the theme, the first aorist passive agrees in general with the perfect middle (460, 461).

<i>εἰά-ω</i>	<i>εἰά-θην</i>	<i>πείθω</i> (<i>πιθ-</i>)	<i>ἐπείσ-θην</i>	<i>βάλλω</i>	<i>ἐβλή-θην</i>
<i>τιμάω</i>	<i>ἐτίμη-θην</i>	<i>πλέω</i> (<i>πλυ-</i>)	<i>ἐπλεύσ-θην</i>	<i>σπάω</i>	<i>ἐσπασ-θην</i>
<i>ποιέω</i>	<i>ἐποίη-θην</i>	<i>τείνω</i> (<i>τεν-</i>)	<i>ἐτά-θην</i>	<i>τελέω</i>	<i>ἐτέλεσ-θην</i>
<i>δουλόω</i>	<i>ἐδουλώ-θην</i>	<i>κρίνω</i> (<i>κριν-</i>)	<i>ἐκρί-θην</i>	<i>ἀκούω</i>	<i>ἤκούσ-θην</i>

a. But *στρέφω*, *τρέπω*, and *τρέφω* (460 a) have *ε* in the first aorist passive : *ἑστρέφθην*, *ἐτρέφθην*, *ἐθρέφθην*.

470. Mute Verbs.—Before *θ*, a labial or palatal mute (*π*, *β*, *κ*, *γ*) becomes rough (*φ*, *χ*); a lingual mute (*τ*, *δ*, *θ*) becomes *σ*; see 51, 52, and Paradigms 328.

For *ἐθρέφθην*, etc., see 74 d. For *ἐτέθην*, *ἐτύθην*, see 73 c.

Remarks on the Second Aorist Passive.

471. An *ε* of the root becomes *α*: *στέλλω* send, *ἑστάλην*.

a. *πλήσσω* (*πलग-*) strike makes *ἐπλήγην*; yet in composition with *ἐκ* and *κατά*, it takes the form *-επλάγην*.

472. No verb has both a second aorist active and a second aorist passive. The chief exception is *τρέπω* turn, *ἔτραπον* and *ἐτρέπην*.

a. Some verbs have both passive aorists in use: *βλάπτω* (*βλαβ-*) harm, *ἐβλάφθην* and *ἐβλάβην*. So *τρέπω*, *τρέφω*, *στρέφω*; but the second aorist is more used.

473. INFLECTION.—The first and second aorists passive are inflected alike. Paradigms 319, 322. They take *active* endings, and follow the *μ*-form (385).

469 D. Hm. adds *ν* before *θ* to some vowel-themes: *ἰδρύ-ν-θην* took my seat (*ἰδρύ-ω*), *ἀμ-πνύ-ν-θην* revived, root *πνυ-* breathe. In *φάσθην* (*φαινω* shine, = *φαίνω*) he changes *φαιν-* to *φασν-* (cf. 409 D a).

473 D. Hm. sometimes has *ν* for *-σαν* in the 3d plur. indic.; see 385 D 3; also *-μεναι* for *-ναι* in the infinitive; see 385 D 5.

a. The subjunctive adds the mode-suffix $\omega|\eta$ - and contracts: $\lambda\upsilon\theta\omega$ for $\lambda\upsilon\theta\acute{\epsilon}\omega$. The optative has the mode-suffix $-i\eta$ - or $-i$ - according to 374 a: $\lambda\upsilon\theta\epsilon-i\eta$ -ν, $\lambda\upsilon\theta\epsilon-i$ -τε. For the ending $-τι$ instead of $-θι$ in the first aorist imperative, see 73 b. For the accent of the infinitive and participle, see 389 d and e.

474. FUTURE PASSIVE.—The stem adds $-\sigma\omega|\iota$ - to the aorist passive stem; and is inflected like the future middle. The first future passive ends in $-\thetaησομαι$, the second future passive in $-\ησομαι$: $\lambda\upsilon\theta\etaσομαι$, $\sigma\tauαλ\etaσομαι$.

Verbal Adjectives.

475. The verbal adjectives are analogous to passive participles. Their stems are formed by annexing $-\tau\omicron$ - or $-\tau\epsilon\omicron$ - (nom. $-\τός$, $-\τέος$) to the theme.

1. $\lambda\upsilon$ - $\τός$, $-\acute{\eta}$, $-\acute{\omicron}\nu$ loosed, looseable (*solutus, solubilis*).
2. $\lambda\upsilon$ - $\τέος$, $-\acute{\alpha}$, $-\omicron\nu$ (requiring) to be loosed (*solvendus*).

The theme assumes the same form as in the first aorist passive, except that a mute before $-\τός$ and $-\τέος$ must be smooth (51).

$\acute{\epsilon}\iota$ - ω	$\acute{\epsilon}\alpha\tauός$, $-\τέος$	$\pi\acute{\epsilon}\iota\theta\omega$	$\pi\epsilon\iota\sigmaτός$, $-\τέος$	$\beta\acute{\alpha}\lambda\lambda\omega$	$\beta\lambda\eta\tauός$, $-\τέος$
$\tau\acute{\iota}\mu\acute{\alpha}$ - ω	$\tau\acute{\iota}\mu\eta\tauός$, $-\τέος$	$\pi\acute{\lambda}\acute{\epsilon}\omega$	$\pi\lambda\epsilon\upsilon\sigmaτός$, $-\τέος$	$\pi\acute{\lambda}\acute{\epsilon}\kappa\omega$	$\pi\lambda\epsilon\kappaτός$, $-\τέος$
$\tau\acute{\epsilon}\lambda\acute{\epsilon}$ - ω	$\tau\acute{\epsilon}\lambda\epsilon\sigmaτός$, $-\τέος$	$\tau\acute{\epsilon}\iota\omega$	$\tau\alpha\tauός$, $-\τέος$	$\tau\acute{\alpha}\sigma\sigma\omega$	$\tau\alpha\kappaτός$, $-\τέος$
$\acute{\alpha}\kappa\acute{\omicron}\upsilon$ - ω	$\acute{\alpha}\kappa\omicron\upsilon\sigmaτός$, $-\τέος$	$\kappa\rho\tau\acute{\iota}\omega$	$\kappa\rho\iota\tauός$, $-\τέος$	$\tau\rho\acute{\epsilon}\phi\omega$	$\theta\rho\epsilon\piτός$, $-\τέος$

THE IRREGULAR VERBS IN -MI.

476. $\xi\eta\mu\iota$ ($\acute{\epsilon}$ -) send; inflected nearly like $\tau\acute{\iota}\theta\eta\mu\iota$.

Fut. $\eta\sigma\omega$, Aor. $\eta\kappa\alpha$ ($\acute{\epsilon}\iota\tau\omicron\nu$ etc., 443), Perf. $\acute{\epsilon}\iota\kappa\alpha$, $\acute{\epsilon}\iota\mu\alpha\iota$, Aor. P. $\acute{\epsilon}\iota\theta\eta\nu$

The aorists and perfect occur almost entirely in compounds.

The tenses which have the $\mu\iota$ -form are inflected as follows:

a. The subjunctive of the second aorist passive has in Hm. the same peculiar forms as the second aorist active of the $\mu\iota$ -form (444 D): $\phi\alpha\eta\eta$ (for $\phi\alpha\eta\acute{\eta}$, $\phi\alpha\eta\eta$), $\delta\alpha\mu\epsilon\lambda\epsilon\tau\epsilon$ (for $\delta\alpha\mu\acute{\epsilon}\eta\tau\epsilon$, $\delta\alpha\mu\acute{\eta}\tau\epsilon$), $\tau\rho\alpha\pi\epsilon\lambda\omicron\mu\epsilon\nu$ (for $\tau\rho\alpha\pi\acute{\epsilon}\omega\mu\epsilon\nu$, $\tau\rho\alpha\pi\acute{\omega}\mu\epsilon\nu$) with transposition, from $\acute{\epsilon}\tau\acute{\alpha}\rho\eta\pi\eta\nu$ ($\tau\acute{\epsilon}\rho\pi\omega$ *delight*).

Hd. in the subjunctive contracts $\epsilon\eta$, but not $\epsilon\omega$: $\lambda\upsilon\theta\acute{\epsilon}\omega$, $\lambda\upsilon\theta\eta\acute{\iota}\varsigma$, $\lambda\upsilon\theta\eta\eta$.

474 D. In Hm., the first future passive is never found; the second future only in $\delta\alpha\eta\sigma\omicron\mu\alpha\iota$ (2d aor. pass. $\acute{\epsilon}\delta\acute{\alpha}\eta\nu$ *learned*), $\mu\eta\gamma\eta\sigma\omicron\mu\alpha\iota$ ($\mu\acute{\eta}\gamma\eta\upsilon\mu\iota$ *mix*).

478 D. Hm. has usually $\xi\eta\mu\iota$, with short ι . He has impf. 1st sg. $\xi\epsilon\iota\nu$, 1st aor. $\eta\kappa\alpha$ and $\acute{\epsilon}\eta\kappa\alpha$ (359): from $\acute{\alpha}\nu$ - $\xi\eta\mu\iota$ he has a fu. $\acute{\alpha}\nu\acute{\epsilon}\sigma\omega$, aor. $\acute{\alpha}\nu\epsilon\sigma\alpha$.—Hd. pf. ind. 3d pl. $\acute{\alpha}\nu$ - $\acute{\epsilon}\omega\nu\tau\alpha\iota$ irreg. for $\acute{\alpha}\nu$ - $\acute{\epsilon}\iota\nu\tau\alpha\iota$, and pf. par. $\mu\epsilon$ - $\mu\epsilon\tau$ - ι - $\mu\acute{\epsilon}\nu\omicron\varsigma$ very irreg.

Present and Imperfect.

ACTIVE.		MIDDLE (PASSIVE).	
Pres. $\xi\eta\mu$ $\xi\eta\varsigma$, $\xi\eta\varsigma$ $\xi\eta\sigma$ $\xi\epsilon\rho\omicron\nu$ $\xi\epsilon\rho\omicron\nu$ $\xi\epsilon\mu\epsilon\nu$ $\xi\epsilon\tau\epsilon$ $\xi\acute{\alpha}\sigma\tau$	Impf. $\xi\eta\nu$ $\xi\epsilon\iota\varsigma$ $\xi\acute{\alpha}$ $\xi\epsilon\tau\omicron\nu$ $\xi\acute{\epsilon}\tau\eta\nu$ $\xi\epsilon\mu\epsilon\nu$ $\xi\epsilon\tau\epsilon$ $\xi\epsilon\sigma\alpha\nu$	Pres. $\xi\epsilon\mu\alpha\iota$ $\xi\epsilon\sigma\alpha\iota$ $\xi\epsilon\tau\alpha\iota$ $\xi\epsilon\sigma\theta\omicron\nu$ $\xi\epsilon\sigma\theta\omicron\nu$ $\xi\acute{\epsilon}\mu\epsilon\theta\alpha$ $\xi\epsilon\sigma\theta\epsilon$ $\xi\epsilon\nu\tau\alpha\iota$	Impf. $\xi\acute{\epsilon}\mu\eta\nu$ $\xi\acute{\epsilon}\sigma\omicron$ $\xi\acute{\epsilon}\rho\omicron$ $\xi\acute{\epsilon}\sigma\theta\omicron\nu$ $\xi\acute{\epsilon}\sigma\theta\eta\nu$ $\xi\acute{\epsilon}\mu\epsilon\theta\alpha$ $\xi\acute{\epsilon}\sigma\theta\epsilon$ $\xi\acute{\epsilon}\nu\tau\omicron$
Pres. Subj. $\xi\acute{\omega}$ $\xi\eta\varsigma$ etc.		Pres. Subj. $\xi\acute{\omega}\mu\alpha\iota$ $\xi\eta$ etc.	
Pres. Opt. $\xi\acute{\epsilon}\lambda\eta\nu$ or $\xi\acute{\omega}\mu\iota$ $\xi\acute{\epsilon}\lambda\eta\varsigma$ $\xi\acute{\omega}\iota\varsigma$ etc.		Pres. Opt. $\xi\acute{\epsilon}\mu\eta\nu$ or $\xi\acute{\omega}\mu\eta\nu$ $\xi\acute{\epsilon}\iota\omicron$ $\xi\acute{\omega}\iota\omicron$ etc.	
Pres. Impv. $\xi\acute{\alpha}$ $\xi\acute{\epsilon}\tau\omega$ etc.		Pres. Impv. $\xi\acute{\epsilon}\sigma\omicron$ $\xi\acute{\epsilon}\sigma\theta\omega$ etc.	
Pres. Infin. $\xi\acute{\epsilon}\nu\alpha\iota$ Part. $\xi\acute{\epsilon}\iota\varsigma$, $\xi\acute{\epsilon}\iota\sigma\alpha$, $\xi\acute{\epsilon}\nu$		Pres. Infin. $\xi\acute{\epsilon}\sigma\theta\alpha\iota$ Part. $\xi\acute{\epsilon}\mu\epsilon\nu\omicron\varsigma$, η , $\omicron\nu$	

Second Aorist.

ACTIVE.			MIDDLE.		
Indicative.			Indicative.		
($\eta\kappa\alpha$) ($\eta\kappa\alpha\varsigma$) ($\eta\kappa\epsilon$)	$\epsilon\iota\omicron\nu$ $\epsilon\iota\tau\eta\nu$	$\epsilon\iota\mu\epsilon\nu$ $\epsilon\iota\tau\epsilon$ $\epsilon\iota\sigma\alpha\nu$	$\epsilon\iota\mu\eta\nu$ $\epsilon\iota\sigma\omicron$ $\epsilon\iota\tau\omicron$	$\epsilon\iota\sigma\theta\omicron\nu$ $\epsilon\iota\sigma\theta\eta\nu$	$\epsilon\iota\sigma\theta\epsilon$ $\epsilon\iota\nu\tau\omicron$
Subjunctive.			Subjunctive.		
$\acute{\omega}$ $\acute{\eta}\varsigma$ $\acute{\eta}\sigma$ $\acute{\eta}$	$\acute{\eta}\tau\omicron\nu$ $\acute{\eta}\tau\omicron\nu$	$\acute{\omega}\mu\epsilon\nu$ $\acute{\eta}\tau\epsilon$ $\acute{\omega}\sigma$	$\acute{\omega}\mu\alpha\iota$ $\acute{\eta}$ $\acute{\eta}\tau\alpha\iota$	$\acute{\eta}\sigma\theta\omicron\nu$ $\acute{\eta}\sigma\theta\omicron\nu$	$\acute{\omega}\mu\epsilon\theta\alpha$ $\acute{\eta}\sigma\theta\epsilon$ $\acute{\omega}\nu\tau\alpha\iota$
Optative.			Optative.		
$\epsilon\acute{\iota}\eta\nu$ $\epsilon\acute{\iota}\eta\varsigma$ $\epsilon\acute{\iota}\eta$	$\epsilon\acute{\iota}\omicron\nu$, $\epsilon\acute{\iota}\eta\tau\omicron\nu$ $\epsilon\acute{\iota}\tau\eta\nu$, $\epsilon\acute{\iota}\eta\tau\eta\nu$	$\epsilon\acute{\iota}\mu\epsilon\nu$, $\epsilon\acute{\iota}\eta\mu\epsilon\nu$ $\epsilon\acute{\iota}\tau\epsilon$, $\epsilon\acute{\iota}\eta\tau\epsilon$ $\epsilon\acute{\iota}\epsilon\nu$, $\epsilon\acute{\iota}\eta\sigma\alpha\nu$	$\epsilon\acute{\iota}\mu\eta\nu$ $\epsilon\acute{\iota}\omicron$ $\epsilon\acute{\iota}\omicron$ (- $\omicron\iota\tau\omicron$)	$\epsilon\acute{\iota}\mu\epsilon\theta\alpha$ (- $\omicron\iota\mu\epsilon\theta\alpha$) $\epsilon\acute{\iota}\sigma\theta\omicron\nu$ $\epsilon\acute{\iota}\sigma\theta\epsilon$ (- $\omicron\iota\sigma\theta\epsilon$) $\epsilon\acute{\iota}\sigma\theta\eta\nu$ $\epsilon\acute{\iota}\nu\tau\omicron$ (- $\omicron\iota\nu\tau\omicron$)	

ACTIVE.			MIDDLE.		
Imperative.			Imperative.		
ἔσ	ἔσον	ἔρε	οὐ	ἴσθον	ἴσθε
ἔτω	ἔτων	ἔντων or ἔτωσαν	ἴσθε	ἴσθων	ἴσθων or ἴσθωσαν
Infin. εἶναι			Infin. ἴσθαι		
Part. εἶς, εἶσα, ἔν			Part. ἴμενος, -η, -ον		
			Verbals ἰτός, ἰτός.		

a. The impf. of ἀφίημι sometimes takes the augment before the preposition: ἠφίλει.

477. εἶμι (ι-; Latin *i-re*) go has only the present system.

Present Indicative.			Imperfect Indicative.		
εἶμι	ἔρον	ἔμεν	ἦα or ἦεν	ἦρον	ἦμεν
εἶ	ἔρον	ἔρε	ἦας or ἦασθε	ἦτον	ἦτε
εἶσι	ἔρον	ἔσωσι	ἦα or ἦεν	ἦτην	ἦσαν or ἦσαν
Present Subjunctive.			Present Optative.		
ἴω	ἴητον	ἴωμεν	λοῖην or λοῖμι	λοῖτον	λοῖμεν
ἴης	ἴητον	ἴητε	λοῖς	λοῖτον	λοῖτε
ἴη	ἴητον	ἴωσι	λοῖ	λοῖτην	λοῖεν
Present Imperative.			Present Infinitive λέναι		
ἴθι	ἴρον	ἴρε	Participle λέν, λοῖσα, λέν		
ἴτω	ἴτων	ἴντων or ἴτωσαν	Verbals ἰτός, ἰτός (also ἰτητός)		

a. The present has a future meaning, especially in the indicative εἶμι *I am going*, i. e., *about to go*.

b. Rare, and perhaps not Attic, are the forms ἦεμεν, ἦετε, in the plural of the imperfect.

c. The participle has the accent of the second aorist (389 a), and sometimes its meaning.

477 D. Hm. pr. ind. 2d sg. εἶσα; impf. ἦα or ἦιον, 3 sg. ἦε or ἦε, 1 pl. ἦομεν, 3 pl. ἦιον, ἦσαν, or ἦσαν. Hm. has also an impf. with simple ι: 3 sg. ἴε, 3 du. ἴτην, 1 pl. ἴμεν, 3 pl. ἴσαν.—Hd. has in impf. 1 sg. ἦια, 3 sg. ἦε, 3 pl. ἦσαν.—Compounds have rarely -ει for -ιθι in Attic poets; as ἔξει.

Hm. sub. 2 sg. ἴσθα, 3 sg. ἴσι, 1 pl. ἴομεν or ἴομεν, opt. 3 sg. ἴοι or ἴεη, inf. ἴναι, ἴμεναι or ἴμεν; fu. εἰσομαι, ao. εἰσάμην, irreg. εἰσάμην.

478. *εἰμί* (εσ-; Lat. *es-se*) *am*; has only the present and future systems.

Present Indicative.			Imperfect Indicative.		
εἰμί		ἐσμέν	ἦ or ἦν		ἦμεν
εἶ	ἐστόν	ἐστέ	ἦσθα	ἦστον or ἦτον	ἦτε or ἦστε
ἐστί	ἐστόν	εἰσί	ἦν	ἦστην or ἦτην	ἦσαν
Present Subjunctive.			Present Optative.		
ᾧ		ᾧμεν	εἴην		εἴμεν or εἴημεν
ᾗς	ἦτον	ἦτε	εἴης	εἴτον or εἴητον	εἴτε or εἴητε
ᾧ	ἦτον	ᾧσι	εἴη	εἴτην or εἴήτην	εἴεν or εἴησαν
Present Imperative.			Present Infinitive εἶναι		
ἔσθι	ἔστων	ἔσθε	Participle ᾧν, οὔσα, ὄν		
ἔστω	ἔστων	ἔστων	ὄντος, etc.		
		or ἔστωσαν			

Future ἔσομαι (3d sg. ἔσται), ἐσομένη, ἔσθεσθαι, ἐσόμενος.

479. In the pres. indic. *εἰμί* is for εσ-μι (84); *εἶ* is for εσι (originally ἐσ-σι): ἐσ-τί retains the original ending τι. The subj. ᾧ is for ἦω (Ion.) from εσ-ω: the opt. εἴην is for εσ-ιη-ν. The inf. εἶναι is for εσ-ναι: the part. ᾧν is for ἐῶν (Ion.) from εσ-ων.

480. The forms of the present indicative are all enclitic, except the 2d sing. εἶ (113 c). After a paroxytone, they have an accent on the ultima, by 116. But the 3d sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:
2. when it stands at the beginning of a sentence:
3. when it follows οὐ, μή, εἰ, ὡς, καί.

Thus τοῦτο δ ἔστι *that which exists*, ἔστι μοι βουλομένη *it is according to my wish*, εἶ ἔστιν οὕτως *if it is so*.

478 D. Hm. has many peculiar forms:

Pr. ind. 2d sg. ἐσσί and εἶς, 1st pl. εἰμέν, 3d pl. (εἰσί, and) ἕασι not enclitic;

Impf. ἦα, ἔα, ἔον, 2d sg. (ἦσθα and) ἔησθα, 3d sg. (ἦν and) ἦεν, ἔην, ἦην,

3d pl. (ἦσαν and) ἔσαν; iterative (493) ἔσκον (for εσ-σκον);

Subj. ἔω, εἶω, 3d sg. ἔη, ἔησι, ἦσι, 3d pl. ἔωσι (once ᾧσι);

Opt. (εἴην etc., also) εἴοις, εἴοι; Inv. 2d sg. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν;

Part. ἐῶν, εἰούσα, ἐόν, etc. Fut. often with σσ: ἔσσομαι;

Fut. 3d sg. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσειται (as in Dor.).

Hd. has pr. ind. 2d sg. εἶς, 1st pl. εἰμέν; impf. ἔα, 2d sg. ἔας, 2d pl. ἔατε;

iterative ἔσκον; sub. ἔω, ἔωσι; opt. once ἐν-τοί; part. ἐῶν.

Dor. pr. ind. 2d sg. ἐσσί, 1st pl. εἰμές, 3d pl. ἐντί; impf. 3d sg. ἦς, 1st pl. ἦμες; inf. εἴμεν, ἦμεν; part. ἐῶν. Fut. ἔσσεύμαι, -ῆ, -εῖται, etc.

a. The participle *ὄν* retains its accent in composition: *παρών, παρούσα*; so also the 3d sing. of the future *ἔσται* (for *ἔσεται*): *παρίσται*. The retention of the accent in several other compound forms is not irregular: *παρήν* (391 b), *παρῶ* (-έω, 479), *παρείεν* (388), *παρείναι* (389 d).

481. *φημί* (φα-, Lat. *fa-ri*) *say*:Fut. *φήσω*,Aor. *ἔφησα*,Vb. *φατός, φατέος*.

Present Indicative.			Imperfect Indicative.		
<i>φημί</i>	<i>φαμέν</i>		<i>ἔφημ</i>	<i>ἔφαμεν</i>	
<i>φῆς</i>	<i>φατόν</i>	<i>φατέ</i>	<i>ἔφησθα</i> or <i>ἔφης</i>	<i>ἔφατον</i>	<i>ἔφατε</i>
<i>φησί</i>	<i>φατόν</i>	<i>φᾶσι</i>	<i>ἔφη</i>	<i>ἔφάτην</i>	<i>ἔφασαν</i>
Present Subjunctive.			Present Optative.		
<i>φῶ</i> etc.			<i>φάην</i> etc.		
Present Imperative.			Present Infinitive		
<i>φάθι</i> or <i>φάθι</i>			<i>φάναι</i>		
<i>φάτω</i> etc.			Participle <i>φᾶς, φᾶσα, φάν</i>		

a. The forms of the present indicative are all enclitic except the 2d sing. *φῆς* (113 c). The participle *φᾶς* is never used in Attic prose, which takes *φάσκων* instead: cf. 530, 8.

482. *κείμει* (κει-) *lie, am laid*.Fut. *κείσομαι*.

Present Indicative.			Imperfect Indicative.		
<i>κείμει</i>	<i>κείμεθα</i>		<i>ἔκειμην</i>	<i>ἔκειμεθα</i>	
<i>κείσθαι</i>	<i>κείσθον</i>	<i>κείσθε</i>	<i>ἔκεισο</i>	<i>ἔκεισθον</i>	<i>ἔκεισθε</i>
<i>κείνται</i>	<i>κείσθον</i>	<i>κείνται</i>	<i>ἔκειτο</i>	<i>ἔκεισθην</i>	<i>ἔκειντο</i>
Present Subjunctive.			Present Optative.		
<i>κείμαι</i> etc.			<i>κειόμην</i> etc.		
Present Imperative.			Present Infinitive		
<i>κείσο</i>			<i>κείσθαι</i>		
<i>κείσθω</i> etc.			Participle <i>κείμενος</i>		

481 D. Middle forms of *φημί* are rare in Att. (thus in Plato, pf. inv. 3d sg. *πεφάσθω*), but common in other dialects; yet the pres. indicative middle is rare. Hm. has impf. *ἐφάμην, ἔφατο* or *φάτο*, etc., inv. *φάω, φάσθω*, etc., inf. *φάσθαι*, part. *φάμενος*.

482 D. Hm. pr. ind. 3d pl. *κείνται, κείνται* (376 D d), *κείνται* (44); impf. 3d pl. *ἔκειντο, κείατο, κείατο*; subj. 3d sg. *κῆται*; iterative (493) 3d sg. *κείκετο*; fu.

a. The infinitive *κείσθαι* retains its accent in composition: *κατακείσθαι*, contrary to 386.

b. The only forms of the subjunctive and optative which occur are *κείηται*, *κείησθε*, *κείωνται*; *κείοιτο*, *κείοντο*.

483. *ἦμαι* (*ἦσ-*) *sit*: used only in the present system. The -σ- of the root is retained only before the endings -ται and -το.

Present Indicative.			Imperfect Indicative.		
ἦμαι		ἦμεθα	ἦμην		ἦμεθα
ἦσαι	ἦσθον	ἦσθε	ἦσο	ἦσθον	ἦσθε
ἦσται	ἦσθον	ἦνται	ἦστο	ἦσθην	ἦντο
Subjunctive wanting.			Optative wanting.		
Present Imperative.			Present Infinitive		ἦσθαι
ἦσο			Participle		ἦμενος
ἦσθω	etc.				

484. For *ἦμαι*, the Attic prose almost always uses the compound *κάθημαι* (properly *sit down*).

Pr. Ind. *κάθημαι*, *κάθησαι*, *κάθηται*, etc.

Impf. *ἐκαθήμην*, *ἐκάθησο*, *ἐκάθητο*, etc. (361)

or *καθήμην*, *καθήσο*, *καθήστο*, etc.

Pr. Subj. *καθῶμαι*, *καθῆ*, *καθήται*, etc.

Opt. *καθοίμην*, *καθοίω*, *καθοίτω*, etc.

Imv. *κάθησο*, *καθήσθω*, etc. Inf. *καθήσθαι*. Part. *καθήμενος*.

a. *καθήσθαι* irregularly keeps the accent of *ἦσθαι*: cf. *κατακείσθαι* (482 a).

485. *ἦμι* (cf. Lat. *a-īo*) *say*, used only in pres. 1st sing. *ἦμι* and impf. 1st and 3d sing. *ἦν*, *ἦ* (*ἦν δ' ἐγὼ said I, ἦ δ' ὅς said he*).

486. *χρή* (*χρα-*, *χρε-*) *it behooves*, impf. *ἐχρῆν* or *χρῆν*;

Pr. sub. *χρῆ*, opt. *χρεῖη*, inf. *χρήναι*, p. *χρεών* (only neut., for *χραῖον* 36).

Fu. *χρήσει*. A compound of this is:

ἀπό-χρη *it is enough*, 3d pl. (contract) *ἀποχρῶσι*, impf. *ἀπέχρη*;

κείω or *κέω* (427 D).—Hd. has *εε* for *ει* in some forms: *κείται*, *έκείτο*, *κείσθω*, *κείσθαι* (but not before *μ*, as *κεεμαι*, *κεεμενος*). In the ind. 3d pl. he has *κείται*, *έκείατο*.

483 D. Hm. has ind. 3d pl. *είται*, *είατο* (376 D d), with irregular change of *η* to *ει*, rarely *εαται*, *εατο*, only once *ἦντο*. Hd. always *εαται*, *εατο*.

486 D. Hd. has *χρή*, *χρῆν*, *χρήναι*, but *ἀποχρῆ* (*καταχρῆ*, *κατέχρῆ*), *ἀποχρῆν*.

Pr. inf. ἀποχρῆν, part. ἀποχρῶν, -ῶσα, -ῶν, both contract.
Fu. ἀποχρήσει, ἀποχρήσουσι, aor. ἀπέχρησε.

487. The deponents δύναμαι can, ἐπίσταμαι *understand*, and κρέμαμαι *hang* are inflected in the present like the middle of ἴσθημι (381), except in the following forms:

1. The 2d sing. imperfect and imperative: ἐδύναω, ἠπίστω; δύνω, ἐπίστω (416).
2. Subjunctive δύνωμαι, ἐπίστωμαι, κρέμωμαι, proparoxytone (417 a).
3. Optative δύναιο, ἐπίσταιο, κρέμαιο, etc., with recessive accent (418 b).

For their principal parts, see 535, 5, 6, 8.

ENUMERATION OF MI-FORMS.

Presents of the μ-form.

488. The verbs whose presents have the μ-form belong to the *seventh* and the *fifth* classes (404, 402 c, f).

The presents in -μ of the *seventh* class are enumerated in the verb-list 534-538. For the complete inflection of τίθημι, δίδωμι, ἴσθημι see 329-331; of ἴημι, εἶμι, εἶμι, φημί, κείμαι, ἦμαι see 476-484.

The presents in -μ of the *fifth* class are enumerated in the verb-list, 525-529. Those in -νῦμι are inflected like δεικνῦμι, 332; the few in -νημι like ἴσθημι.

a. Verbs in -νῦμι, in the later Attic and common dialect, often have another form in -νύω, inflected like λῶω: δεικνύω δεικνύεις, etc.

Second Aorists of the μ-form.

489. For the second aorists of τίθημι, δίδωμι, ἴσθημι, see 383-385; of ἴημι, see 476.

Themes in -α-

1. βαίνω (βα-) *go* (519, 7).
2d aor. ἔβην, βῶ, βαίνην, βῆθι, βῆναι, βᾶς.
2. γηρά-σκω *grow old* (530, 1). 2d aor. inf. γηράναι (poetic).
3. διδράσκω (δρα-) *run* (530, 2), used only in compounds.
2d aor. ἔδραῖν, ἔδραῖς, ἔδραῖ, etc.; δρῶ, δραῖς, δραῖ, etc.; δραίην, δραῖθι, δραῖναι, δραῖς.

489 D. Hm. has 3d pl. ἔσταν, inf. θέμεν, θέμεναι, δόμεν, δόμεναι, στήμεναι.

1. Hm. ind. 3d dual βήτην and βάτην, 3d pl. ἔβησαν, and ἔβαν, βάν, once ἔβασαν, subj. βείω (444 D), 3d sg. βήτη, 1st pl. βέλομεν (Hd. βέωμεν), inf. βήτηναι and βήμεναι.

2. Hm. part. γηράς.

3. Hd. ἔδρην, inf. δρηῖναι, but part. δράς.

4. κτείνω (κτεν-, κτα-) *kill* (519, 4).
 2d ao. (poetic) ἔκταν, ἔκτας, ἔκτα ; part. κτάς, mid. κτάμενος.
5. ὀνίνημι (ονα-) *benefit* (534, 6).
 2d ao. mid. ὀνίημν (440 b) ὀναίημν (445 a) ὄνησο, ὄνασθαι, ὀνήμενος.
6. πέτομαι (πετ- also πτα-) *fly* (508, 23).
 2d ao. act. (only poetic) ἔπτην, πταιήν, πτήναι, πτάς.
 mid. (also in prose) ἐπτάμην, πτάσθαι, πτάμενος.
7. Root τλα- *endure*, fut. τλήσομαι, perf. τέτληκα.
 2d ao. ἔτλην, τλώ, τλαιήν, τλήθι, τλήναι, τλάς.
8. φθάνω (φθα-) *anticipate* (521, 2).
 2d ao. ἔφθην, φθῶ, φθαιήν, φθῆναι, φθάς.
9. Theme πρια-, used for aor. of ὀνέομαι *buy* (539, 7).
 2d ao. ἐπριάμην, πριάμαι, πριαίμην (445 a), πρίασο and πρίω, πρίασθαι, πριάμενος.

Themes in -ε-.

10. σβέννυμι (σβε-) *put out, extinguish* (526, 3).
 2d ao. ἔσβην *went out* (500, 5), inf. σβῆναι.
11. σκέλλω (σκελ-, σκλε-) *dry trans.* (518, 15).
 2d ao. ἔσκλην *became dry* (500, 6), inf. σκλήναι.
12. ἔχω (σεχ, σχε-) *have, hold* (508, 16).
 2d ao. inv. σχές (443 b).

Themes in -ο-.

13. ἀλίσκομαι (άλ-, ἀλο-) *am taken* (533, 1).
 2d ao. ἐάλων οτ ἦλων, ἀλώ, ἀλοίην, ἀλώναι, ἀλόυς.
14. βιό-ω *live* (507, 2).
 2d ao. ἐβίων, βιῶ, βιοίην, βιῶναι, βιούς.
15. γιγνώσκω (γνο-) *know* (531, 4).
 2d ao. ἔγνω, γνῶ, γνοίην, γνώθι, γνῶναι, γνούς.

Themes in -ι- and -υ-.

16. πίνω (πι-) *drink* (521, 3). 2d ao. inv. πίθι (poet. πίε).
 17. δύ-ω *pass under, take on* (507, 3).
 2d ao. ἐδύν (500, 4), δύω, δύθι, δύναι, δύς.

4. Hm. 3 pl. ἔκταν, subj. κτέωμεν, inf. κτάμεναι, κτάμεν; mid. 3 sg. ἔκτατο *was killed*, inf. κτάσθαι.

6. Dor. ἔπτάν (in chorus of Att. tragedy).

7. Hm. 3 pl. ἔτλαν.

8. Hm. 3 pl. φθάν, subj. 3 sg. φθήη or φθῆσι (once παρ-φθήησι), 1 pl. φθέωμεν, 3 pl. φθέωσι.

13. The form with ε- is not found in Hm. and Hd. Hm. has subj. 3 sg. ἀλώη (444 D), inf. ἀλώναι and ἀλώμεναι.

14. Hm. subj. 3 sg. γνώη and γνῶ, inf. γνώμεναι and γνῶναι. Pind. ind. 3 pl. ἔγνω.

17. Hm. 3 pl. ἔδυν and ἔδυσαν, opt. 3 sg. δύη (for δυ-ειη, 445 D), 1 pl. δῶμεν (for δυ-μεν), inf. δύμεναι and δύναι; iterative δύσκον.

18. φῦ-ω produce (507, 4).
2d ao. ζῆφῦν (was produced, born, 500, 3), φύω, φύναι, φῦς.

18. Hm. 3 pl. ἔφυν.

The following second aorists of the μ-form are peculiar to the Epic dialect:

19. ἔ-ω satiate, 2 ao. became satiated, sub. 1 pl. ἔωμεν, inf. ἔμεναι.
20. ἀπαυρά-ω take away, 2 ao. part. ἀπαυράς (mid. ἀπαυράμενος Hes.).
21. βάλλω (βαλ-, βλα-) throw at (518, 4), 2 ao. 3 du. ξυμ-βλήτην encountered, inf. ξυμβλήμεναι; mid. 3 sg. ἔβλητο was hit, wounded, sub. 3 sg. βλήεται (378 D), opt. 2 sg. βλεῖο (for βλη-ιο), inf. βλήσθαι, par. βλήμενος.
22. οὔτά-ω wound (507 D, 5), 2 ao. 3 sg. οὔτα, inf. οὔτάμεναι, οὔτάμεν, mid. par. οὔτάμενος wounded.
23. τιμπλημι (πλα-) fill (534, 7), 2 ao. mid. 3 sg. πλήτο, 3 pl. πλήντο, became full (in Aristoph. opt. ἐμ-πλήμην, imv. ἐμπλησο, par. ἐμπλήμενος).
24. πελάζω (πελαδ-) come near (514 D, 21). From cognate theme πλα- come 2 ao. mid. 3 sg. πλήτο, ἔπλητο, 3 pl. ἔπληντο, πλήντο.
25. πτήσσω (πτηκ-) crouch (514, 7). From cognate theme πτα- come 2 ao. 3 du. κατα-πτήτην.
26. βιβρώσκω (βορ-, βορ-) eat (531, 3), 2 ao. ἔβρων.
27. πλά-ω Ion. and poet. for πλέω (πλυ-) sail (512, 3), 2 ao. (in comp.) ἔπλων, par. πλώς.
28. κτίζω (κτιδ-) found. From shorter root κτι- comes 2 ao. mid. par. κτίμενος founded.
29. φθί-νω periah (521, 5), 2 ao. mid. ἐφθίμην, sub. 3 sg. φθίεται, 1 pl. φθίμεσθα, opt. φθίμην (for φθι-μην, 445 D), 3 sg. φθίτο, inf. φθίσθαι, par. φθίμενος.
30. κλύ-ω hear (512 D, 8), 2 ao. ἔκλυον heard, imv. κλίθι, 2 pl. κλύτε, also κέκλυθι, κέκλυτε (436 D).
31. λύ-ω loose, 2 ao. mid. λύμην, 3 sg. λύτο and λύτα, 3 pl. λύντο.
32. πνέω (πνυ-) breathe (512, 4), 2 ao. mid. 3 sg. ἔμ-πνύτο recovered breath.
33. σέω (συ-) drive (512 D, 9), 2 ao. mid. 3 sg. σύτο, par. σόμενος (Trag.).
34. χέω (χυ-) pour (512, 6), 2 ao. mid. 3 sg. χύτο, 3 pl. χύντο, par. χόμενος.
- Also the following (all in the middle) from verbs with consonant themes:
35. ἄλλομαι (ἀλ-) leap (518, 3), 2 ao. 2, 3 sg. ἄλτο, ἄλτο (ἐπ-ἄλτο), sub. 3 sg. ἄλεται, ἄλλεται, par. ἐπ-ἄλμενος (also ἐπι-ἄλμενος).
36. ἀρρίσκω (αρ-) join (533 D, 14), 2 ao. mid. par. ἄρμενος fitting.
37. Root γεν-, only in 2 ao. 3 sg. γέντο he grasped.
38. δέχ-ομαι receive, 2 ao. ἐδέγμην, 3 sg. δέκτο, imv. δέξο, inf. δέχθαι, par. δέγμενος.
39. λέγ-ω speak, 2 ao. ἐλέγμην counted myself, 3 sg. λέκτο counted (for himself).
40. Root λεχ-. (no Pres.), 2 ao. 3 sg. ἔλεκτο laid himself to rest, imv. λέξο (as to λέξο, see 428 D b), inf. κατα-λέχθαι, par. κατα-λέγμενος.
41. μίγ-νυμι mix (528, 7), 2 ao. 3 sg. ἐμίκτο, μίκτο.
42. ὕρ-νυμι rouse (528, 11), 2 ao. 3 sg. ὕρτο, imv. ὕρσο (as to ὕρσο, see 428 D b), inf. ὄρθαι, par. ὄρμενος.
43. πήγ-νυμι fix (528, 12), 2 ao. 3 sg. κατ-έπηκτο stuck.
44. πάλω (παλ-) shake (518 D, 27), 2 ao. 3 sg. πάλτο dashed himself.
45. πέρθ-ω destroy, 2 ao. inf. πέρθαι (for περθ-σθαι) to be destroyed.
- Here belong also two adjectives, originally participles of the 2 ao. mid.:
46. ἔσμενος well-pleased, glad (root ἄδ-, pr. ἀνδάνω please, 523, 1).
47. ἱκμενος favorable (root ἱκ-, pr. ἱκάνω, come, 524 D, 2).

Shorter Second Perfect Forms without -a-

490. See 454. In the indicative these forms are confined to the dual and plural: the singular always has the suffix *-a-*. See paradigm 336.

1. ἵστημι (στα) *set*, 1st pf. ἕστηκα (for σε-στηκα) *stand* (500, 1), with regular inflection; 2d pf. dual ἕστατον, etc. Paradigm 336.

2. βαίνω (βα-) *go* (519, 7), 1st pf. βέβηκα *have gone, stand fast* (500, 2), regular; 2d pf. 3 pl. βεβᾶσι, sub. 3 pl. βεβῶσι, inf. βεβάναι, part. βεβῶς, βεβῶσα, gen. βεβῶτος (contracted from βεβαῶς).

3. γίγνομαι (γεν-, γα-) *become* (506, 1), 2d pf. γέγονα regular; 2d pf. part. γεγῶς, γεγῶσα, gen. γεγῶτος (contracted from γεγαῶς).

4. θνήσκω (θαν-, θνα-) *die* (530, 4), 1st pf. τέθνηκα *am dead* regular; 2d pf. pl. τέθναμεν, τεθνάσι, 2d plup. 3 pl. ἐτέθνασαν, pf. opt. τεθναίην, imv. τεθνάθι, inf. τεθνάσαι, part. τεθνεῶς, -ῶσα, -ός, gen. -ῶτος.

5. 1st pf. δέδοικα (root δι-, δε-) *fear*, aor. ἔδεισα. 2d pf. δέδια, pl. δέδιμεν, δεδιάσι, 2d plup. 3 du. ἐδέδιτην, 3 pl. ἐδέδισαν, pf. sub. δεδίω, opt. δεδείην, imv. δεδίθι, inf. δεδέιναι, part. δεδιῶς.

491. 6. οἶδα (ιδ-, ειδ-) *know*: a perfect without reduplication and with present meaning. Fut. εἶσομαι, verbal ἰστέον.

Perfect Indicative.			Pluperfect Indicative.		
οἶδα		ἴσμε	ἦδη, ἦδεν		ἦσμεν, ἦδειμεν
οἶσθα	ἴστων	ἴστε	ἦδη ᾶσθα, ἦδεισθα	ἦστων	ἦσθε, ἦδειτε
οἶδε	ἴστων	ἴσσι	ἦδει(ν)	ἦστων	ἦσαν, ἦδισαν
Perfect Subjunctive.			Perfect Optative.		
εἶδῶ		εἶδῶμεν	εἶδείην		εἶδειμεν, -είημεν
εἶδῆς	εἶδῆτων	εἶδῆτε	εἶδείης	εἶδείτων	εἶδείτε, -είητε
εἶδῆ	εἶδῆτων	εἶδῶσι	εἶδείη	εἶδείτην	εἶδείεν, -είησαν
Perfect Imperative.			Perfect Infinitive		
ἴσθι	ἴστων	ἴστε	εἶδέιναι		
ἴστω	ἴστων	ἴστων	Participle	εἶδῶς, εἶδύς, εἶδός	
		οἷ ἴστωσαν		εἶδῶτος etc.	

490 D. 1. Hm. pf. 2 pl. ἕστητε, inf. ἕσθαι, part. ἕσταῶς, ἕσταῶτος.—Hd. part. ἕστεῶς, ἕστεῶσα, etc.

2. Hm. pf. 3 pl. βεβᾶσι, part. βεβαῶς, βεβαῖα, gen. βεβαῶτος.

3. Hm. pf. 3 pl. γεγάσι, plup. 3 du. γεγάτην, inf. γεγάμεν, part. γεγαῶς, γεγαῖα, gen. γεγαῶτος.

4. Hm. imv. τεθνάθι, τεθνάτω, inf. τεθνάμεν, τεθνάμεν, part. gen. τεθνηῶτος, also τεθνηῶτος, fem. τεθνηῆς; only once τεθνεῶτι, as in Att.

5. Hm. has δε- for the redupl., δεδία, δεδίοικα (once δεδιάσι), and doubles δ after the augment, ἔδδισα, as well as after a short vowel in composition,

a. The forms ἦδης and ἦδεις are also used for ἦδησθα and ἦδειςθα. Rare and poetic are ἦδεμεν, ἦδετε: colloquial οἶσθας. Rare and mostly late are οἶδας, οἶδαμεν, οἶδατε, οἶδάσι.

492. 7. ζοικα (ικ-, εικ-) *am like, appear*, pluperf. ἐφίκη (358 a): besides the regular inflection, has the forms 1 pl. ζοιγμεν (poetic), 3 pl. εἰξᾶσι (cf. ἰσᾶσι), inf. εἰκῆναι, part. εἰκῶς, εἰκνῖα, εἰκός. Fut. εἰξω rare.

8. κράζω (κραγ-) *cry* (514, 13), 2d pf. κέκρᾶγα as present; 2d pf. imv. κέκραχθι.

περιδδελῶς (once ὑποδδελῶτε). The original root was δφι-: hence pf. δεδφια, ao. εδφεισα, which, after F was lost, were changed to δεδφια, εδδφεισα, to preserve the long quantity of the first syllable. For δεδφια, Hm. has also δεδφω with present form, but only in the first person sing. He has also a future δεδφεται, δεδφεσθαι, and an impf. δφε, δφον, *feared, fled*.

491 D. 6. Hm. has pf. 1 pl. ἴδμεν (53 D a), plup. 2, 3 sg. ἦδησθα, ἦδη, or ἦδεις, also very irreg. ἠελθης, ἠελθη (perhaps for εφελθης, εφελθη); plup. 3 pl. ἴσαν (for ἰδ-σαν); pf. sub. εἰδέω, pl. εἶδομεν, εἶδετε, εἰδώσι; inf. ἴδμεναι, ἴδμεν, part. fem. εἰδνῖα and ἰδνῖα; fu. ἴσομαι and εἰδήσω.

Hd. has pf. 1 pl. ἴδμεν and οἶδαμεν, plup. 1, 3 sg. ἦδεα, ἦδεις, 2 pl. ἦδέατε; fu. εἰδήσω.

The Dor., with οἶδα, has a peculiar pres. ἰσᾶμι, ἰσᾶς, ἰσᾶτι, pl. ἰσαμεν, ἰσαντι.

492 D. 7. Hm. impf. 3 sg. εἶκε, 2d pf. 3 du. εἶκτον, 2 plup. 3 du. εἶκτην, plup. mid. 3 sg. ἦκτο or εἶκτο.—Hd. has pf. οἶκα, part. οἶκός.

Add further for Homer,

9. μαίρομαι (μα-, μεν-) *reach after, seek for*, 2 pf. *press on, desire eagerly*; 2 pf. sg. μέμονα, -ας, -ε, du. μέματον, pl. μέμαμεν, μέματε, μεμᾶσι, plup. 3 pl. μέμασαν, pf. imv. 3 sg. μεμάτω, part. μεμαῶς, -νῖα, gen. μεμαῶτος or μεμᾶτος.

10. Pf. τέτληκα (τλα-) *am patient* (489, 7); 2d pf. 1 pl. τέτλαμεν, opt. τετλάην, imv. τέτλαθι, inf. τετλάμεν(αι), part. τετλήσας, -νῖα, gen. -ότος.

11. 2d pf. ἄνωγα, -ας, -ε (ανωγ-) *command*, 1 pl. ἄνωγμεν, imv. ἄνωχθι, 3 sg. ἀνώχθω (with middle ending; so), 2 pl. ἄνωχθε: sub. ἀνώγει, opt. ἀνώγοιμι, rare imv. ἄνωγε, inf. ἀνωγέμεν. Plup. ἠνώγεα, 3 sg. ἠνώγει(ν), commonly ἀνώγει. For irreg. plup. ἠνωγον (or ἄνωγον), 3 sg. ἠνωγε, 3 pl. ἠνώγευν, see 458 D. For pf. 3 sg. ἄνωγε *he commands*, ἀνώγει is sometimes used: 2 du. ἀνώγετον for ἀνώγατον. Fu. ἀνώξω, ao. ἠνώξα.

12. ἐγείρω (εγερ-) *wake* (518, 5), 2d pf. ἐγρήγορα *am awake*, 3 pl. ἐγρηγόρθαι wholly irreg., imv. 2 pl. ἐγρήγορθε (middle ending), inf. ἐγρήγορθαι (middle ending, but accent irreg.). Hence pr. part. ἐγρηγορόων.

13. ἔρχομαι *come* (539, 2), 2d pf. ἐλήλυθα, etc.; also εἰλήλυθα, 1 pl. εἰλήλουθμεν (29 D).

14. πάσχω (παθ-, πενθ-) *suffer* (533, 13), 2d pf. πέπονθα, 2 pl. πέποισθε (better πέπασθε, for πεπαθ-τε), part. fem. πεπαθνῖα.

15. πείθω (πιθ-) *persuade* (511, 8), 2d pf. πέποιθα *trust*, 2d plup. 1 pl. ἐπέπιθμεν (imv. πέπεισθι Aesch.).

16. βιβρώσκω (βρο-) *eat* (531, 3), pf. βέβρωκα (part. nom. pl. βεβρωῶτες Soph.).

17. πίπτω (πετ-, πτε-, πτω-) *fall* (506, 4), pf. πέπτωκα, part. acc. pl. πεπτεῶτας (πεπτῶς, πεπτῶτος, Soph.).

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

493. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: *πέμπεσκε* *he was sending (repeatedly), used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: *ἔλασασκε* *he drove (repeatedly), used to drive*.—Both are confined to the *indicative*, and are generally found without the augment (in Hd. always so). The iterative aorist is found only in poetry.

They are formed from the tense-stem of the imperfect or aorist, by adding the *iterative-sign* -σκ^o|_e-, and are inflected like the imperfect: act. -σκο-ν, -σκε-ς, -σκε, etc., mid. -σκο-μην, -σκε-ο, -σκε-το, etc. Thus μένε-σκον (*μένω remain*), φύγε-σκε (*φεύγω flee*), ἐρητύσα-σκε (*ἐρητύω restrain*), στά-σκε *stood* (*ἵστημι set, ἕστην stood*).

a. A very few iterative imperfects have *a* before -σκον, κρύπτα-σκον (*κρύπτω hide*), βίπτα-σκον (*βίπτω throw*).

b. In *contract* verbs, *ε* either remains without contraction: καλέ-ε-σκον (*καλέω call*); or is dropped: ὤθε-σκον (*ὠθέω push*). Verbs in -*aw* sometimes change *ae* to *aa*: ναιετάσκον (*ναιετάω inhabit*), cf. *ναιετά* (409 D a).

494. FORMATION WITH -θ-.

Several verbs annex -θ^o|_e- to the tense-stem of the present or second aorist. A variable vowel before this suffix sometimes changes to -*a*-. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in prose. It is often difficult to tell whether the meaning is that of the aorist or the present (or imperfect). The following are the most important of these forms.

διώκω <i>pursue</i>	ἐδιώκαθες, διωκάθω (subj.) -θειν.
εἶκω <i>yield</i>	εἰκάθη, -θοιμι, -θοντα.
ἀμύνω <i>ward off</i>	ἀμύνάθου, -θετε, -θειν.
εἴργω <i>shut out</i>	ἐέργαθεν, ἀπο-έργαθε, κατειργάθου, etc.
ἀείρω <i>lift up</i>	ἠερέθονται <i>float in air</i> .
ἀγείρω <i>assemble</i>	ἠγερέθονται, -οντο.
φλέγω <i>burn</i>	φλεγέθει, -οίατο, -θων.
φθίνω <i>perish</i>	φθινύθουσι, -θον, -θειν.
ἔχω <i>hold</i>	ἔσχεθον aor., inf. σχεθέειν, Att. σχεθεῖν.
ἔκων <i>went</i> , aor.	μετ-εκτάθον.

a. The first three are regarded by most editors as aorists, and their infinitive and participle are written accordingly: *διωκαθεῖν, εικαθόντα, ἀμύναθειν*.

IRREGULARITIES OF MEANING.

A. *Forms of one voice in the sense of another.*

495. In many verbs the active voice has no future, the future middle being used instead: *μανθάνω learn, μαθήσομαι (not μαθησω) shall learn.*

a. This is the case with a large proportion of the verbs of the fifth and sixth classes (see the verb-list, 521-533); also with many others, as *φείγω flee, θαυμάζω wonder*; especially such as express an action of the body, as *ἀκούω hear, ᾄδω sing, ἀπαντάω meet, ἀπολαύω enjoy, βαδίζω (fut. βαδιοῦμαι) walk, βλέπω see, βοάω cry, γελάω laugh, κλάω weep, οἰμῶζω wail, σιγῶω and σιωπῶω am silent, σπουδάζω am busy.*

496. In many verbs the future middle has the meaning of a future passive: *λείπω leave, λείψομαι (= λειφθήσομαι) shall be left.*

a. This is always the case with the following verbs, which have no future passive: *ἀδικέω wrong, ἀρχῶ rule, διδάσκω teach, εἶργω shut out, ἔχω have, κωλύω hinder, οἰκέω inhabit, ὁμολογέω acknowledge, ταράσσω disturb, τρέφω nourish, τηρέω watch, φιλέω love, φυλάσσω guard.* So nearly always *τιμάω honor, τρέβω crush, στερέω deprive.*

497. In many *deponent* verbs the *aorist passive* is used instead of the *aorist middle*: thus *βούλομαι wish, future βούλησομαι, but aorist ἐβουλήθην (not ἐβουλησαμην) wished.* These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

a. Of *passive deponents*, the most important are the following: those which in the future have a *passive* form as well as a *middle*, are marked with *: thus **διαλέγομαι converse, aor. διελέχθην conversed, fut. διαλέξομαι and διαλεχθήσομαι shall converse.* But ἤδομαι has only ἡσθήσομαι.

ἀγαμαι *admire* (535, 4)
 *αἰδέομαι *feel shame* (503, 7)
 ἀλάομαι *wander*
 ἀμιλλάομαι *contend*
 ἀρνέομαι *deny*
 *ἄχθομαι *am grieved* (510, 2)
 βούλομαι *wish* (510, 4)
 θέομαι *want* (510, 5)
 δέркоμαι *see* (508 D, 31)
 δύναμαι *am able* (535, 5)
 ἐναντιόομαι *oppose*
 ἐπίσταμαι *understand* (535, 6)
 εὐλαβέομαι *am cautious*

*ἡδομαι *am pleased*
 ἐνθυμέομαι *consider*
 *προθυμέομαι *am eager*
 *διαλέγομαι *converse* (508, 19)
 ἐπιμέλομαι *care for* (510, 12)
 μεταμέλομαι *regret*
 ἀπονοέομαι *despair*
 *διανοέομαι *meditate*
 ἐννοέομαι *think on*
 προνοέομαι *foresee, provide*
 οἰομαι *think* (510, 16)
 σέβομαι *revere*
 φιλοτιμέομαι *am ambitious*

496 D. In Hm. a few second aorists middle have a *passive* meaning: *ἔβλητο he was hit, κτάμενος είναι.*

b. Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus *ἀγαμαι*, aor. usually *ἠγάσθην*, but also *ἠγασάμην*.

498. Even in some verbs which are not deponent the aorist passive has a middle meaning: *εὐφραίνω* *gladden*, *ἠφράνθην* *rejoiced*; *στρέφω* *turn*, *ἐστράφην* *turned (myself)*; *φαίνω* *show*, *ἐφάνην* *showed myself*, *ἠφάνθην* (but *ἐφάνθην* generally *was shown*).

499. Several deponent verbs have a passive aorist and future with passive meaning: *ἰάομαι* *heal*, *ἰασάμην* *healed*, but *ἰέθην* *was healed*; *δέχομαι* *receive*, *εδεξάμην* *received*, but *εδέχθην* *was received*.

a. In some, the middle forms of the present or perfect systems may have both an active and a passive meaning: *μιμέομαι* *imitate*, *μεμίμημαι* *have imitated* or *have been imitated*.

B. Mixture of transitive and intransitive senses.

500. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. *ἵστημι* (στα-) *set, place*;
trans., fut. *στήσω* *shall set*, 1st aor. *ἔστησα* *set*;
intrans., 2d aor. *ἔστην* (*set myself*) *stood*, pf. *ἔστηκα* (*have set myself*)
am standing, *ἑστήκη* *was standing*, fut. pf. *ἑστήξω* *shall stand*.

a. The same important distinction prevails in the numerous compounds of this verb:—*ἀφίστημι* *set off, cause to revolt*, *ἀπέστην* *stood off, revolted*, *ἀπέστηκα* *am distant, am in revolt*,—*ἐπίστημι* *set over, establish*, *ἐπέστην* *set myself over, ἐπέστηκα* *am set over*,—*καθίστημι* *set down, establish*, *κατέστην* *established myself, became established*, *καθέστηκα* *am established*. The aorist middle has a different meaning: *κατεστήσατο* *established for himself*.

2. *βαίνω* (βα-) *go*;
(trans., fut. *βήσω* *shall cause to go*, 1st aor. *ἔβησα*, Ion. and poet.)
intrans., 2d aor. *ἔβην* *went*, pf. *βέβηκα* *have gone, stand fast*.

3. *φύω* *bring forth, produce*; so *φύσω*, *ἔφύσα*; intrans., *ἔφυν* *was produced, came into being*, *πέφυκα* *am by nature*.

4. *δύω* *pass under, take on*; *καταδύω* *submerge* trans.; so trans. *δύσω*, *ἔδυσα*, *δέδυκα*, but intrans. *ἔδυν* *dived, set*, *δέδυκα* *have entered, set*.

a. *ἐνέδυσα* means *put on* and *ἀπέδυσα* or *ἐξέδυσα* *took off* another's clothes; *ἐνέδυν* and *ἀπέδυν*, *ἐξέδυν* are used of one's own clothes.

5. *σβέννυμι* *put out, extinguish*; 2d aor. *ἔσβην* *went out*, pf. *ἔσβηκα* *am extinguished*.

6. *σκέλλω* (σκελ-) *dry* trans.; intrans., 2d aor. *ἔσκλην* *became dry*, pf. *ἔσκληκα* *am dry*.

7. *πίνω* (πι-) *drink*, 2d aor. *ἔπιον* *drank*; 1st aor. *ἔπισα* *caused to drink*.

8. *γείνομαι* (γεν-) *am born, poetic*; 1st aor. *ἐγεινάμην* *begot, brought forth*.

501. In several verbs, only the *second perfect* is intransitive.

ἀγνύμι <i>break</i>	2d pf. ἤαγα <i>am broken</i>
ἐγείρω <i>wake trans.</i>	ἐγρήγορα <i>am awake</i>
ἄλλυμι <i>destroy</i>	ἄλωλα <i>am ruined</i> (ἄλώλεκα <i>have ruined</i>)
πέιθω <i>persuade</i>	πέποιθα <i>trust</i> (πέπεικα <i>have persuaded</i>)
πίγγυμι <i>fix</i>	πέπηγα <i>am fixed</i>
ῥήγνυμι <i>break</i>	ῥῥόγωγα <i>am broken</i>
σήπω <i>cause to rot</i>	σέσηπα <i>am rotten</i>
τήγω <i>cause to melt</i>	τέτηγκα <i>am melted</i>
φαίνω <i>show</i>	πέφηνα <i>have shown myself, appeared</i>

CLASSIFIED LIST OF VERBS.

502. The following list exhibits the principal parts of all the most important Greek verbs, excepting such verbs of the first and fourth classes as are entirely regular. They are arranged according to the formation of the present, in seven classes (see 392). For convenience, the few verbs which have different tenses formed from themes essentially different are put by themselves as an *eighth class*.

Full-faced type (as γελᾶω) distinguishes forms of the *Attic spoken language*; here are included tenses found in Attic prose; also, in general, those found in the colloquial parts of Attic comedy.

In ordinary type (as τρέω) are printed forms of *Attic poetry*, especially those found in the dialogue parts of the tragedy.

Forms in brackets, [], or marked *late*, (l.), belong to the period of the Common dialect (S e). Other abbreviations are *r.* (rare), *r. A.* (rare in Attic), *r. pr.* (rare in prose), *fr.* (frequent).

Dialectic forms, including those which occur only in the lyrical parts of tragedy, are given at the foot of the page. Occasionally, tenses found only in Ionic writers, and so marked, are included in the main list, when it is likely that their non-occurrence in Attic is accidental.

Verbal adjectives in -τος and -τεος are seldom given when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Variable-Vowel Class*, 393).

503. The theme assumes -ο|ε- in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Vowel-verbs in which the final theme-vowel remains short before a consonant.*

a. The following retain the short vowel in all the forms :

Future.	Aorist.	Perfect.	Passive.
1. γελᾶω <i>laugh</i> .			
γελάσομαι	ἔγλασα		ἐγλάσθη

	2. ἐράω <i>love</i> ; also poetic pres. ἐραμαι, class 7.			
Fu. p.	ἐρασθήσομαι as act.			ἠράσθη as act.
	3. [κλάω] <i>break</i> .			
[κλάω]	έκλασα	κέκλασμαι		έκλάσθη
	4. σπάω <i>draw</i> .			
σπάω	έσπασα	έσπακα, έσπασμαι		έσπάσθη
	5. φλάω <i>bruise</i> ; (collateral form θλάω) [ao. p. έθλάσθη]			
	6. χαλάω <i>loosen</i> .			
[χαλάω]	έχάλασα			έχαλάσθη
	7. αἰδέομαι (<i>αιδε-</i>) <i>feel shame</i> ; also αἰδομαι poet.			
αἰδέσομαι	ἠδέσάμην	ἦδεσμαι		ἠδέσθη
	8. ἀκέομαι <i>heal</i> .			
[ἀκέομαι]	ἠκεσάμην			[ἠκέσθη]
	9. ἀλέω <i>grind</i> .			
	ἤλεσα	ἀλήλεσμαι, ἀλήλεμαι		
	10. ἀρκέω <i>suffice</i> .			
ἀρκέσω	ἠρκεσα			[ἠρκέσθη]
	11. ἐμέω <i>vomit</i> . ao. ἤμεσα.			
	12. ζέω <i>boil</i> . fu. ζέσω, ao. ἔξεσα.			
	13. ξέω <i>scrape</i> . ao. έξεσα, pf. έξεσμαι.			
	14. τελέω <i>complete</i> .			
τελώ, τελέσω	έτέλεσα	τετέλεκα, τετέλεσμαι		έτέλεσθη
	15. τρέω <i>tremble</i> . ao. έτρεσα.			
	16. ἀρώω <i>plough</i> .			
[ἀρώω]	ἠρρωσα			ἠρόθη
	17. ἀνώω <i>accomplish</i> , also ἀνότω.			
ἀνόσω	ἠνώσα	ἠνωκα, ἠνωσμαι		[ἠνόσθη]
	18. ἀρύω <i>draw water</i> , Attic ἀρύτω.			
	ἠρυσα			ἠρύθη [ἠρύσθη]
	19. ἔλκω (<i>έλκ-</i> , <i>έλκν-</i>) <i>draw</i> .			
ἔλξω	έλκυσα	έλκυκα, έλκυσμαι		έλκύσθη
	a. The forms ἐλκύω, ἐλκύσω, εἴλξα, εἴλχθη are late.			

503 D. 1. Hm. also γελοῖδάω.

2. Hm. ao. m. ἠρασάμην.

5. Theoc. fu. φλασσάω, Hm. ao. έθλασα, Pind. έφλασα, Theoc. pf. p. τεθλασμαι

6. Pind. ao. part. χαλάξαις.

8. Hm. ἀκέομαι.

12. Hipp. έξεσμαι.

16. Hm. pf. m. ἀρήρομαι.

17. The form ἀνώω is commoner in poetry, ἀνότω in Attic prose. Hm. has also a fu. ἀνώω. Hes. has ἐπ-ἠνόσθη. Theoc. has ἀνωμες, and Hm. ἠνωτο, as if from a pr. ἀνώμι. ἄνω (also ἄνω) is poetic, though it occurs once in Plato.

19. Hm. has imp. έλκειον, fu. έλκήσω, ao. έλκησα.

20. πτώσῃ (see 393 a).
[πτύσω, -σομαι] ἔπτυσσα

504. b. The following retain the short vowel in a part of the forms. The first three make it long before σ.

1. δέω *bind*.
δέσω ἔδησα δέδεκα, δέδεμαι ἐδέθην
2. θέω (θυ-) *sacrifice* (see 393 a).
θέσω ἔθησα τέθηκα, τέθημαι ἐτέθην
3. λύω *loose* (see 393 a).
λύσω ἔλυσα ἔλυκα, ἔλυμαι ἐτέθην
4. αἰνέω *praise*.
αἰνέσω ἤνεσα ἤνεκα, ἤνημαι ἤνέθην
In Att. prose used mostly in compounds.
5. καλέω (καλε-, κλη-) *call*.
καλέω (423) ἐκάλεσα ἐκέληκα, ἐκέλημαι ἐκλήθην
6. μέω *shut the lips or eyes* (see 393 a).
[μέσω] ἔμωσα μέμυκα *am shut*.
7. δέω *enter* (see 507, 3).
8. ποθέω *miss* is inflected regularly with η, but has ε occasionally in the future and first aorist systems.

II. Vowel-verbs with added σ after a long vowel.

505. The forms in which σ is added to the theme (461) are the perfect middle and first passive systems, with the verbals. The verbs which add this σ after a *short* vowel have been enumerated in 503. There remain the following in which the theme-vowel is either long, or if short, is lengthened in these tenses.

21. Ion. and poet. *νεικέω* (or *νεικείω*) *quarrel*, fu. *νεικέσσα*, aο. *ἐνείκεσα*.
- 504 D. 3. Hm. 2d aο. m. *ἐλύμην*, as pass.
4. Hm. fu. *αἰνήσω*, aο. *ἤνησα*; pr. also *αἰνίζομαι* (in Hes. *ἀνημι*).
5. Hm. also *προ-καλίσομαι*, poet. *κικλήσκω* cl. 6.
9. Hm. *ἄδω* *harm, mislead*, pr. m. 3d sg. *ἄαται*, aο. *ἔασα* or *ἔᾰσα*, contracted *ἄσα*, aο. p. *ἄασθην*. The first a may become *ā* by augment. V. *ἀ-άστος* or *ἀ-ᾰστος*.
10. Hm. *κοτέω* (also *κοτέομαι*) *am angry*, aο. *ἐκότεσα*, 2d pf. par. *κεκοτηώς*.
11. Ion. and poet. *ἐρύω* *drain*, fu. *ἐρύσω* (Hm. also *ἐρύω*, 427 D), aο. *εἶρυσα*, pf. *εἶρύμαι* (*κατεῖρυσμαι*). Hes. pr. inf. (*μ*-form) *εἰρύμεναι* (33 D). Hm. has *εἶρυν* only as result of augm. or redupl. (359 D). Different are *ἐρύομαι*, *ρύομαι* (also with short υ), *preserve* (538 D, 6 and 7).

	1. δράω <i>do</i> .			
δράσω	ἔδρασα	δέδρακα, δέδραμαι	ἔδρασθην	
	2. κνάω <i>scrape</i> .			
κνήσω Hipp.	ἔκνησα		ἔκνησθην	
	3. χράω <i>give oracle</i> .			
χρήσω	ἔχρησα	κέχρησαι Hd.	ἔχρησθην	
	4. νέω <i>heap up</i> , pr. only Hd.			
νήσω	ἔνησα	νένημαι, νένησαι	[ἔνησθην, -σθην]	
	5. κυλίω, more fr. κυλίνδω, <i>roll</i> .			
	ἐκύλισα	κεκύλισμαι	ἐκυλίσθην	
	6. πρίω <i>saw</i> .			
	ἔπρισα	πέπρισμαι	ἐπρίσθην	
	7. χρίω <i>anoint</i> .			
χρίσω	ἔχρισα	κέχρισμαι, κέχρισται	ἔχρισθην	
	8. χόω <i>heap up</i> .			
χόσω	ἔχωσα	κέχωκα, κέχωσαι	ἔχώσθην	
	9. ξύω <i>polish</i> (see 393 a).			
	ἔξύσα	[ἔξύσαι]	ἔξύσθην	
	10. ὕω <i>rain</i> (see 393 a).			
ἕσω	ἔυσα	ἔυμαι	ἕσθην Hd.	
	11. κναίω <i>scratch</i> .			
κναίω	ἔκναισα	κέκναικα, κέκναισαι	ἔκναισθην	
	12. παίω <i>strike</i> .			
παίω	ἔπαισα	πέπαικα [πέπαισαι]	ἐπαίσθην	
παιήσω				
	13. παλαίω <i>wrestle</i> .			
παλαίω Hm.	ἐπάλαισα		ἐπαλαίσθην	
	14. κλήω <i>shut</i> , later Attic κλείω.			
κλήσω	ἔκλησα	κέκληκα, κέκλημαι	ἔκλησθην	
κλείσω	ἔκλεισα	[κέκλεικα] κέκλειμαι later κέκλεισαι	ἔκλεισθην	
	15. σείω <i>shake</i> .			
σείω	ἔσεισα	σέσεικα, σέσεισαι	ἔσεισθην	
	16. θραύω <i>break</i> .			
θραύσω	ἔθραυσα	τέθραυμαι, τέθραυσαι	ἔθραύσθην	

606 D. 14. Ion. κλήω, ao. ἐκλήισα, pf. m. κέκληίμαι, ao. p. ἐκλήισθην, v. κληίστός. Dor. also fu. κλαῖω, ao. ἐκλαῖα.

17. παύω *make cease ; middle cease.*

παύω	ἔπαυσα	πέπαυκα, πέπαυμαι	ἔπαύθην
		v. παυστέος	[ἐπαύσθην]

18. καλέω *order.*

καλέσω	ἐκέλευσα	κέκλευκα, κέκλευμαι	ἐκελεύσθην
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19. λέω *speak.*

λέσω	ἔλευσα		ἔλευσθην
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20. ἀκούω *hear, see 507, 1.*

21. κρούω *beat.*

κρούω	ἔκρουσα	κέκρουκα	ἐκρούσθην
		κέκρουμαι, κέκρουσμαι	

III. Verbs with Reduplicated Presents.

506. The theme assumes a reduplication in the present. For *μ*-verbs of this kind, see 534 ; for reduplicated verbs of the sixth class, see 530. There remain :

1. γίνομαι (*γεν-*, 393 b) *become* : also γίνομαι in Hd. and late writers.

γενήσομαι	ἔγενόμην	γέγονα (490, 3)	[ἐγενήσθην]
		γεγένημαι	

2. ἴσχω (*σεχ-*, 393 b) *hold*, another form of ἔχω (508, 16 ; cf. 524, 4).

3. μένω (*μεν-*) *remain*, poetic form of μένω (510, 14).

4. πίπτω (*πετ-, πτο-*) *fall* : cf. πίτω cl. 5 (521, 10), poetic.

πεσοῦμαι	ἔπεσον	πέπτωκα
	a. ἔπεσον is for orig. and Dor. ἔπετον (69 a).	

5. τίκτω (for *τετκω*, root *τεκ-*) *bring forth, beget.*

τίξομαι	ἔτεκον	τέτοκα
τέξω less fr.		[τέτεγμα]
		[ἐτέχθην]
	a. Mid. τίκτομαι rare and poetic. Aο. ἔτεξα doubtful in Attic.	

6. [τιτράω] (*τρα-*) *bore* : also τετραίνω (*τετραν-*, cl. 4).

[τρήσω]	ἔτηρσα	τέτηρμαι
	[ἐτέτρᾱνα]	

22. Poet. *βαίω* *shatter*, fu. *βαίω*, ao. p. *ἐββαίσθην*.

506 D. 1. 2d ao. 3d sg. *ἔγεντο* Dor. (and Hes.), different from γέντο *seized* (489 D, 37). From root *γεν-* comes also poet. γείνομαι cl. 4, *am born*, ao. *ἐγεννήμην* trans. *beget, bore* (οἱ γεννώμενοι *the parents*, also in prose). γέγαα etc., 490 D, 3.

2. Epic also *ισχάνω, ισχανάω*.

4. Hm. 2d pf. par. *πεπτεῶτας*, Soph. *πεπτώς, -ῶτος* (492 D, 17).

6. Ion. fu. *τετρανέω*, ao. *τέτρηνα*, v. *τηρήός*. Late poets *ἐτετραίνθην*.

7. Hm. *λαύω* (*αυ-, αυε-, αε-*) *sleep*, ao. *ἔεσα* or *ἔεσα*, once contr. *ἔεσαμεν*.

IV. Verbs which form second tenses.

507. a. Themes ending in a vowel.

1. ἀκούω <i>hear</i> .			
ἀκούσομαι	ἤκουσα	ἀκήκοα (44, 368) [ἤκουσμαι]	ἠκούσθην (461)
2. βιάω <i>live</i> . Cf. ἀνα-βιάσκομαι cl. 6 (531, 1).			
βιάσομαι	ἔβλων (489, 14)	βεβίωκα	
[βιάω]	ἔβλωσα rarer	βεβίωμαι	v. βιωτός, -τέος
3. δύνω <i>enter, cause to enter</i> (500, 4): also δύνω cl. 5.			
δύσω tr.	ἔδυσσα tr.	δέδυσκα tr., δέδυσκα intr.	ἔδύσθην
	ἔδυν (489, 17)	δέδυμαι	v. δυτέος
4. φάω <i>produce</i> (500, 3).			
φάσω	ἔφασα	πέφυσκα intr.	[ἐφύην]
	ἔφυν (489, 18)		[v. φυτός]

508. b. Themes ending in a consonant.

The first five of these verbs have the root-vowel long in some tenses and short in others.

1. θλίβω (θλιβ-, θλιβ-) <i>press</i> .			
θλίψω	ἔθλιψα	[τέθλιφα, -ιμμαι]	ἔθλίφθην [ἐθλίβην]
2. πνίγω (πνιγ-, πνιγ-) <i>choke</i> .			
πνίξω	ἔπνιξα	πέπνιγμα	ἐπνίγην
3. τρίβω (τριβ-, τριβ-) <i>rub</i> .			
τριψώ (496 a)	ἔτριψα	τέτριφα τέτριμμαι	ἐτριβην ἐτριφθην less fr.
4. τύφω (τυφ-, τυφ-) <i>raise smoke</i> , rare in prose.			
		τέθυμμαι (74 c)	ἐτύφην
5. ψύχω (ψυχ-, ψυχ-) <i>cool</i> .			
ψύξω	ἔψυξα	ἔψυγμα	ἔψύχθην, also ἔψύχην [ἐψύγην]

507 D. 2. Hm. fu. βείομαι or βέομαι (427 D).

3. Hm. has pr. impf. act. only δύνω (yet *δὴ δύνω late setting*), mid. only δύομαι, both with same meaning. For ἐδύσετο, δύσειο, δύσόμενος, see 428 D·b.

4. Hm. 2d pf. 3d pl. πεφύασι, par. πεφυώς, -ῶτος (446 D, 456 D b); plup. 3d pl. ἐπέφυσκον Hes. (458 D).

5. Hm. οὐτάω *wound*, ao. 3d sg. οὐτησε, comm. 2d ao. οὐτα (489 D, 22), 2d ao. m. par. οὐτάμενος *wounded*. Also pr. οὐτάζω, ao. οὐτασα freq., pf. m. 3d sg. οὐτασαι, par. οὐτασμένος.

6. *ἀγω lead.*

ἄγω	ἡγαγον (436)	ἦχα [ἀγήσοχα]	ἦχθην
ἄξομαι m. and p.	ἦξα rare	ἦγγαι	ἄχθησομαι

7. *ἀρχω rule, begin, middle begin.*

ἀρξω (496 a)	ἤρξα	[ἤρχα] ἤργμαι	ἤρχθην
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8. *βλέπω look, see.*

βλέψω	έβλεψα	[βέβλεφα, βέβλεμμαι]	[έβλέφθην]
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9. *βρέχω wet.*

[βρέξω]	έβρεξα	βέβρηγμαι	έβρέχθην [έβράχην]
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10. *βρίθω am heavy, only once in Att. prose.*

βρίσω	έβρισα	βέβριθα	
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11. *γράφω write.*

γράφω	έγραψα	γέγραφα, γέγραμμαι	έγράφην
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a. 1st pf. γεγράφηκα and 1st ao. p. έγράφην are late.

12. *δαίρω flay: also δαίρω cl. 4.*

δαρώ	έδαρα	δέδαρμαι	έδάρην
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13. *έπομαι follow; impf. εἰπόμην (359).*

έπομαι	έσπόμην (σπῶμαι, σποίμην, σποθ, σπέσθαι, σπόμενος)		
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a. The orig. root was σεπ-. 2d ao. έσπόμην is for ε-σ(ε)π-ομην (48) with irregular breathing brought in from the pr. έπομαι (70).

14. *έρομαι ask. Pr. impf. epic only, supplied in Attic from έρωτάω.*

έρήσομαι (510, 6) ήρόμην

15. *έρῶ hold back; chiefly poetic. Ao. ήρυξα. See D.*16. *έχω have, hold; impf. είχον (359): also ίσχω 506, 2.*

έξω, σχήσω	έσχον	έσχηκα, έσχημαι	[έσχήθην]
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a. V. έκτός, -τέος, and σχετός, -τέος. The modes of the 2d ao. are

508 D. 6. Hm. also ἀγίνεω; ao. inv. άξετε (428 D b).

9. Hm. has also theme βρεχ- rattle, only in 2d ao. 3d sg. έβραχε:—also βροχ- swallow, only in 1st ao. opt. 3d sg. άνα-(κατα-)βρόξειε and 2d. ao. p. par. άναβροχέεις.

12. Hm. has verbal δρατός.

13. Ion. and poet. act. (only once as simple) έπω to be busy, fu. έψω, 2d ao. έσπον (έπ-έσπον), par. σπῶν, 2d ao. m. as in Att. The forms έσπῶμαι, έσποίμην, etc., in Hm. should prob. be changed to σπῶμαι, σποίμην, etc., the preceding word being read without elision: άμα σπέσθω, not άμ' έσπέσθω. Hm. inv. σπειο for σπέο. Hd. ao. p. περι-έφθην.

14. Ion. pr. είρομαι, fu. είρήσομαι. Hm. also pr. έρέομαι (less freq. act. έρέω) and έρεείνω. He has irreg. accent in pr. inv. έρειω (for έρειώ, from ερεω, 409 D b) and 2d ao. inf. έρεσθαι (389 D a).

15. Hm. has fu. έρῶξω and 2d ao. ήρύκακον (436 D), also pr. έρύκάνω and έρύκανάω.

16. Hm. 2d pf. δχωκα (for οκωχα), plup. m. 3d pl. έπ-άχατο irreg. For poet. έσχεθον, see 494.

ἔσχον, σχῶ, σχοίην (in comp. παρᾶσχοιμι, etc.), σχέες (489, 12), σχεῖν, σχών. In the pr. ἔχω is for ἔχω (73 e), and that for σεχ-ω (70). The root σεχ- is syncopated in ἔσχον (43), beside which it assumes ε in σχήσω, etc.

17. θέρομαι *become warm*; in prose only present.

18. λάμπω *shine*, middle λάμπομαι id.

λάμψω λαμψα λέλαμπα

19. a. λέγω *gather*; used by Attic writers only in compounds.

λέξω Hm. λέξα εἰλοχα (366) ἐλέγην
εἰλεγμαι, λείλεγμαι γ. ἐλέχθην γ. Δ.

b. λέγω *speak*.

λέξω λέξα (εἰρηκα, 539, 8) ἐλέχθην
λέλεγμαι

But διαλέγομαι makes δι-είλεγμαι (366).

20. ἀν-οίγω *open*; impf. ἀνέψγον (359 b): also ἀν-οίγνυμι cl. 5.

ἀνοιξω ἀνέψξα ἀνέψγα, ἀνέψχα ἀνέψχθην
ἀνέψγμαι γ. ἀνοικτέος

a. In late Greek ἀνέψγα was used intransitively = ἀνέψγμαι. The forms ἡνοιγον and ἡνοιξα are doubtful in Attic. A comp. δι-οίγω is also used, and in poetry the simple verb is found, but without the syllabic augment.

21. πέμπω *send*.

πέμψω ἐπεμψα πέπομψα, πέπεμμαι ἐπέμψθην

22. πέρδομαι, Lat. *perdo*.

παρδήσομαι ἔπαρδον πέπορδα

23. πέτομαι (πετ-, πετε-, πτα-) *fly*.

πητήσομαι ἐπτόμην
πετήσομαι ἐπτάμην

24. πλέκω *twist*.

[πλέξω] ἐπλέξα πέπλεγμαι ἐπλάκην
ἐπλέχθην γ. Δ.

25. στέργω *love*.

στέρξω ἔστερξα ἔστοργα Hd. γ. στερκτός, -τέος

17. Hm. fu. θέροσομαι (422 D b), 2d ao. p. sub. θερέω.

19. Hm. and Hd. have no pf. act., in pf. m. only λέλεγμαι, in ao. p. ἐλέχθην (Hd. also ἐλέγην). For ao. m. ἐλέγμην, ἔλεκτο, see 489 D, 39.

20. Poet. and Ion. 1st ao. ῥίξα, ῥῖξα and οἰξα. Hm. impf. m. 3d pl. οἰγνυντο.

23. Poet. ao. ἐπτην (489, 6). Poetic also are ἵπταμαι and πέταμαι; also ποτῶδομαι, ποτέομαι, ποτήσομαι, πεπότῆμαι, ἐποτήθην.

26. στρέψω <i>turn</i> .			
στρέψω	ἑστρεψα	ἑστροφα ἑστραμμαί	ἑστράφην ἑστρέφθην γ. Α.
27. τέρπω <i>delight</i> .			
τέρψω	ἑτερψα		ἑτέρφθην
28. τρέπω <i>turn</i> .			
τρέψω	ἑτρεψα	τέτροφα [τέτραφα] τέτραμμαί	ἑτράπην ἑτρέφθην γ. Α.
29. τρέψω <i>nourish</i> .			
θρέψω (496 a)	ἑθρεψα	τέτροφα [τέτραφα] τέθραμμαί	ἑτράφην ἑθρέφθην γ. Α.

V. Verbs which assume -ε- in the present.

509. The following verbs form the present from themes of two syllables ending in -ε-, but the other tenses (or a part of them) from the root. See 405.

1. γαμέω (γαμ-, γαμε-) *marry* (act. *uxorem duco*, mid. *nubo*).
 γαμῶ ἔγημα γεγάμηκα, -ημαι [ἔγαμήθην]
 a. Late forms γαμήσω, ἐγάμησα, ἐγαμήθην Theoc.

27. Hm. 2d aο. m. ἐταρπόμεν, and with redupl. (436 D) τεταρπόμεν, aο. p. ἐτάρφθην and ἐτέρφθην, also 2d aο. ἐτάρπην, sub. 1st pl. τραπέλομεν (473 D a).

28. Hd. has pr. τράπω, aο. p. ἐτράφθην (also in Hm.), but τρέψω, ἑτρεψα. Hm. has also τραπέω, τροπέω. For τετράφαται, see 464 D a.

29. Dor. τράφω. Hm. has an intrans. 2d aο. ἑτραφον *was nourished*, greiv, and uses the 2d pf. τέτροφα as intransitive.

30. Root γων-. Hm. has 2d pf. γέγωνα *shout*, plur. 3d sg. ἐγεγώνει (and ἐγέγωνε, also 1st sg. γεγώνεον, 458 D), inf. γεγωνέμεν, irreg. γεγωνεῖν, part. γεγωνώς (not in Hm. are sub. γεγώνω, imv. γέγωνε; fu. γεγωνήσω, aο. ἐγεγώνησα). Poet. pr. γεγωνίσκω or γεγωνέω, found even in Att. prose.

31. Poet. δέρομαι *see*, 2d aο. ἑδρακον (435 D), 2d pf. δέδορα *see*, aο. p. ἐδέρχθην *saw* (2d aο. ἐδράκην Pind.).

32. Hm. ἔλπω *cause to hope*, ἔλπομαι or ἐέλπομαι (72 D a) *hope* (= Att. ἐλπίζω cl. 4), 2d pf. ἑλόπα *hope*, plur. ἐλόπεα (369 D), v. ἔ-ελπτος.

33. Poet. ἰάχω and ἰαχέω *sound*; Hm. 2d pf. par. fem. ἀμφ-ιαχυῖα.

34. Poet. κέλομαι *command*, fu. κελήσομαι (cf. 510), aο. ἐκελήσάμην *rare*, usu. 2d aο. ἐκεκλόμην (436 D).

35. Poet. πέλομαι (move) *be*, 2d aο. ἐπλόμην (437 D) often used as pres. Less freq. act. πέλω, 2d aο. 3d sg. ἔπλε.

36. Poet. πέρθω *destroy* (in prose πορθέω), fu. πέρσω, aο. ἔπερσα. Hm. 2d aο. ἔπραθον (435 D), 2d aο. m. inf. πέρθαι (489 D, 45).

37. Poet. root, πορ-, 2d aο. ἔπορον *imparted*, pf. m. 3d sg. πέπωρται (64) *it is allotted, destined*, part. πεπωμένος.

38. Ion. and poet. τέρσομαι *become dry*, 2d aο. p. ἐτέρσην. Hence act. τερσαίνω, aο. ἐτέρσηνα (late ἑτερσα) *made dry*.

509 D. Hm. fu. m. 3d sg. γαμέσσεται *will cause (a woman) to marry*, doubtful.

2. γηθῶ (γηθ-, γηθε-) rejoice.
 γηθήσω ἐγήθησα γέγηθα *am glad.*
3. δοκέω (δοκ-, δοκε-) seem, think.
 δόξω ἔδοξα δέδογμαi ἔδωχθην r.
 a. δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην are poetic or late.
4. κυρέω (κυρ-, κυρε-) hit upon, happen, Ion. and poet.: also κέρω, cl. 4.
 κυρήσω, κέρσω ἔκυρα, ἐκέρησα.
5. } μαρτυρέω (μαρτυρε-) bear witness, inflected regularly, but
 } μαρτύρομαι (μαρτυρ-) cl. 4, call witnesses, aο. ἐμαρτύραμην.
6. πακτέω (πεκ-, πεκτε-) comb, shear. aο. p. ἐπέχθην
7. ριπτέω throw = ρίπτω (513, 13), only pr. and impf.
8. ώθῶ (ωθ-, ωθε-) push; impf. ἔωθουν (359).
 ώσω, ώθησω ἔωσα [έωκα] ἔωσμαi ἔωσθην
 a. The syllabic augment is rarely omitted in Attic.

6. πεζῶ and ἔπεξα Theocr. Hm. pr. πέικω.
9. Poet. δουπέω sound heavily, aο. ἐδοῦπησα (even in Xen.), ἐγδοῦπησα (cf. ἐρίγδαυκος loud thundering), 2d pf. δέδουπα.
10. Poet. κελαδέω roar, fu. κελαδήσω, Hm. pr. part. κελάδων.
11. Ion. and poet. κεντέω prick, fu. κεντήσω, etc., reg.; but Hm. aο. inf. κένσαι (= κεντ-σαι), v. κεντός (= κεντ-τος).
12. Poet. κτυπέω crash, clatter, rare in prose, 2d aο. ἔκτυπον; in Trag. also 1st aο. ἐκτύπησα.
13. Ion. and poet. πατέομαι, eat, aο. ἐπάσθην, pf. πέπασμαι, v. ἔ-παστος.
14. Poet. ριγέω shudder, fu. ριγήσω, aο. ἐρρίγησα, 2d pf. ἔρριγα used as a present. Different is ριγῶ *am cold* (412 a).
15. Ion. and poet. στυγέω dread, hate, fu. στυγήσομαι, aο. ἐστύγησα, etc., reg. Hm. has 1st aο. ἔστυξα *made dreadful*, 2d aο. ἔστυγον *dreaded*.
16. Pr. φιλέω love, inflected reg. as a verb of cl. 1, see Paradigm 324; but Hm. aο. m. ἐφίλαμην (φιλ-)
17. Hm. (χραισμέω help, ward off, pr. impf. rare and late) fu. χραισμήσω, aο. ἐχραίσθησα, 2d aο. ἔχραισμον.
- Add the following, which form the present from themes in -a.
18. Pr. βρυχάομαι roar, aο. ἐβρυχάσθην. In Hm., only 2d pf. βέβρυχα used as a present.
19. Poet. γοάω bewail, fu. γοήσομαι, Hm. 2d aο. ἔγον.
20. Hm. θηριόομαι quarrel (fu. θηρίσομαι Theoc.), aο. ἐθηρίσθην, aο. p. ἐθηρίσθην (469 D). Pind. θηρίομαι, θηρίδα.
21. Poet. λιχμάω, -ομαι, lick, fu. λιχμήσομαι, 2d pf. part. irregular λελειχ- μότες Hes.
22. Hm. μηκάομαι (μακ-, μηκ-) bleat, 2d aο. part. μακόν, 2d pf. part. μεμηκός, fem. μεμακῦα (451 D c), plup. ἐμέμηκον (458 D).
23. Hm. μητιάω, -ομαι, plap, fu. μητίσομαι, aο. ἐμητίσθην. Pind. μητιόομαι.
24. Pr. μύκάομαι (μυκ-, μυκ-) low (used in Att. prose). Poet. aο. ἐμῶκησθην Hm. 2d aο. ἔμυκον, 2d pf. μέμυκα used as a present.

VI. Verbs which assume -ε- in other tenses.

510. The following verbs form their presents from the root, but the other tenses (or a part of them) from longer themes ending in -ε-. See 405.

1. ἀλέξω (ἀλεξ-, ἀλεκ-, ἀλκ-) ward off. Act. rare in prose.
ἀλέξομαι ἠλεξάμην
a. ἀλεξήσομαι and ἀλεξησάμην are probably not Attic.
2. ἀχθῶμαι am displeased.
ἀχθέσομαι [ἤχθημαι] ἠχθέσθην (497 a)
3. βόσκω feed.
βοσκήσω [ἰβόσκησα] [ἰβοσκήθην]
v. βοσκητέος.
4. βούλομαι wish. Augment, see 355 b.
βουλήσομαι βεβούλημαι ἰβουλήθην (497 a)
5. δέω need, middle want, entreat.
δεήσω ἐδέησα δεδέηκα, δεδέημαι ἰδεήθην (497 a)
a. Impersonal δεῖ *it is necessary*, impf. ἔδει, fu. δεήσεα, aο. ἐδέησε.
6. ἔρομαι ask, see 508, 14; fu. ἐρήσομαι.
7. ἔρρω go (to harm).
ἐρρήσω ἠρρήσα ἠρρήκα
8. εἶδω sleep, usually in comp. καθέδω. Augment, 361.
καθευδήσω v. καθευδητέος
9. ἐψω boil.
ἐψήσω ἠψήσα [ἠψημαι] [ἠψήθην, ἠφθην]
V. ἐφθός (for ἐψ-τος) and ἐψητός.
10. ἐθέλω and θέλω wish: impf. ἠθελον (never εθελον).
(ἐ)θελήσω ἠθέλησα ἠθέληκα [τεθέληκα]
a. The Attic poets in the Iambic trimeter have θέλω (not ἐθέλω); but ἐθέλω is the usual form in Attic prose, in Hm. and Pind. The augmented forms in Att. always have η: thus aο. ἠθέλησα, but sub. ἐθέλησω or θελήσω, etc.
11. μάχομαι fight.
μαχοῦμαι (423) ἐμαχεσάμην μεμάχημαι v. μαχετέος, -ητέος

510 D. 1. Ion. and poet. fu. ἀλεξήσω, -ησομαι, aο. ἠλέξησα, 2d aο. ἐλαλλον (436 D), ἀλκαθεῖν (494).

4. Hm. pr. inf. βόλεσθαι, 2d pf. προ-βέβουλα.

5. Hm. has in act. δῆσε and ἐδεύσε; in middle always δεύομαι. Cf. 44.

11. Hm. μάχομαι, also μαχέομαι, part. μαχεῖόμενος or μαχεούμενος (33 D), fu. μαχέομαι usu. μαχήσομαι, aο. ἐμαχεσάμην or ἐμαχησάμην, v. μαχητός. Hd. fu. μαχέσομαι.

12. μέλω *care for*.
 μελήσω ἐμέλησα μεμέληκα, -ημαι ἐμελήθην
 a. The Att. prose has the act. only as an impersonal verb, μέλει *it concerns*, fu. μελήσει, etc.; and in the mid. uses the comp. ἐπιμέλομαι (also ἐπιμελέομαι) passive deponent (497 a).
13. μέλλω *am about*. Augment 355 b.
 μελλήσω ἐμέλλησα v. μελλητέος
14. μένω *remain*: also μῖνω (506, 3) poetic.
 μενώ ἔμεινα μεμίνηκα v. μενετός, -τέος
15. νέμω *distribute*.
 νεμῶ ἐνεμα νενέμηκα, -ημαι ἐνεμήθην
16. οἶμαι, more fr. οἶμαι *think*; impf. ᾤομην (ᾤμην).
 οἴησομαι [ᾤησάμην] ᾤήθην (497 a)
17. οἶχομαι *am gone*; impf. ᾤχόμην *was gone or went*.
 οἴχησομαι [ᾤχημαι]
18. πέρδομαι, see 508, 22; fu. παρδήσομαι.
19. πέτομαι *fly*, see 508, 23; fu. πτήσομαι, πέττησομαι.

SECOND CLASS (*Strong-Vowel Class*, 394).

511. The theme-vowel *a, ι, υ* takes the *strong* form *η, ει, ευ*.

- a. Mute themes.
1. λήθω (λαθ-) rare in prose, = λανθάνω cl. 5, *lie hid*.
 2. σήπω (σαπ-) *rot*, trans.
 σήψω [ἔσηψα] σέσηπα (501) [σέσημμαι] ἐσάπην
 3. τήκω (τακ-) *melt*, trans.
 τήξω ἔτηξα τέτηκα (501) ἐτάκην
 [τέτηγμαι] ἐτήχθην rare
 4. τρώγω (for τρηγω, root τραγ-) *gnaw*.
 τρώξομαι ἔτραγον τέτρωγμαι v. τρωκτός

12. Hm. 2d pf. μέμηλα, pf. m. 3d sg. μέμβλεται (for με-με-ται, 60 D), plup. μέμβλετο.

16. Hm act. οἶω or δῖω, middle almost always with diaeresis δῖομαι, ao. ᾠσάμην, ao. p. ᾠσθην.

17. Hm. also pr. οἰχνέω cl. 5, pf. παρ-φίχηκα. Hd. οἰχωκα (for οἰχ-φχ-α, 73).

20. Hm. ἔλθομαι *am healed*, fu. ἀλθήσομαι.

21. Hm. κήδω *trouble*, fu. κηθήσω, ao. ἐκήδησα (2d pf. κέκηδα, not in Hm., intrans. =) m. κήδομαι *am troubled*, irreg. fu. pf. κεκαδήσομαι, different from fu. pf. of χάζω (514 D, 18).

22. Hm. μέδομαι *attend to*, fu. μεδήσομαι. Cf. Hm. μέδων (-ντ-), μεδέων (-ντ-) *guardian*. Cf. also μήδομαι *intend, contrive*, fu. μήσομαι, ao. ἐμησάμην.

5. ἀλείφω (αλιφ-) *anoint*.
 ἀλείψω ἤλειψα ἀλήλιφα (368) ἠλείφθην
 ἀλήλιμμα [ἠλίφην]
6. ἐρείπω (εριπ-) *overthrow*; chiefly Ion. and poet.
 ἐρείψω [ἤρειψα] [ἐρήριμμα] ἠρείφθη
7. λείπω (λιπ-) *leave*; also λιμπάνω cl. 5, rare.
 λείψω ἔλιπον ἄλιποντα, ἄλιπωμα ἐλείφθην
8. πείθω (πιθ-) *persuade*.
 πείσω ἔπεισα πέπεικα, πέπεισμαι ἐπείσθην
 ἐπιθον πέπειθα *trust* r. A. pr.
9. στείβω (στιβ-) *tread*, chiefly used in pr. impf.; rare in prose.
 ἐστείψα ἐστίβημαι v. στείπτός
10. στείχω (στιχ-) *march, go*, chiefly in pr. impf.; Ion. and poet.
11. φείδομαι (φιδ-) *spare*.
 φείσομαι ἐφεισάμην
12. κεύθω (κυθ-) *hide*, poetic.
 κεύσω ἔκευσα Hm. κέκευθα as pres.
13. πύθομαι (πυθ-) poetic for πυνθάνομαι cl. 5, *inquire, learn*.
14. τεύχω (τυχ-, τυκ-) *make ready, make*, poetic.
 τεύξω ἔτευξα τέτυγμα
15. φεύγω (φυγ-) *flee*; also φυγγάνω cl. 5.
 φεύξομαι or ἐφυγον πέφευγα v. φευκτός, -τός
 φευξοίμαι (426)

511 D. 6. Ion. 2d ao. ἤρικον *fell*, 2d pf. ἐρήρικα *am fallen*; Pind. 2d ao. p ἠρίκην.

8. Hm. 2d ao. πέπιθον (436 D) *persuaded*, whence fu. πεπιθήσω *shall persuade*; but πιθήσω (405) *shall obey*, ao. par. πιθήσας *trusting*, 2d plup. 1st pl. ἐπέπιθμεν *trusted* (492 D, 15). Aesch. 2d pf. imv. πέπεισθι.

10. Ep. ao. ἐστείξα and ἐστιχον.

11. Hm. 2d ao. πεφιδόμην (436 D), fu. πεφιδήσομαι.

12. Hm. pr. κευθάνω cl. 5; 2d ao. 3d sg. κέθε, sub. 3d pl. κεκύθωσι (436 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

14. Hm. ao. p. ἐτύχθην, 2d pf. part. τετευχώς, fu. pf. τετεύσομαι, 2d ao. τέτυκον, τετυκόμην (436 D) *prepared*. Also pr. τιτύσκομαι (for τι-τυκ-σκομαι) *prepare, aim*. For τετευχάται, -ατο, see 464 D a.

15. Hm. 2d pf. par. πεφυζότες (cf. Hm. φύξα = φυγή *flight*), pf. m. par. πεφυγμένος, v. φευκτός.

16. Ion. and poet. theme ταφ- or θαπ- (cf. 74), 2d pf. τέθηκα *wonder*, 2d ao. par. ταφών.

17. Hm. τμήγω (τμαγ-) *cut* = τέμνω cl. 5 (521, 8), ao. ἔτμηξα, 2d ao. ἔτμαγον, 2d ao. p. ἐτμάγγην.

512. b. Themes in -v-.

1. θέω (θv-) run. Fu. θεύσομαι.			
2. νέω (v-) swim.			
νευσσομαι (426)	ἔνευσα	νένευκα	v. νευστός
3. πλέω (πλv-) sail.			
πλεύσομαι or	ἔπλευσα	πέπλευκα	[ἐπλεύσθην]
πλευσοῦμαι [πλεύσω]		πέπλευσμαι (461)	v. πλευστός
4. πνέω (πνv-) breathe, blow.			
πνεύσομαι or	ἔπνευσα	πέπνευκα	[ἐπνεύσθην]
πνευσοῦμαι			
5. βέω (βv-) flow.			
βέυσομαι or	[ἔβρευσα]	ἔββήτηκα	ἔββήτην as act.
βυήσομαι fu. p. as act.			v. βυτός
6. χέω (χv-) pour.			
χέω (427)	ἔχεα (430)	κέχυκα, κέχυμαι	ἐχέθην

THIRD CLASS (*Tau-Class*, 395).

513. The theme assumes -r^o|_v- in the present. Verbs of this class have themes ending in a labial mute.

18. Ion. and poet. ἐρείκω (ερικ-) *rend*, aο. ἤρειξα, 2d aο. ἤρικον intrans. *shivered*, pf. m. ἐρήριγμα.

19. Epic and Ion. ἐρεύγομαι *scree* (Att. ἐρυγγάνω cl. 5), fu. ἐρέβζομαι, 2d aο. ἤρυγον *roared*.

20. Hm. ἐρέθω (ερυθ-) *make red*, aο. inf. ἐρέυσαι. Also pr. ἐρυθαίνομαι *grow red*.

512 D. 2. Hm. has also νήχω, νήχομαι, fu. νήξομαι (freq. in late prose). Dor. νάχω, νάχομαι. Hm. ἔννεον (355 D a).

3. Ion. and poet. πλώω, fu. πλώσομαι, aο. ἔπλωσα, also 2d aο. ἔπλων (489 D, 27), pf. πέπλωκα, v. πλωτός.

4. Hm. 2d aο. imv. ἄμ-πνυε, 2d aο. m. 3d sg. ἄμ-πνύτο (489 D, 32), aο. p. ἄμ-πνύθην (469 D), pf. m. πέπνύμαι *am animated, intelligent*: connected with this is pr. πινύσκει (πινv-) Aesch. *make wise*, Hm. aο. ἐπινύσσα.

6. Hm. also χείω (409 D b), aο. usu. ἔχεα (430 D), 2d aο. m. 3d sg. χέτο (489 D, 34).

7. Hm. ἀλέομαι and ἀλεύομαι (αλv-) *avoid* (act. ἀλεύω *avert*, Aesch.), aο. ἠλεόμην and ἠλεύόμην (430 D). Pr. also ἀλεείνω.

8. Poet. κλέω (κλv-) *celebrate* (i. e. *make men hear of*), Hm. κλείω. Also pr. κλύω *hear*. 2d aο. ἔκλυον *heard*, imv. κλύθι or κέκλυθι, κλύτε or κέκλυτε (489 D, 30), also κλύε, κλύετε, par. m. κλύμενος = v. κλυτός, κλειτός *celebrated*.

9. Poet. σέωω (σv-) *drive* (also in late prose), aο. ἔσσεα (355 D a, 430 D), pf. m. ἔσσωμαι *hasten* (365 D, 339 D b), aο. p. ἐσώθην or ἐσώθην, 2d aο. m. 3d sg. σέτο (489 D, 33). The Att. drama has irreg. forms of a pr. m., 3d sg. σεύται, 3d pl. σοῦνται, imv. σοῦ, σούσθε, σοῦσθε.

	1. ἀπτω (ἀφ-) <i>fasten, kindle, middle touch.</i>		
ἀψω	ἦψα	ἦμαι	ἦφθην
	2. βάπτω (βαφ-) <i>dip, dye.</i>		
βάψω	ἔβαψα	βέβαμμαι	ἔβάφην, ἐβάφθην γ.
	3. βλάπτω (βλαβ-) <i>hurt.</i>		
βλάψω	ἔβλαψα	βέβλαφα βέβλαμμαι	ἔβλάφθην and ἔβλάβην
	4. θάπτω (ταφ-, 74 c) <i>bury.</i>		
θάψω	ἔθαψα	τέθαμμαι	ἐτάφην, γ. θαπέος
	5. θρύπτω (τρυφ-, 74 c) <i>break down, weaken.</i>		
θρύψω	ἔθρυψα Hipp.	τέθρυμμαι	[ἐθρύφθην]
	6. καλύπτω (καλυβ-) <i>cover.</i>		
καλύψω	ἐκάλυψα	κεκάλυμμαι	ἐκαλύφθην
	7. κάμπτω (καμπ-) <i>bend.</i>		
κάμψω	ἔκαμψα	κέκαμμαι (463 b)	ἐκάμφθην
	8. κλέπτω (κλεπ-) <i>steal.</i>		
κλέψω	ἔκλεψα	κέκλοφα κέκλεμμαι	ἐκλάπην ἐκλέφθην
	9. κόπτω (κοπ-) <i>cut.</i>		
κόψω	ἔκοψα	κέκοφα, κέκομμαι	ἐκόπην, γ. κοπέος
	10. κρύπτω (κρυφ-) <i>hide.</i>		
κρύψω	ἔκρυψα	κέκρυμμαι	ἐκρύφθην ἐκρύφθην [ἐκρύβθην]
	11. κῦπτω (κῦφ-) <i>stoop.</i>		
κῦψω	ἔκῦψα	κέκῦφα	
	12. βάπτω (βαφ-) <i>sew.</i>		
βάψω	ἔβαψα	έββαμμαι	ἔβάφθην
	13. ῥίπτω (ρίφ-, ριφ-) <i>throw.</i>		
ῥίψω	ἔρριψα	ἔρριφα, ἔρριμμαι	ἔρριφθην ἔρριφθην
	14. σκάπτω (σκαφ-) <i>dig.</i>		
σκάψω	ἔσκαψα	ἔσκαφα, ἔσκαμμαι	ἔσκάφθην
	15. σκέπτομαι (σκεπ-) <i>view.</i>		
υκέφομαι	ἔσκεψάμην	ἔσκεμμαι	[ἔσκεφθην]

a. Instead of *σκέπτομαι*, the Attic writers almost always use the kindred *σκοπέω* in the present and imperfect; but the other tenses of *σκοπέω* are found only in late writers.

518 D. 3. Hm. pr. m. 3d sg. βλάβεται.

4. Hm. pf. m. 3d pl. τεθάφαται (364 D a); Hd. ao. p. ἐθάφθην.

5. Hm. 2d ao. p. ἐτρύφην.

9. Hm. 2d pf. part. κεκοπέος.

16. σκήπτω (σκηπ-) <i>prop.</i>			
σκήψω	έσκηψα	[έσκηφα] έσκημμαι	έσκήφθην
17. σκώπτω (σκαπ-) <i>jeer.</i>			
σκώπομαι	έσκωψα	[έσκαμμαι]	έσκώφθην
18. τύπτω (τυπ-, also τυπτε-) <i>strike.</i>			
τυπτήσω			έτύπην

- a. *έτύπησα* is found in Aristotle; *τετύπηκα, τετύπημαι, έτυπηθή* are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from *πατάσσω* (*παταγ-*), the perfect and passive systems from *πλήσσω* (514, 5).

FOURTH CLASS (*Iota-Class*, 396 ff).

The theme assumes -ο¹- in the present, always with sound-changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. Verbs in -σσω and -ζω which form second tenses.

514. 1. <i>άλλάσσω</i> (αλλαγ-) <i>exchange.</i>			
άλλάξω	ήλλαξα	ήλλαχα, ήλλαγμα	ήλλάγην ήλλάχθην
2. <i>κηρύσσω</i> (κηρύκ-) <i>proclaim.</i>			
κηρύξω	έκήρυξα	κεκήρυχα, -γμα	έκηρύχθην
3. <i>μάσσω</i> (μαγ-) <i>knead.</i>			
μάξω	έμαξα	μέμαχα, μέμαγμα	έμάγην, έμάχθην
4. <i>δρύσσω</i> (ορυχ-) <i>dig.</i>			
δρύξω	ώρυξα	δώραρυχα, -γμα	ώρύχθην
a. Pf. m. <i>ώρυγμα</i> (for <i>δώραρυγμα</i>) late, 2d ao. p. <i>ώρύχην</i> doubtful.			
5. <i>πλήσσω</i> (πлаг-, πληγ-) <i>strike.</i> (<i>έκπλήγνυσθαι</i> cl. 5, Thuc.)			
πλήξω	έπληξα	πέπληγα πέπληγμα	έπλήγην έπλήχθην
a. <i>έκπλήσσω, καταπλήσσω</i> make <i>-επλήγην</i> (471 a). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from <i>πατάσσω</i> (<i>παταγ-</i>), which in Att. is confined to the active, or from <i>τύπτω</i> (513, 18).			

18. Ion. and Lyric 1st ao. *έτυψα*, pf. m. *τέτυμμαι*, poet. 2d ao. *έτυπον*.

19. Poet. *γνάμπτω* (γναμπ-) *bend*, fu. *γνάμψω*, ao. *έγναμψα*, ao. p. *έγνάμψθην*.

20. Hm. *ένίπτω* (ενιπ-) *chide*, also *ένίσσω* cl. 4 (515 D, 3), 2d ao. *ήνίκαπον* and *ένένιπον* (436 D).

21. Poet. *μάρπω* (μαρπ-) *seize*, fu. *μάρψω*, ao. *έμαρψα*. In Hes. 2d ao. *μέμαρπον* (436 D), opt. *μεμάποιεν*, inf. *μαπέειν*, 2d pf. *μέμαρπα*.

514 D. 5. Hm. 2d ao. (*ε*)*πέπληγον* (436 D), 2d ao. p. *έκ-πλήγην, κατ-επλήγην*.

6. πρᾶσσω (πρᾶγ-) *do*.
 πρᾶξω ἔπρᾶξα πέπρᾶγα, πέπρᾶχα (452 a) ἐπρᾶχθην
 πέπρᾶγμα
7. πτήσσω (πτήκ-) *ouwer*: also πῶσσω Ion. and poet.
 [πτήξω] ἔπτηξα ἐπτηχα
8. ταράσσω (ταραχ-) *disturb*: also θράσσω (τραχ-) mostly poet.
 ταράξω ἐτάραξα τετάραγμα ἐταράχθην
 ἔθραξα (74 c) ἐθράχθην γ.
9. τάσσω (ταγ-) *arrange*.
 τάξω ἔταξα τέταχα, τέταγμα ἐτάχθην, ἐτάγην γ.
10. φρίσσω (φρίκ-) *am rough*.
 [φρίξω] ἔφριξα πέφρικα *bristle, shudder*.
11. φυλάσσω (φυλακ-) *guard, middle guard (one's self) against*.
 φυλάξω ἐφύλαξα πεφύλαχα, -γμα ἐφυλάχθην
12. κλάξω (κλαγγ-, 398 b) *make a loud noise, mostly poet*.
 κλάγξω ἔκλαγξα κέκλαγγα as pr., fu. pf. κεκλάγγομαι
13. κράξω (κραγ-) *cry*; pr. impf. rare.
 ἔκραγον κέκρᾶγα as pr., fu. pf. κεκράξομαι
 a. κρέξω, ἔκραξα, late. Pf. inv. κέκραχθι, see 492, 8.
14. βέξω (βεγ-) *do, poet. and Ion.*: also ἔρδω (for ἐρξω, root ἐργ-).
 βέξω ἔρεξα, ἐβρέξα ἐρέχθην
 ἔρξω ἔρξα
15. σφάξω (σφαγ-) *slay, in Attic prose usu. σφάττω*.
 σφάξω ἔσφαξα ἔσφαγμα ἐσφάγην
16. τρίξω (τριγ-) *squawk, poet. and Ion.* 2d pf. τέτριγα as pres.
17. φράξω (φραδ-) *declare*.
 φράσω ἔφρασα πέφρακα, πέφρασμαι ἐφράσθην
18. χάζω (χᾶδ-) *make retire*; middle *retire*; chiefly poetic.
 ἔχασάμην

7. Hm. has from kindred root πτα-, 2d ao. 3 du. κατα-πτήτην (489 D, 25) and pf. part. πεπτηώς, -ώτος (446 D, 455 D b).

8. Hm. 2d pf. τέτριχα, *am troubled*.

10. Pind. pf. par. πεφρίκοντας, see 455 D a.

12. Poet. 2d ao. ἔκλαγον. Hm. 2d pf. par. κεκληγώς, gen. -οντος; (455 D a).

14. Ion. pf. ἔοργα, plur. ἐώργεα (369 D).

Hd. pr. impf. ἔρδω instead of ἔρδω.

15. Ion. and poet. 1st ao. p. ἐσφάχθην.

17. Hm. 2d ao. ἐπέφραδον (436 D). Hes. pf. m. part. πεφραδμένος.

18. Hm. fu. χάσσομαι, 2d ao. m. irreg. κεκαδόμεν (436 D) *retired*, but aot. κέκαδον *deprived*, fu. κεκαδήσω *shall deprive*. Cf. 510 D, 21.

19. χέζω (χεδ-) *alium exonerō*.
 χεσομαι (426) ἔχεσα, ἔχεσον γ. κέχοδα, κέχεσμαι

II. Verbs in -σσω and -ζω with other peculiarities.

515. a. Labial themes (397 b, 398 c).

1. πέσσω (πεπ-, formerly πεκ-) *cook*: [πέπτω later].
 πέψω ἔπεψα πέπεσμαι ἐπέφθην
2. νέζω (νιβ-, formerly νιγ-), *wash hands or feet*: [νίπτω later].
 νέψω ἔνεψα νένεσμαι ἐνίφθην Hipp.

516. b. Lingual themes which make -σσω (-ττω).

1. ἀρμόττω *fit together*: also ἀρμόζω poet.
 ἀρμόσω ἤρμωσα ἤρμωσμαι ἤρμώσθην
2. βλίττω *take the honey* (μέλι, μέλιτ-ος, 60 D). ao. ἔβλισα.
3. βράσσω *boil*. [ao. ἔβρασα, pf. m. βέβρασμαι.]
4. ἐρέσσω (ερετ-) *roue*. Only pr. impf. in Att.
5. πάσσω *sprinkle*.
 πάσω ἔπασα [πέπασμαι] ἐπάσθην
6. πλάσσω *mould*.
 πλάσω Hipp. ἔπλασα πέπλασμαι ἐπλάσθην
7. πτίσσω *round*.
 ἔπτισα Hd. ἔπτισμαι [ἐπτίσθην]

20. Poet. κρίζω *creak*; 2d ao. 3d sg. κρίκε (or κρίγε) Hm., 2d pf. κέκρηγα Aristoph.

21. Poet. πελάζω (πελαδ-, πελα-, πλα-) *bring near, mid. come near*, pr. and ao. act. also in prose, intrans., fu. πελάσω, πελώ (424), ao. ἐπέλασα, pf. m. πέπλημαι, ao. p. ἐπέλασθην and Trag. ἐπλάσθην, 2d ao. m. 3d sg. πλήτο, 3d pl. ἐπληντο (489 D, 24). Pr. also πελάω, Ep. πιλναμαι or πιλνάω cl. 5 (529 D, 6), Trag. πελάω, πλάω (494).

515 D. 2. Hm. νίπτομαι.

3. Hm. ἐνίσσω (ενικ-) = ἐνίπτω cl. 3, *chide* (513 D, 20).

4. Hm. ὄσσομαι (οσ-) *foresee*, only pr. impf.; cf. 539, 4.

5. Hm. λάζομαι (λαβ-) = λαμβάνω cl. 5, *take* (523, 5). Attic poets have λάζομαι.

516 D. 4. Hm. ao. ἤρεσα and ἤρεσσα.

8. Hd. ἀφάσσω = ἀφάω *feel*, ao. ἤφασα.

9. Poet. ἰμάσσω *lash*, Hm. ao. ἱμασα; cf. ἱμάς *lash*, gen. ἱμάντ-ος.

10. Poet. κορύσσω (κορυθ-) *equip*, ao. m. κορυσσάμενος, pf. m. κεκορυθμένος (53 D a).

11. Poet. (rare in prose) λίσσομαι (λιτ-) *pray*, also λίτομαι cl. 1. Hm. ao. ἔλλισάμην (355 D a), 2d ao. inf. λιτέσθαι.

12. Poet. νίσσομαι *go*, fu. νίσομαι. Also pr. νέομαι, usu. with future meaning.

517. c. Themes of variable form.

1. ἀρπάζω (ἀρπαδ-, also ἀρπαγ- not Att.) *seize*.
 ἀρπάζω (-ομαι) ἤρπασα ἤρπακα, ἤρπασμαι ἤρπασθην
 [ἀρπάζω] [ἤρπαξα] [ἤρπαγμαι] [ἤρπάζθην, ἤρπάζην]
2. βαστάζω (βασταδ-, late βασταγ-) *carry*, poet. (late in prose).
 βαστάσω ἐβάστασα [-ξα] [βεβάσταγμαι] [ἐβαστάχθην]
3. [νύσσω] (νυγ- and νυδ-) *press close*. pf. m. νύνασμαι.

4. παίζω (παιδ- and παιγ-) *sport*.
 παίζομαι (426) ἔπαισα πέπαισμαι v. παιστής
 a. ἔπαιξα, πέπαιξα, πέπαιγμαι, ἐπαίχθην are late: so also fu. παίξομαι and παίξω.

5. σάβω, later σώβω (σω-, σφδ-) *save*.
 σώσω ἔσωσα σώσωκα, σώσωμαι ἐσώθην
 σώσωμαι σώσωμαι v. σωστής

6. χράζω (χρωδ-, χροῖδ-) *color*, also χροίζω poet.; [χράννυμι late].
 [ἐχρωσα] [κτέχρωκα] κτέχρωσμαι ἐχρόσθην

7. ἴζω (ιδ-, ιζε-) *sit, seat*, middle ἴζομαι, also ἕζομαι (ιδ-), *sit*: found chiefly in comp. with κατά. Hence

καθίζω, impf. ἐκάθιζον (361): also ἰζάνω, καθιζάνω, cl. 5.

καθίω (425) ἐκάθισα and καθίσω.

καθιζήσομαι ἐκαθισάμην

καθίζομαι, impf. ἐκαθεζόμην and καθεζόμην.

καθεδοῦμαι (for καθεδεσομαι, cf. 423).

[ἐκαθεσθην]

- a. Pr. ind. ἕζομαι, καθέζομαι, is rare in classic Greek, and the pr. inf. and part. and the impf. have usually an aorist meaning. The root of both these verbs was originally σεδ- (Lat. *sed-so*).

8. ὀίω (οδ-, οζε-) *smell*.

ὀίησω ὀίησα

517 D. 1. Hm. ἀρπάζω and ἤρπαξα.

3. Hm. and Hd. ἐναξα.

5. Hm. pr. σώζω and σώω (shortened in subj. σώης, σόη, σώωσι), fu. σαώσω, ao. ἐσάωσα, ao. p. ἐσαώθην. The orig. theme was σαο- (cf. 227 D), from which comes also a 2d ao. (μι-form) σώω *he saved and save* ἰθου.

7. Hm. ao. εἶσα (= ε-σεδ-σα) *seated*, inv. εἶσον (better ἕσσον), inf. ἕσσαι, par. ἕσᾱς (ἀνέσᾱς), Hd. εἶσᾱς; middle trans. 3d sg. ἐέσσαστο (εἶσατο Eur., ἕσσωντο Pind.), par. ἕσσάμενος, Hd. εἰσάμενος; fu. ἕσσομαι (= σεδ-σομαι). In comp. Hm. has ao. καθέισα and κάθισα.

8. Hm. pf. ὀδωδα as pr.

9. Pr. μύζω (μύγ-, μύζε-), Hm. ao. ἐμύζησα.

10. Hm. ἀφύσσω (αφυγ-, αφυδ-) *draw out*, fu. ἀφύξω, ao. ἤφυσα. Also once pr. ἀφύω.

III. *Liquid themes which form second tenses.*518. 1. ἀγείρω (αγερ-) *gather.*

ἤγερα [ἀγήγερα, -μαι]

2. αἶρω (ἄρ-) *lift*; contracted from ἀείρω (αερ-).

ἀρώ ἦρα (431 b) ἦρα, ἦρμαι ἦρθην

3. ἄλλομαι (ἄλ-) *leap.*

ἀλοῦμαι ἤλάμην (431 b, 2d ao. ἤλδμην doubtful in Att., cf. 489 D, 35).

4. βάλλω (βαλ-, βλα-, 64) *throw.*

βαλῶ ἔβαλον βέβληκα, βέβλημαι ἔβληθην

5. ἐγείρω (εγερ-) *rouse, wake* trans., 2d pf. and mid. *wake* intrans.

ἐγρώ ἤγερα ἐγρήγορα (368, 501) ἤγέρθην

ἤγρόμην (437 D) ἐγήγερμαι

a. A poetic pr. ἔγρω, ἔγρομαι is also found.

6. θάλλω (θαλ-) *flourish.* 2d pf. τέθηλα.7. καίνω (καν-) *kill*, fu. κανῶ, 2d ao. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.8. κείρω (κερ-) *shear.*

κερώ ἔκειρα [κέκαρκα] κέκαρμαι [έκάρην] v. καρτέος

9. κλίνω (κλι-) *make incline*, see 519, 1.10. κτείνω (κτεν-) *kill*, see 519, 4.11. μαινομαι (μαν-) *am mad*: poet. μαινῶ *madden*, ao. ἔμνη.μανοῦμαι Hd. μέμνη *am mad* ἔμνην12. ὀφείλω *am obliged.* 2d ao. ὄφελον. From theme οφειλε- come

ὀφελήσω ὄφελησα ὄφεληκα ὄφελήθην

13. πείρω (περ-) *pierce* (pr. Epic only).

ἔπειρα πέπαρμαι

518 D. 1. Hm. pr. impf. 3d pl. ἠγέρεθονται, -οντο (494), 2d ao. 3d pl. ἀγέροντο, inf. ἀγέρεσθαι (389 D a), part. ἀγρόμενος (437 D), ao. p. ἠγέρθην.

2. Hm. has only ao. m. ἠράμην, p. part. ἄρθεις. He commonly uses Ion. and poet. αἶρω (αερ-), ao. ἦερα, ao. p. ἠέρθην, plup. 3d sg. ἄωρτο (for ἠορτο): pr. impf. 3d pl. ἠερέθονται, -οντο (494).

4. Hm. pf. 2d sg. βέβληαι (462 D), 3d pl. βεβλήαται, -ατο (376 D d), also βεβολήατο, part. βεβολημένος; 2d ao. m. 3d sg. ἔβλητο, etc. (489 D, 21); fu. once συμβλήσομαι.

6. Hm. pf. part. fem. τεθαλυῖα (451 D c), 2d ao. 3d sg. θάλε. Hm. pr. θηλέω, fu. θηλήσω, pr. part. θαλέθων (494), τηλεθάω.

8. Hm. ao. ἔκερσα (431 D c). Hd. has ao. p. ἐκάρην, Pind. ἐκέρθην.

11. Hm. ao. ἐμηνάμην, Theoc. pf. m. μεμάνημαι.

12. Hm. in pr. impf. almost always ὀφέλλω (different from ὀφέλλω *increase*, ao. opt. ὀφέλλειε, 431 D d).

13. Hd. ao. p. ἐπάρην.

14. σάω (σαρ-) <i>swear</i> .	ἔσηρα	σέσηρα	<i>grin</i>
15. [σκέλλω] (σκελ-, σκλε-) <i>dry</i> (500, 6).			
[σκλησομαι]	ἔσκλην	(489, 11)	
16. σπείρω (σπερ-) <i>sow</i> .			v. σπαρτός
σπερώ	ἔσπερα	ἔσπαρμαι	ἔσπάρην
17. στέλλω (στελ-) <i>send</i> .			
στελώ	ἔστειλα	ἔσταλκα, ἔσταλμαι	ἔστάλην
18. σφάλλω <i>trip up, deceive</i> .			
σφαλῶ	ἔσφηλα	[ἔσφαλκα]	ἔσφαλμαι
			ἔσφάλην
19. φαίνω, <i>show, middle appear</i> .			
φανῶ	ἔφηνα	πέφαγκα, πέφασμαι	ἔφάνθην r. pr.
		πέφηνα intr.	ἔφάνην
20. φθείρω (φθερ-) <i>corrupt, destroy</i> .			
φθερώ	ἔφθειρα	ἔφθαρκα, ἔφθαρμαι	ἔφθάρην
		ἔφθορα	[v. φθαρός]
21. χαίρω (χαρ-, also χαρε-, χαιρε-) <i>rejoice</i> .			
χαιρήσω	[ἔχαιρησα]	κεχάρηκα	ἔχάρην as act.
[χαρήσομαι]		κεχάρημαι, κέχαρμαι	v. χαρτός

IV. Liquid themes which reject *v*.

519. A few liquid verbs reject the final *v* of the theme in some of the systems (the first six only in the perfect and passive systems).

15. Hm., 1st ao. irreg. ἔσκηλα *made dry*. Ion. pf. ἔσκληκα *am dry*.
19. Hm. 2d ao. act. iter. φάνεσκε *appeared*. From shorter root φα- he has impf. φάε (morn) *appeared*, fu. pf. πεφήσεται *will appear*. For φαίνω, ao. p. φαάνθη, see 469 D. For intensive παμφαίνων, παμφανῶν, see 574.
20. Hm. fu. δια-φθέρω (422 D b), 2d pf. δι-έφθορα *am ruined* (in Att. poets trans. and intr.). Hd. fu. m. δια-φθαρέομαι intr.
21. Hm. ao. m. ἐχρηάμην, 2d ao. κεχαρόμην (436 D), fu. κεχαρήσω, -ομαι, pf. part. κεχαρώς (446 D).
22. Poet. ἀλδαίνω (άλδαν-) *nourish*, 2d ao. ἤλδανον.
23. Hm. εἶλω (ελ-, Fel-) *press*, ao. (ἔ)ελσα, pf. m. ἔελμαι, 2d ao. p. ἐάλην, inf. ἀλήναι. Pind. has 2d plup. 3d sg. ἐόλει. In pr. impf. act., Hm. has only εἶλέω. Even Attic writers have pr. impf. εἶλέω or εἶλέω, also εἶλλω: Ἴλλω is old and poetic.
24. Poet. ἐναίρω (εναρ-) *slay*, 2d ao. ἤναρον, ao. m. 3d sg. ἐνήρατο.
25. Poet. θείνω (θεν-) *smile*, fu. θενῶ, ao. ἔθεινα, 2d ao. ἔθενον.
26. Hm. μείρομαι (μερ-) *receive as my part*, 2d pf. 3d sg. ἔμμορε (365 D), pf. m. 3d sg. εἴμαρται (366) *it is fated* used even in Att. prose, part. εἰμαρμένος. In other poets, μεμόρηκε, μεμόρηται, μεμορημένος.
27. Poet. πάλλω (παλ-) *shake*, ao. ἔπηλα; Hm. 2d ao. part. ἀμ-πεπαλῶν (436 D), 2d ao. m. 3d sg. πάλτο (489 D, 44).

1. κλίνω (κλιν-, κλι-) <i>make incline.</i>			
κλινῶ	ἐκλίνα	[κέκλικα] κέκλιμαι	ἐκλίθην and κατ-εκλίθην
2. κρίνω (κριν-, κρι-) <i>judge.</i>			
κρινῶ	ἔκρινα	κέκρικα, κέκριμαι	ἐκρίθην
3. πλύνω (πλυν-, πλυ-) <i>wash clothes.</i>			
πλυνῶ	ἔπλυνα	πέπλυμαι	ἐπλύθην Hipp.
4. κτείνω (κτεν-, κτα-) <i>kill</i> : also ἀπο-κτείνωμι, -ύω cl. 5.			
κτενῶ	ἔκτεινα	ἀπ-έκτονα ἔκτανον [ἔκταγκα, ἔκτακα]	
a. For 2d ao. poet. ἔκταν, see 489, 4. For the perf. m. and ao. p. the Attic uses τέθηκα and ἔθανον from θνήσκα (530, 4).			
5. τείνω (τεν-, τα-) <i>extend.</i>			
τενῶ	ἔτεινα	τέτακα, τέταμαι	ἐτάθην
6. κερδαίνω (κερδαν-, κερδα-) <i>gain.</i>			
κερδανῶ	ἐκέρδᾱνα (431 b)	κεκέρδηκα	
7. βαίνω (βαν-, βα-) <i>go.</i>			
βήσομαι	ἔβην (489, 1)	βέβηκα (490, 2)	ἔβᾱθην* in comp.
βήσω (500, 2)	ἔβησα	βέβαμαι in comp.	v. βατός, βατέος
8. ὀσφραίνομαι (οσφραν-, οσφρα-, οσφρ-) <i>smell.</i>			
ὀσφρήσομαι	ὠσφρόμην [ὠσφρησάμην]		ὠσφράσθην

V. Vowel-themes of the fourth class.

520. 1. καίω (και-) <i>burn</i> ; Att. prose κᾶω uncontracted.			
καίσο	ἔκαυσα	κέκαυκα, κέκαυμαι	ἐκαύθην
2. κλαίω (κλαι-) <i>weep</i> ; Att. prose κλᾶω uncontracted.			
κλαύσομαι	ἔκλαυσα	κέκλαυμαι	v. κλαντός
κλαυσούμαι (426)			later κλαυστός
also κλᾷήσω			
a. κέκλαυσμαι, ἐκλαύσθην are late.			

- 519 D. 1. Hm. ao. p. ἐκλίθην and ἐκλίθην, pf. m. 3d pl. κεκλίται (464 D a).
 2. Hm. ao. p. ἐκρίθην (so Hd.) and ἐκρίθην.
 4. Hm. fu. κτενέω and κτανέω, ao. p. ἐκτάθην.
 5. From root τα-, Hm. makes also pr. τανύω (once with μι-form, pr. m. 3d sg. τάνυται), fu. τανύσω, ao. ἐτάνυσα, pf. m. τετάνυσομαι, ao. p. ἐτανύσθην. Also pr. τιταίνω, ao. ἐτίτηνα.
 6. Hd. fu. κερδήσομαι, ao. ἐκέρδησα.
 7. Hm. ao. m. 3d sg. ἐβήσετο (428 D b). Pr. also βάσκω cl. 6; 580 D, 11. Pr. part. βιβάς, as if from βιβημι, also βιβῶν (as if from βιβω). Dor. fu. βᾶσομαι, Theoc. βησεῦμαι.
 8. Hd. ao. 3d pl. ὠσφραντο.
 9. Hm. root φεν-, φα-, 2d ao. ἔφεφνον, πέφνον (436 D) *killed*, pf. m. πέφαμαι, fu. pf. πεφήσομαι.

520 D. 1. Hm. ao. ἔκκα, Attic poets have part. κέας (shortened from κῆας). Hm. ao. p. ἐκάην.

FIFTH CLASS (*Nasal Class*, 402).

The theme assumes a syllable containing *ν*.

I. *Themes which assume -ν^ο|ε-*.

521. 1. *θαίνω* (ελα-) *drive*: also *ελάω* poetic.

ἐλάω (ἐλάσω, 424) ἤλασα ἠλάκα, ἠλάμαι ἠλάθην [ἠλάσθην]

a. *θαίνω* is probably for ελα-νυ-ω; see 525 and 488 a.

2. *φθάνω* (φθα-) *anticipate*.

φθήσομαι ἐφθην (489, 8) [ἐφθακα] [ἐφθάσθην]

φθάσω ἐφθασα

3. *πίνω* (πι-, also πα-) *drink*.

πίομαι (427) ἔπιον (489, 16) πέπωκα, πέπομαι ἐπόθην
or πίομαι [πιούμαι] v. πιστός, ποτός, ποτέος

4. *τίνω* (τι-) *pay back*, middle *obtain payment*.

τίσω ἐτίσα τέτικα, τέτισμαι ἐτίσθην

5. *φθίνω* (φθι-) *perish*.

φθίσω trans. ἐφθισα trans. ἐφθιμαι v. φθιτός

a. Late *ἐφθίνησα ἐφθίγηκα*.

6. *δάκνω* (δακ-) *bite*.

δήξομαι ἔδακον δέδηγμα δέχηθην

7. *κάμνω* (καμ-, κμα-) *am weary, sick*.

καμοῦμαι ἔκαμον κέκημηκα v. ἀπο-κμητέον

8. *τέμνω* (τεμ-, τμε-) *cut*.

τεμῶ ἔτεμον, ἔταμον τέμηκα, τέμημαι ἐτμήθην

9. *πίτνω* (πετ-) *fall*. Cf. *πίπτω*, 506, 4.

3. Poet. *δαίω* (δα-) *burn* trans., mid. intr., 2d pf. *δέδηκα* intr., 2d ao. m. sub. 3d sg. *δάηται*.

4. Poet. *δαίωμα* (δα-) *divide*, fu. *δάσομαι*, ao. *ἐδασάμην*, pf. 3d sg. *δέδασται*, 3d pl. (irreg.) *δεδαίεται*. Also pr. *δατέομαι* (Hes. ao. inf. irreg. *δατέασθαι*, 430 D).

5. Poet. *μαίωμα* (μα-, μεν-) *reach after, seek for*, fu. *μάσομαι*, ao. *ἐμασάμην*, 2d pf. *μέμονα press on, desire eagerly*, pl. *μέμαμεν*, etc. (492 D, 9), v. *μαστός*. In the sense of the pf., Hm. has intensive *μαμῶα* (574), ao. *μαιμησε*. In Att. Trag. we find pr. part. *μώμενος* (= *μα-ομενος*).

6. Poet. *ναίω* (να-) *inhabit*, ao. *ἐνασσα caused to inhabit*, m. *ἐνασσάμην became settled in*, = ao. p. *ἐνάσθην*. Pf. m. *νένασμαι* late.

7. Hm. *ὄπυίω* (οπυ-) *take to wife*, fu. *ὄπύσω* Aristoph.

521 D. 1. Hm. fu. *ἐλάω*, *ελάω*s, etc. (424 D); plup. m. 3d sg. *ἐλήλατο*, once *ἠλήλατο*, 3d p. *ἐληλέδατο* (464 D a). Hipp. *ἐλήλασμαι*. 2. Hm. pres. *φθάνω*.

4. Hm. *τίνω*. Hm. and Hd. have also pr. *τίνυμι, τίνυμαι, v. τιτός*.

5. Hm. *φθίνω, φθίσω, ἐφθισα*; 2d ao. *ἐφθιον*, m. *ἐφθίμην, ἐφθίσθην* (489 D, 29). Pr. also *φθινύθω* (494).

7. Hm. pf. part. *κεκμηώς, -ῶτος* (446 D, 455 D b). 8. Ion. *τάμνω*, 2d ao. *ἔταμον*. Hm. has pr. *τέμνω* once, *τέμω* once; also *τμήγω* (τμαγ-) cl. 2 (511 D, 17).

II. Themes which assume -αν^ο|-.

522. 1. αἰσθάνομαι (αισθ-) *perceive*: also αἰσθομαι rare.
 αἰσθήσομαι ἥσθόμην ἥσθημαι v. αἰσθητός
2. ἁμαρτάνω (ἁμαρτ-) *err*.
 ἁμαρτήσομαι ἥμαρτον ἥμαρτηκα, -ημαι ἥμαρτήθη
3. αὐξάνω (αυξ-) *increase*: also αὐξω.
 αὐξήσω ἠύξησα ἠύξηκα, ἠύξημαι ἠύξήθη
4. βλαστάνω (βλαστ-) *sprout*: [also βλαστέω late].
 βλαστήσω ἐβλαστον (β)ἐβλάστηκα (365 a).
 [ἐβλάστησα]
5. δαρθάνω (δαρθ-) *sleep*, in comp. except in 2d ao.
 ἐδαρθον δεδάρθηκα [ἐδάρθην]
6. ἀπεχθάνομαι (εχθ-) *am hated*.
 ἀπεχθήσομαι ἀπηχθόμην ἀπήχθημαι
 The forms ἐχθω *hate*, ἐχθομαι *am hated* are poetic.
7. οἰδάνω (οιδ-) and οἰδέω cl. 1, *swell*; [later οἰδάω, οἰδαίνω.]
 οἰδήσα ὤδηκα
8. ὀλισθάνω (ολισθ-) *slip*; [later ὀλισθαίνω]
 [ὀλισθήσω] ὀλισθον (ὀλίσθηκα and ὀλίσθησα Hipp.)
9. ὀφλισκάνω (οφλ-, οφλισκ-) *incur judgment*.
 ὀφλήσω ὄφλον ὄφληκα, ὄφλημαι

523. The following have an inserted nasal.

1. ἀνδάνω (ἀδ-) *please*, only the present in Attic.
2. θιγγάνω (θιγ-) *touch*.
 θίξομαι ἴθιγον v. ἄ-θικτος

10. Hm. θύνω (Hes. θύνέω) = θύ-ω *rush*.

522 D. 2. Hm. 2d ao. ἡμβροτον (for ημρατον, ημροτον, 60 D).

3. Hm. ἀέξω.

5. Hm. 2d ao. ἐδραβον (435 D).

10. Eur. ἀλφάνω (αλφ-) *procure*. Hm. 2d. ao. ἤλφον.

The following two add -αίνω to the theme.

11. Hes. ἀλιταίνω (αλιτ-) *offend*. Hm. 2d ao. ἤλιτον, m. ἤλιτόμην, pf. part. irreg. ἀλιτήμενος (cf. 389 D b).

12. Hm. ἐριδαίνω (εριδ-) *contend* (= ἐρίζω cl. 4), ao. m. inf. ἐριδήσασθαι. Pr. also ἐριδμαίω *pronoke*.

523 D. 1. Hm. impf. ἤνδανον, ἐήνδανον (Hd. ἐάνδανον) see 359 D; 2d ao. ἔδον or εβαδον (= εFFαδον, cf. 355 D a), 2d pf. ἔαδα. Hd. 2d ao. ἔαδον, fut. ἀδήσω. For ἄσμενος, see 439 D, 46.

3. κηχάνω (κιχ-) *come up to*.
 κηχόσομαι ἐκίχον v. ἀκίχητος
4. λαγχάνω (λαχ-) *obtain by lot*.
 λήξομαι ἔλαχον εἰληχα, εἰληγμαι ἐλήχθην
5. λαμβάνω (λαβ-) *take*.
 λήψομαι ἔλαβον εἰληφα, εἰλημμαι ἐλήφθην
 λέλημμαι
6. λανθάνω (λαθ-) *lie hid, middle forget*: also λήθω cl. 2 (511, 1).
 λήσω ἔλαθον λέληθα, λέλησομαι v. ἔ-λαστος
 a. The simple middle is rare in prose, ἐπι-λανθάνομαι (seldom ἐκ-λαν-
 θάνομαι) being used instead.
7. μανθάνω (μαθ-) *learn*.
 μαθήσομαι ἔμαθον μεμάθηκα v. μαθητός, -τέος
8. πυνθάνομαι (πυθ-) *inquire, learn*: also πεύθομαι cl. 2, poet.
 πέσομαι ἐπυθόμην πέπυσμαι v. πευστέος
9. τυγχάνω (τυχ-) *hit, happen*.
 τεύξομαι ἔτυχον τετύχηκα, τέτευχα [ἐτεύχθην]
 [τέτευγμαι]

III. Themes which assume -νε^ο[-ε].

524. 1. βυνέω (βυ-) *stop up*; [also βύω].
 βύσω ἔβυσα βέβυσμαι [ἐβύσθην] v. βυστός
2. ἰκνέομαι (ικ-) *come*.
 ἴξομαι ἰκόμην ἴγμαι
 a. ἀφ-ικνέομαι is commonly used in prose.

3. Hm. κηχάνω, ao. κηχέσατο. For μι-forms from theme κιχε-, see 538 D, 4.
 4. Hd. fu. λάξομαι. Hm. 2d ao. ἔλαχον *obtained by lot*, but λέλαχον (436 D) *made partaker*. Ion. and poet. 2d pf. λέλογχα.
 5. Hd. fu. λάμψομαι, pf. μελάβηκα, pf. m. λέλαμμαι (463 b), ao. p. ἐλάμψθην, v. λαμπτέος. Hm. 2d ao. m. inf. λελαβέσθαι (436 D).
 6. Hm. 2d ao. ἔλαθον *lay hid*, but λέλαθον (436 D) *caused to forget*, m. λελαθέσθαι *to forget*, pf. m. λέλασσαί *have forgotten*. The meaning *cause to forget* is found also in rare pr. ληθάνω, ao. ἐπ-έλησα, and sometimes in pr. act. ἐπιλήθω. Dor. ao. p. ἐλάσθην.
 8. Hm. 2d ao. m. opt. πεπύθοιτο (436 D), v. ἀπυστος.
 9. Hm. has also 1st ao. ἐτύχησα, and often uses τέτυγμαι, ἐτύχθην (from τεύχω cl. 2, 511, 14) in the sense of *τύχηκα*, ἔτυχον.
 10. Poet. χανθάνω (χαθ-, χανθ-, χενθ-) *contain*, fu. χείσομαι (= χενθ-σομαι), 2d ao. ἔχαθον, 2d pf. κέχανδα.
 524 D. 2. Hm. has pr. impf. ἰκνέομαι only twice, often ἰκάνω (also ἰκάνομαι) and ἴκω, 1st ao. ἴξε, ἴξον (428 D b). For 2d ao. part. ἰκμενος, see 489 D.
 47. Hd. pf. m. 3d pl. ἀπίκαται, ἀπικάτο (464 D a).

3. *κυνέω* (κν-) *kiss*. aο. *ἔκυσα*.

a. The simple verb is poetic; but *προσκυνέω do homage* is frequent in prose; it makes *προσκυνήσω, προσεκύνησα*.

4. *ἀμπισχνέομαι* (αμπ-εχ-) = *ἀμπέχομαι, have on*: active *ἀμπέχω, ἀπισχω, πνι on*. Impf. *ἤμπισχόμην* (361 a).

ἀμφέξω ἤμπισχον, inf. *ἀμπισχεῖν*

ἀμφέξομαι ἤμπισχόμην or ἤμπισχόμην (361 a)

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-νεο-μαι*. For change of φ to π, cf. 73 d. *ισχ* is for *ίσχ*, and that for *σι-σ(ε)χ*, a reduplicated theme of *ἔχω (σεχ-)* *have* (508, 16; cf. 506, 2). The 2d aο. must be divided *ἤμπι-σχω*; *ι* here belongs to the preposition.

5. *ὑπισχνέομαι* (ὑπ-εχ-) *promise*; also *ὑπίσχομαι*. See 4 a above and 508, 16.

ὑποσχέσομαι ὑπισχόμην ὑπίσχημαι

IV. Themes which assume -vu- (after a vowel -vnu-).

525. Themes in -a-.

1. *κεράννυμι* (κερα-, κρα-) *mix*.

[*κεράσω*] ἐκέρασα κέκραμαι ἐκράσθην or
v. κρᾶτέος [κεκέρασμαι] ἐκέρασθην

2. *κρεμάννυμι* (κρεμα-) *hang* trans.: [also *κρεμάω* late].

κρεμάω (-άω 424) ἐκρέμασα [κεκρέμασμαι] ἐκρεμάσθην

a. For middle *κρέμαμαι hang* intrans., fu. *κρεμήσομαι*, see 535, 8.

3. *πετάννυμι* (πετα-) *expand*: [also *πετάω* late].

πετάω (-άω 424) ἐπέτασα πέπταμαι [πεπέτασμαι] ἐπετάσθην

4. *σκεδάννυμι* (σκεδα-) *scatter*: also *σκεδννμι* r. A., [*σκεδάω* late].

σκεδάω (-άω 424) ἐσκεδάσα ἐσκεδάσμαι ἐσκεδάσθην

526. Themes in -ε-.

1. *ἔννυμι* (ἐ-, orig. *Φεσ-*, Lat. *ves-tio*) *clothe*: in prose *ἀμφιέννυμι*.

ἀμφιώ (-έω 428) ἤμφισα (361) ἤμφισμαι

ἀμφίεσομαι

525 D. 1. Hm. also pr. *κεράω, κεραίω*, aο. inf. *ἐπι-κρήσαι*, v. *ἄ-κρητος*. For *κίρνημι*, see 529 D, 2.

4. Hm. aο. also without σ, *ἐκέδασσα, ἐκεδάσθην*; cf. *κίδνημι* (529 D, 8).

5. Poet. *γάννυμι* (γα-) *am glad*, fu. *γανύσομαι*, late pf. *γεγάνυμαι*. Cf. *γαίω* cl. 4, only in pr. part. *γαίων*.

526 D. 1. Hm. impf. *κατα-είνυον* (= *Φεσ-νυον*), cf. Hd. *ἐπ-είνυσθαι*, fu. *ἔσσω*, aο. *ἔσσα*, aο. m. 3d sg. *ἔ(σ)σατο* or *ἔέσσατο*, pf. m. *ἔμμαι* (= *Φεσ-μαι*), *ἔσαι*, *ἔται* (*ἔσαι*?), plup. 2d, 3d sg. *ἔσσο, ἔστο* or *ἔεστο*, 3d du. *ἔσθην*, 3d pl. *ἔσται*, part. *εἰμένος*.

2. [κορέννυμι] (
- κορε-*
-)
- satiare*
- , chiefly poetic.

κεκόρεσμαι

ἐκορέσθην

3. σβέννυμι (
- σβε-*
-)
- extinguish*
- (500, 5).

σβέσω

ἔσβεσα

ἔσβηκα

σβήσομαι

ἔσβην (489, 10) [ἔσβεσμαι]

ἔσβέσθην

527. Themes in -ω-.

1. [ώννυμι] (
- ζω-*
-)
- gird*
- .

[ζώσω]

ἔλωσα

[ἔζωκα] ἔλωμαι, ἔλωσμαι

[ἔζώσθην]

2. [ρόννυμι] (
- ρω-*
-)
- strengthen*
- .

[ρόσω]

ἔρρωσα

ἔρρωμαι *am strong*

ἔρρώσθην

3. στράννυμι (
- στρω-*
-)
- spread out*
- = στόρνυμι, 528, 15.

στρώσω

ἔστρωσα

ἔστρωμαι

ἔστρώσθην

528. Themes ending in a consonant.

1. ἀγνύμι (
- αγ-*
- , orig.
- Fay-*
-)
- break*
- .

ἀξω

ἔαξα (359)

ἔαγα (501) [ἔαγμα]

ἔάγην

2. ἀρνυμαι (
- αρ-*
-)
- win*
- , chiefly poetic.

ἀροῦμαι

ἠρόμην

3. δεικνύμι (
- δεικ-*
-)
- show*
- .

δειξω

ἔδειξα

δέδειχα, δέδειγμα

δέδειχθην

4. εἰργνύμι (
- ειργ-*
-)
- shut in*
- : (also
- εἰργω*
-).

εἰρξω

εἰρξα, p. ἔρξᾱς

εἰργμαι

εἰρξθην

- a. The forms of
- εἰργω shut out*
- are distinguished from these by their smooth breathing.

5. [εἰγνύμι] (
- ζυγ-, ζευγ-*
-)
- join*
- .

ζεύξω

ἔζευξα

ἔζευγμα

ἔζύγην, ἔζεύχθην r. A.

2. Hm. fu. κορέω (423), ao. ἐκόρεσα, ἐκόρεσσα, pf. part. κεκορηώς (446 D), pf. m. κεκορήμαι (also Hd.), v. ἀ-κόρητος. Hd. fu. κορέσω.

Add the following with themes in -ι-:

4. Poet. κίνυμαι (*κι-*) *move* intrans., 2d ao. ἔκινον *went*, part. κινών. For ἐκίαθον, see 494.

5. Epic αἰνυμαι (*αι-*) *take away*, in comp. ἀποαἰνυμαι and ἀπαἰνυμαι.

6. Ion. and poet. δαινύμι (*δαι-*) *feast* trans., mid. intr., opt. 3d sg. δαινῶτο (419 D b), 3d pl. δαινῶτο: fu. δάισω, ao. ἔδαισα, ao. p. ἔδαισθην, v. ἔ-δαιτος.

528 D. 1. Hm. ao. ἔαξα, rare ἦξα (Hes. opt. 2d sg. κανδῆαις, = κα^τΦαζαις = κατα-Φαζαις, 84 D), ao. p. ἐάγην with short *a*. Hd. pf. ἔηγα.

3. Hd. has root *δεικ-* in δέξω, ἔδειξα, δέδειγμα, ἐδέχθην. Hm. pf. m. δέδειγμα *greet* (for δέδειγμα), 3d pl. δειδέχεται, -ατο (464 D a). In the same sense of *greeting*, he has pr. part. δεικνόμενος, as also pr. δεικανόμαι and δειδοσκομαι (= *δει-δικ-σκομαι*).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As theme, he has *εργ-* or *εεργ-* instead of *ειργ-*. For ἔρχαται, (ἐ)έρχαστο, see 368 D. For poet. εἰργαθον, Hm. (ἐ)έργαθον, see 494.

6. ἀπο-κτίνυμι (κτεν-) *kill* = κτείνω (519, 4).

7. μίγνυμι (μιγ-, μίγ-) *mix*: also μίσγω cl. 6, less freq. in Att.

μίξω	μίξα	[μέμιχα]	μίχθη and
		μέμιγμαι	μίγη

8. δλλύμι (for ολνύμι, theme ολ-, ολε-) *destroy, lose*.

όλώ (-έσω 422)	ώλεσα	όλώλεκα
όλούμαι	ώλόμην	όλωλα (501)

a. In prose, the compound ἀπ-όλλύμι is always used.

9. δμνύμι (ομ-, ομο-) *sweat*.

όμοθμαι (422)	ώμοσα	όμόμοκα (368)	όμόθη and
[όμόσω, -ομαι]		όμόμομαι, όμόμοσμαι	όμόσθη

10. όμόργνυμι (ομοργ-) *wipe off*. Pres. and impf. only Epic.

όμόρξομαι	ώμορξα	[ώμοργμαι]	ώμόρχθη
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11. ύρνυμι (ορ-) *rouse, middle rouse one's self, rise*.

ύρω (422 b)	ύρσα (431 c)	ύρωρα intrans. (368 D).
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12. πήγνυμι (παγ-, πηγ-) *fix, fasten*: [also πήσσω late].

πήξω Hm.	ήπηξα	πέπηγα (501)	έπάγη, v. πηκτό-
		[πέπηγμαι]	έπήχη

13. πτάρνυμαι (παρ-) *sneeze*.

πτάρώ Hipp.	έπταρον [έπτάρα]
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14. ρήγνυμι (ραγ-, ρηγ-, ρωγ-) *break*.

ρήξω	ήρξα	ήρωγα (501)	ήράγη
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15. στόρνυμι (στορ-, στορε-) *spread out*: cf. στρώννυμι, 527, 3.

στορώ (422)	έστόρεσα	[έστόρεσμαι]	[έστορέσθη]
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16. φράγνυμι (φραγ-) also φράσσω cl. 4, *enclose*.

[φράξω]	ήφραξα	πέφραγμαι	ήφράχη [ήφράγη]
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a. The forms φάργνυμι, έφαρξα, πέφαργμαι, έφάρχη, etc., are certainly Attic, and are preferred by many editors.

7. Hm. and Hd. have only μίσγω in pr. impf: Hm. once μιγάζομαι. Hm. 2d ao. m. 3d sg. έμίκτο, μίκτο (489 D, 41), 2d fu. p. μιγήσομαι.

8. Poetic also pr. δλέκω; 2d ao. m. part. ούλόμενος (33 D).

11. Hm. fu. m. όρούμαι, ao. ύρσα, oftener ύρορον (436 D), pf. m. όρώρεται, sub. 3d sg. όρώρηται, ao. m. ύροτο (oftener than ύρετο), ύρσο, ύρθαι, ύρμενος (489 D, 42). For ύρσο, see 428 D b. Connected with ύρνυμι are όρίνω *rouse*, ao. όρίνα, ao. p. όρίνη; and όρούω *rush*, ao. ύρούσα.

12. Hm. 2d ao. m. 3d sg. κατ-έπηκτο (489 D, 43).

13. Hipp. ao. p. έπτάρη.

14. Hm. pf. p. έβρήκται, Hipp. ao. p. έβρήχηθη.

17. Hm. άχνημαι (αχ-) *am rained* (rare άχομαι, άκαχίζομαι); 2d ao. άκάχοντο (436 D), pf. άκάχημαι (368 D), 3d pl. άκηχέδαται (464 D a) plup. 3d pl. άκαχέλατο (for ακαχηατο), inf. άκάχησθαι, part. άκαχήμενος, άκηχεμένη (389 D b).—Act. άκαχίζω *rain*, ao. ήκαχον and άκάχησα.—Pr. part. intrans. άχέων, άχεών.

SIXTH CLASS (*Inceptive Class*, 403).

530. The theme assumes $-\sigma\kappa^{\circ}|_{\epsilon}$ - (or $-\iota\sigma\kappa^{\circ}|_{\epsilon}$ -) in the present. Several verbs which belong here prefix a reduplication. Only a few show an inceptive meaning.

Themes in $-a$ - and $-\epsilon$ -.

1. γηράσκω = γηρά-ω *grow old*. 2d aο. inf. γηράνω (489, 2).
 γηράσω, -ομαι ἑγήρασα γεγήρακα
2. διδράσκω (δρα-) *run*, used only in composition.
 δρόσομαι ἔδραν (489, 3) δέδρακα
3. ἡβήσκω (ἡβα-) *come to puberty*: ἡβάω *am at puberty*.
 ἡβήσω ἡβησα ἡβηκα
4. θνήσκω, older θνήσκω (θαν-, θνα-) *die*.
 θανοῦμαι ἔθανον τέθνηκα *am dead* (490, 4)
 a. Fu. pf. τεθνήξω, see 467 a. For fu. θανοῦμαι, 2d aο. ἔθανον, the Att. prose always uses ἀποθανοῦμαι, ἀπέθανον (never found in Trag.), but in the pf. τέθνηκα, not ἀπο-τέθνηκα.
5. εἰλάσκομαι (ἔλα-) *propitiate*.
 εἰλάσομαι εἰλασάμην εἰλάσθη

18. Poet. *καίνομαι* (for *καθ-νυμαι*) *surpass*, pf. *κέκασμαι*, part. *κεκασμένος* (Pind. *κεκαδμένος*).

19. Hm. *δρέγγυμι* (*ορεγγ-*), = *δρέγω* cl 1, *reach*, pf. m. 3d pl. *δρωρέχεται* (368 D, 464 D a).

529 D. In the Epic language, several themes, which for the most part show a final *a* in other forms, assume $-va$ - instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μ -form.

1. δάμνημι or δαμνάω (δαμ-, δαμα-) *overcome*, fu. *δαμάω* (cf. 424), aο. *ἐδάμασα*, pf. m. *δέδμημαι*, fu. pf. *δεδήμισομαι*, aο. p. *ἐδαμάσθη* or *ἐδημήθη*, more freq. 2d aο. *ἐδάμην*. Pr. also *δαμάζω*. The forms *ἐδαμασάμην* and *ἐδαμάσθη* are even found in Att. prose.—The same perf. m. *δέδμημαι* belongs also to the Ion. and poet. *δέμω* (Att. *οικοδομέω*) *build*, aο. *ἔδειμα*.

2. κίρνημι or κιρνάω (κερα-), = *κεράννυμι* *mix* (525, 1).

3. κρήνναμι (κρεμα-), = *κρέμαμαι* *hang* (535, 8; cf. 525, 2). Active *κρήμνημι* very rare.

4. μάρναμι (μαρα-) *fight*, used only in the present.

5. πέρνημι (περα-), = *πικράσκω* *sell* (530, 7), fu. *περάω* (cf. 424), aο. *ἐπέρασα*, pf. m. part. *πεπερημένος*.

6. πίλναμι (πελα-) *draw near*; also *πιλνάω* = *πελάζω* *bring near* (514 D, 21).

7. πίτνημι or πιτνάω (πετα-), = *πετάννυμι* *spread* (525, 3).

8. σκίδνημι (σκεδα-), = *σκεδάννυμι* *scatter* (525, 4): also without σ , *κίδνημι*.

530 D. 2. Hd. *διδρήσκω*, *δρήσομαι*, *ἔδρην* (30 D).

5. Hm. also *ἰλάσομαι*, pf. *ἔληκα*; see 535 D, 10.

6. **μυμήσκω**, older **μυμήσκω** (*μυα-*) *remind*, mid. *remember, mention*.
μνήσω **ἐμνησα** **μémμημαι** (365 b, 465 a) **ἐμνήσθην**
 Fu. pf. **μεινήσομαι** *will bear in mind*.
 a. The fu. and ao. m. are poetic; the fu. and ao. p. take their place.
 The pf. m. **μémμημαι** is present in meaning, = Lat. *memini*.
7. [**πιπράσκω**] (*πρα-*) *sell*; wanting in fu. and ao. act.
(ἀποδόσομαι) (**ἀπεδόμην**) **πέπρᾱκα**, **πέπρᾱμαι** **ἐπράθην**
8. **φάσκω** (*φα-*) = **φημί** (535, 1) *say*; used chiefly in the part., see 481 a.
9. **χάσκω** (*χα-, χαν-*) *gape*; [**χαίνω** late]
χανοῦμαι **ἔχανον** **κέχηνα** *stand agape*
10. **ἀρέσκω** (*αρε-*) *please*.
ἀρέσω **ἤρεσα** [**ἄρηρεκα**] **ἤρέσθην**

531. Themes in -ο-.

1. **ἀνα-βιάσκομαι** (*βιο-*) trans. *re-animate*, intr. *revive*.
 ao. **ἀνεβίων** (489, 14) intrans., **ἀνεβιωσάμην** trans. Cf. **βιδω** (507, 2).
2. **βλόσκω** (*μολ-, μλο-, βλο-*, 60 D) *go*, poetic. Pr. impf. only Epic.
μολοῦμαι **ἐμολον** **μέμβλωκα** (60 D)
3. **βιβρώσκω** (*βρο-*) *eat*; pres. Hipp. and late.
[βρώσομαι] [**ἔβρωσα**] **βίβρωκα**, **βίβρωμαι** **ἐβρώθην** Hd.
 a. The defective parts are supplied by forms of **ἐσθίω** cl. 8 (539, 3).
4. **γινώσκω** (*γνο-*) *know*; also **γινώσκω** Ionic and late Att.
γινώσομαι **ἔγνων** (489, 15) **ἔγνωκα**, **ἔγνωσμαι** **ἔγνώσθην**
5. **θρόσκω** (*θορ-, θρο-*) *leap*, poet.; also **θόρνωμαι** cl. 5.
θοροῦμαι **ἔθορον** .
6. **τιτρώσκω** (*τρο-*) *wound*.
τρώσω **ἔτρωσα** **τέτρωμαι** **ἔτράθην**

532. Themes in -ι- and -υ-.

1. **κυύσκομαι** (*κυ-*) *conceive*, ao. **ἐκύσα** *impregnated*.
 a. **κύω**, **κύω** mean *am pregnant*.

6. Hm. pf. m. 2d sg. **μémμημαι**, **μémμη** (imv. **μémμεο** Hd.), see 462 D; sub. 1st pl. **μεινόμεθα** (Hd. **μεινεόμεθα**), opt. **μειμήμην**, 3d sg. **μεινέτω**, see 465 D.

11. Poet. **βάσκω** (*βα-*) = **βαίνω** *go* (519, 7), chiefly in imv. **βάσκ' ἴθι** *haste*; once **ἐπιβασκέμεν** *cause to go upon*.

12. Poet. **κικλήσκω** (*κλη-*) = **καλέω** cl. 1, *call* (504, 5).

531 D. 3. Hm. **βεβρώθω**. Ep. 2d ao. **ἔβρων** (489, 26; not in Hm.). Soph. 2d pf. part. **βεβρώτες** (492 D, 16).

4. Hd. 1st ao. **ἀνέγνωσα** *persuaded*. Poet. v. **γνωτός** (for **γνωστός**).

6. Hm. **τρώω**; v. **τρωτός**.

2. μεθύσκω (μεθυ-) *intoxicates*.

μέθυσσα [μεμέθυσμαι] μέθυσθην

a. Mid. μεθύσκομαι *get drunk*; but μέθω (only pr. impf.) *am drunk*.

533. Themes ending in a consonant.

1. ἀλίσκομαι (άλ-, ἀλο-) *am taken*, used as passive to αἰρέω cl. 8.

ἀλώσομαι ἰάλων or ἰάλωκα or v. ἀλωτός
ἤλων (489, 13) ἤλωκα

2. ἀν-ἄλλωσκω (ἄλ-, ἄλο-) *expend*: also ἀνἄλω.

ἀνἄλώσω ἀνήλωσα ἀνήλωκα, ἀνήλωμαι ἀνηλόσθην

a. Rare forms, ἠνἄλωσα, ἠνἄλωμαι (861). The forms ἀνἄλωσα, ἀνἄλωκα, ἀνἄλώσθην etc., are un-Attic.

3. ἀμβλλίσκω (αμβλ-, αμβλο-) *miscarriage*: also ἐξ-αμβλόω.

[ἀμβλώσω] ἤμβλωσα ἤμβλωκα, ἤμβλωμαι [ἤμβλώσθην]

4. ἐπ-αυρίσκομαι (αυρ-) *enjoy*, also ἐπαυρίσκω, ἐπαυρέω: pres. Ionic only.

ἐπαυρήσομαι ἐπηῦρον, ἐπηυρόμην [ἐπηυρόμην]

5. εἰρήσκω (εἰρ-) *find*.

εἰρήσω ἤῦρον ἤῦρηκα, ἤῦρημαι ἤῦρήσθην v. εἰρητός

a. For 2d ao. impv. εἰρέ, see 387 b. For later Attic εἦρον, εἦρηκα, etc., see 357 a.

6. στερίσκω (στερ-) = στερέω *deprive*.

στερήσω ἐστέρησα ἐστέρηκα, -ημαι ἐστερήσθην, ἐστέρησθαι

a. Pass. στερίσκομαι, στεροῦμαι *am deprived*; but στέρομαι *am needy*.

7. ἀλόσκω (for αλυκ-σκω, theme αλυκ-) *avoid*, poet.; pr. impf. rare.

ἀλόξω ἤλυξα

8. διδάσκω (for διδαχ-σκω, theme διδαχ-) *teach*.

διδάξω ἐδίδαξα δεδίδαχα, -ημαι ἐδιδάχθην

9. λάσκω (for λακ-σκω, theme λακ-) *speak*, poetic.

λακῆσομαι ἐλάκησα ἐλάκα
ἐλακον

10. μίσγω (for μγ-σκω, theme μγ-) *mix*, = μίγνυμι cl. 5 (528, 7).

532 D. 3. Ion. and poet. πίπινσκω (πι-) *give to drink* (cf. πίνω, 521, 3), fu. πίπω, ao. ἐπίσα.

4. Hm. πιφαύσκω (φω-) *declare*. Hd. διαφαύσκω, or -φώσκω *shine, dawn*.

533 D. 6. Hm. ao. inf. στερέσαι.

7. Hm. has also ἀλυσκάω cl. 4 and ἀλυσκάνω cl. 5.

8. Ep. ao. ἐδιδάσκησα (not in Hm.). A shorter theme is δα-, Hm. fu. δῆω *shall find* (427 D), 2d ao. δέδωον (436 D, also ἐδωον) *taught*, 2d ao. m. inf. δεδάσθαι (for δεδασθαι), pf. δεδάηκα *have learned*, 2d pf. part. δεδαώς, pf. m. part. δεδαημένος, 2d ao. p. ἐδάην *learned*, fu. p. δαήσομαι.

9. Hm. ληκέω, 2d pf. λέληκα, part. fem. λελακυῖα (451 D c).

11. πάσχω (for παθ-σκω, theme παθ-, πενθ-), *suffer*.
 παίσομαι (56) ἔπαθον πέπονθα [v. παθητός]

SEVENTH CLASS (*Root-Class*, 404).

534. The theme itself, with or without reduplication, serves as present stem. These are all verbs in -μι.

I. *With reduplication.*

	1. τίθημι (θε-) <i>put</i> . See 329, 333, 349.		
θήσω	ἔθηκα	τέθεικα	ἔτεθην (73 c)
	du. ἔθετον etc.	τέθειμαι r.	
	2. δίδημι (δε-) <i>bind</i> , rare form for δέω (504, 1).		
	3. ἔημι (έ-) <i>send</i> ; see 476.		
ήσω	ἔηκα	εἶκα	εἶθην
	du. εἶτον etc.	εἶμαι	
	4. δίδωμι (δο-) <i>give</i> . See 330, 334, 350.		
δώσω	ἔδωκα	δέδωκα	ἔδότην
	du. ἔδοτον etc.	δέδομαι	
	5. ἵστημι (στα-) <i>set up</i> . See 331, 335, 336, 351, and 500, 1.		
στήσω	ἕστηκα	ἕστηκα	ἕστάθην <i>was set</i>
	ἕστην	ἕσταμαι r.	fu. pf. ἕστηξω <i>shall stand</i>
	6. ὀνύημι (ονα-) <i>benefit</i> (for ον-ονη-μι).		
ὀνήσω	ὠνήσα, ὠνήμην (489, 5)		ὠνήθην

11. Hm. 2d pf. 2d p. πέποσθε (492 D, 14), part. fem. πεπαθῦα (451 D c).

12. Poet. ἀμπλακίσκω (αμπλακ-) *miss, err.* 2d ao. ἤμπλακον, pf. m. 3d sg. ἠμπλάκηται.

13. Hm. ἀπαφίσκω (αφ-) *deceive*, 2d ao. ἤπαφον (436 D), rare 1st ao. ἠπάφησα.

14. Poet. ἀραρίσκω (αρ-) *join, fit*, trans., 1st ao. ἤρασα (cf. 431 D c), 2d ao. ἤραρον (436 D) twice intrans., 2d pf. ἄραρα *are joined, filled* (found even in Xen.), Ion. ἄρηρα, Hm. part. fem. ἀραρυῖα (451 D c), pf. m. ἀρήρημαι, ao. p. 3d pl. ἄρην (385 D, 3), 2d ao. m. part. ἄρμενος (489 D, 36).

15. Hm. ἴσκω (= *φυκ-σκω*) and ἔσκω (72 D a) *liken*; cf. εἴκα (492, 7).

16. Hm. τιτύσκομαι (= *τι-τυκ-σκομαι*) *prepare, aim* (cf. 511, 14; 523, 9).

534 D. 1. Hm. has pr. ind. 2d sg. τίθησθα, 3d sg. τιθεῖ, 3d pl. τιθεῖσι (also προ-θέουσι), inf. τιθήμεναι, part. τιθήμενος. Hd. pr. τιθεῖ, τιθεῖσι: impf. 1st sg. ἐτίθε-α irregular, 2d ao. opt. προσ-θέοιτο, inf. θέμεν, θέμεναι.

3. For dialectic forms of ἔημι see 476 D.

4. Hm. has pr. ind. 2d sing. διδοῖς and διδοίσθα, 3d sg. διδοῖ, inv. διδῶθι, inf. διδοῦναι; 2d ao. inf. δόμεν and δόμεναι; iterative δόσκον.—Hd. διδοῖς. διδοῖ διδοῦσι. Hm. has a fu. with reduplication δίδωσω.

5. Hm. 1st ao. 3d pl. ἕστασαν as well as ἕστησαν, 2d ao. ind. 3d pl. ἕσταν, inf. στήμεναι, pf. inf. ἐστάμεν, ἐστάμεναι, part. ἕσταώς and ἕστεώς, iterative ἕστασκε and στάσκε.—Hd. pr. 3d sg. ἰστέ.

537. c. Themes in -σ-.

1. εἰμί (εσ-) *am*; see 478. fu. ἔσομαι.
2. ἡμαί (ἦσ-) *sit*, also *κάθημαι*; see 483, 484.

EIGHTH CLASS (*Mixed Class*, 502).

539. Different parts of the verb may be derived from themes essentially different: compare Eng. *go*, *went*. Here belong

1. αἰρέω (*αἶρε*-, ἐλ-, 389 a), *take*, mid. *choose*.
αἰρήσω εἶλον (ἔλω etc.) ἦρηκα, ἦρημαι ἦρέθην
a. Fu. ἐλώ, aο. εἰλάμην are late.
2. ἔρχομαι (*ερχ*-, ελυθ-, ελθ-) *go*, *come*.
ελεύσομαι ἦλθον ἐλήλυθα (367 b)
a. For 2d aο. imv. ἐλθέ, see 387 b. For ελεύσομαι the Attic prose has εἶμι, ἦξω, or ἀφίξομαι; for ἠρχόμεν, ἔρχομαι, ἐρχοίμην, ἔρχου, ἔρχεσθαι, ἐρχόμενος, the Attic prose generally has ἦα, ἰώ, ἰομαι, ἴθι, ἰέναι, ἰών.

536-7 D. For dialectic forms of εἶμι, see 477 D; of κείμαι, 482 D; of εἶμι, 478 D; of ἡμαί, 483 D.

538 D. Hm. has also the following μ-verbs of the seventh class:

1. ἄημι (αε-) *blow*, 2d du. ἄητον, impf. 3d sg. ἄη or ἄει, inf. ἄηται or ἄημεναι, part. ἄείς; mid impf. 3d sg. ἄητο, part. ἄήμενος.
2. Theme *διε-* *make flee* (in mid., also *flee*), impf. 3d pl. ἐν-δίσσων; m. pr. 3d pl. δίσσονται, sub. δίσσεται, opt. 3d sg. δίσσαιο (cf. 417 a, 418 b), inf. δίσσεται.
3. Δίξημαι (διε-) *seek*, 2d sg. δίσξαι, part. δίσξήμενος; fu. δίσξομαι.
4. Theme *κίχε-* (from *κίχ-*, common pr. *κίχθάνω come up to*, 523, 3), impf. 2d sg. ἐκίχεις, 3d du. κίχῆτην, sub. κίχέω, opt. κίχῆτην, inf. κίχῆται or κίχῆμεναι, part. κίχῆς, m. κίχῆμενος.
5. *ὄνο-μαι find fault with*, 2d sg. ὄνοσαι, opt. 3d sg. ὄνοιτο (cf. 418 b); fu. ὄνόσσομαι, aο. ὄνοσάμην (Hd. ὄνόσσην).—Hm. has also from root *ον-*, pr. 2d pl. ὄνεσθε and aο. ὄνατο.
6. ἐρύομαι or ἐρύομαι (ερν-, εἰρν-) *guard, preserve*, Ion. and poet. The μ-forms are pr. ind. 3d pl. εἰρύαται, impf. 2d sg. ἐρύσο, 3d sg. ἐρύτο, εἰρύτο, 3d pl. εἰρυντο, εἰρύατο, inf. ἐρυσθαι, εἰρυσθαι. Fu. ἐρύσσομαι (ἐρύσθαι, cf. 427 D), εἰρύσσομαι, aο. εἰρυσσάμην.
7. From *ρύομαι* or *ρύομαι* (ρν-) = ἐρύομαι come μ-forms, impf. 3d pl. ρύατο, inf. ρύσθαι. Fu. ρύσσομαι (Hd.), aο. ἐβρύσάμην and ρύσάμην (once ρυσάμην).
8. Root *στεν-*, *promise, threaten*, pr. impf. στεύνται, στεύντο, στεύνται.
9. From *ἔδ-ω* (539 D, 3) *eat*, pr. inf. ἔδ-μεναι; cf. Lat. *esse* for *ed-se*.
10. From *φέρ-ω* (539, 6) *bear*, pr. imv. 2d pl. φέρ-τε; cf. Lat. *fer-te*.

539 D. 1. Hd. pf. ἀράρηκα (368 D).

2. Poet. 2d aο. ἦλυθον with *ν* (but only in ind., 1st, 2d, 3d sg. and 3d pl.), Dor. (not Pind.) ἦνθον. Hm. 2d pf. εἰλήλυθα, 1st pl. εἰλήλουσμεν (492 D, 13).

3. ἐσθίω (εσθ-, εδ-, ἐδεσ-, ἐδο-, φαγ-) eat.
 ἔδομαι (427) ἔφαγον ἔδῃδοκα ἠδέσθην
 ἔδῃδεσμαι ἠδέσθησθε v. ἔδεστός, -τέος
4. ὄραω (όρα-, ιδ-, σπ-) see, impf. ἔωρων (859 b).
 ὄδομαι ἔιδον (ἴδω etc.) ἑώρακα, ἑώρακα, ἑώραμαι ὠφθην [ἑωράθην]
 inv. ἴδέ (387 b) ὄπωπα, ὄμμα v. ὄρωτός, ὄρωτός
 a. The middle is generally poetic, but occurs in Att. prose in composition with πρό, ὑπό, περί. Inv. ἰδοῦ, but as exclamation ἰδοῦ ἰο!
5. τρέχω (τρέχ-, δραμ-, δραμη-) run.
 δραμοῦμαι ἔδραμον δεδράμηκα v. δρακτέον (74 c)
 θρέξομαι ἔθρεξα (74 c) δεδράμημαι in comp.
6. φέρω (φερ-, οι-, ενεκ-, ενεγκ-) bear.
 οἴσω ἤνεγκα (438) ἐνήνοχα ἠνέχθην
 οἴσομαι (as ἤνεγκον) ἐνήνεγμα ἠνεχθήσομαι
 mid. and pass.) ἠνεγκάμην v. οἴστός, -τέος οἴσθήσομαι
7. ἀντίομαι (αντε-, πρια-) buy, impf. ἠνωόμην (359).
 ἀνθήσομαι ἐπριάμην (489, 9) ἐνώημαι ἠνήθην
 a. ἠνωσάμην is late. The syllabic augment is rarely omitted in Att. ἠνώημαι may have, ἠνήθην always has, a passive meaning (499).
8. εἶπον (εκ-, ερ-, βε-) said.
 ἐρῶ { εἶπον (486 a) εἶρηκα (366) ἐρήθην, v. ῥητός
 { εἶπα (438) εἶρημαι [ἐρήθην]
 inv. εἶπέ (387 b) fu. pf. εἶρησομαι ῥηθήσομαι
 a. The pr. impf. are supplied by λέγω, φημί, and (especially in comp.) by ἀγορεύω discourse, as ἀπαγορεύω forbid, ao. ἀπέειπον. The root of εἶπον was originally *Fek-*; cf. ἔπος, orig. *Fekos*, word. The root of ἐρῶ was orig. *Fer-* (cf. Lat. *verbum*); hence εἶρηκα for *Fe-Fρη-κα*, ἐρήθην for *eFρηθην*, ῥητός for *Fρητος*.

3. Hm. has pres. ἔσθω (for εδ-θω, 52) and ἔδω; also pr. inf. ἔδομαι (538 D, 9), 2d pf. par. ἐδηδώς, pf. m. ἐδήδομαι.

4. Hm. fu. ἐπιπόσομαι shall choose, but ἐπιπόσομαι shall look on; so Pind. 1st ao. ἐπόψατο looked at, but Att. (rare) ἐπιπόσομαι chose. Hd. impf. ὄρων. Aeol. pr. ῥημι Theoc. For ὄσομαι (σπ-), see 515 D, 4. Poetic is also pr. m. εἶδομαι appear, appear like, ao. εἶσάμην.

5. Doric τρέχω. Hm. pf. δέδρομα.

6. Hm. pr. inv. φέρτε (538 D 10), ao. ἤνεικα (rarely ἤνεικον), m. ἤνεικάμην; ao. inv. οἴσω (428 D b), inf. οἴσμεν(αι), v. φερτός. Hd. has ao. ἤνεικα, inf. οἴσαι (once), pf. m. ἐνήνεγμα, ao. p. ἤνειχθην.

8. Hm. pr. εἶρω rare, fu. ἐρέω, ao. εἶπον and in ind. (uncontracted) ἔειπον = *e-FeFepov*. From root σπ-, ἐπ- (70), comes ἐν-έπω or ἐννέπω, 2d ao. ἐνι-σπον, inv. ἐνι-σπε or ἐνισπες (2d pl. ἔσπετε for ἐν-σπετε), fu. ἐνίψω (= ἐνι-σπ-σω) or ἐνι-σπήσω, v. ἐνι-σπετος. Hd. makes ao. usu. εἶπα, ao. p. εἶρήθην.

PART THIRD.

FORMATION OF WORDS.

540. SIMPLE AND COMPOUND WORDS.—A word is either *simple*, i. e., containing a single stem: *λόγο-s* *speech*, *γράφω* *write*; or *compound*, i. e., containing two or more stems: *λογο-γράφο-s* *speech-writer*.

FORMATION OF SIMPLE WORDS.

541. PRIMITIVES AND DENOMINATIVES.—Words formed immediately from a *root* (or the *theme* of any verb) are called *primitives*: *ἀρχ-ή* *beginning*, from *αρχ-*, root of *ἀρχ-ω* *begin*.—Those formed immediately from a noun-stem are called *denominatives*: *ἀρχα-ίο-s* *of the beginning, original*, from the stem of *ἀρχή* (*αρχᾶ-*) *beginning*.

542. SUFFIXES.—Nouns (substantive or adjective) are formed by means of certain added elements called *suffixes*. Thus *λόγ-o-s* is formed from the root *λεγ-* by means of the suffix *-o-*; *ἀρχα-ίο-s* from the noun-stem *αρχᾶ-* by means of the suffix *-io-*.

a. By different suffixes, different words are formed from the same root, theme, or noun-stem: thus from theme *ποιε-* (*ποιέω*) *make, compose*, are formed *ποιη-τή-s* *composer, poet*, *ποίη-σι-s* *act or art of composing*, *ποίη-μα* (*ποιη-ματ-*) *thing composed, poem*.

b. There are many suffixes, and their uses are very complicated. Only the most important can be noticed here.

543. ROOTS.—A root is the fundamental part of a word. It is what remains after removing all inflectional endings (including the augment and reduplication of verbs) and all suffixes and prefixes.

a. Not all Greek words can be referred to known roots. The origin of many is obscure.

b. Roots are properly of *one* syllable. The few exceptions are due to *prothetic* vowels (45 a) and vowels developed inside a root (45 b): thus *ο-ρυχ-*, *ελυθ-* (also *ελθ-*) are roots.

c. A root is sometimes increased by the addition of a consonant at the end, generally without appreciable difference in meaning. Thus root *στα-* (*ἵστημι*) becomes *σταθ-* in *σταθ-μῶ-s* *station*. The consonants most commonly added are *θ*, *ν* and *σ*. *σ* appears not only with roots, as *σπα-σ-μός* *twitching* from *σπα-* (*σπᾶ-ω*), but sometimes with other verb-themes: *κελευ-σ-τής* *commander* from *κελεύ-ω*. Cf. the perfect middle, 461.

544. CHANGES OF THE ROOT-VOWEL.—The vowel of the root may be changed in the process of word-formation. Thus:

a. It may take the *strong* form (32): ζεύγος *yoke, pair*, from root ζυγ-.

b. A vowel at the end of a root is commonly made *long* before a consonant: δῶρον *gift*, root δο-; δράμα *action*, root δρα-. This applies also to other verb-themes: ποίησις *composition* from theme ποιε- (ποιέω). But this rule has many exceptions: δῶσις *gift*, λυτήρ *looser*, γένεσις *birth*.

c. ε may become ο (28), and ει (strong form of ε) may become οι (29). Thus τρέπ-ος *turning* from τρεπ- (τρέπω *turn*), λοιπ-ός *left* from λιπ-, λειπ- (λείπω *leave*). Compare ἀρωγ-ός *helper*, and ἀρηγ-ω *help*.

545. OTHER CHANGES.—The addition of suffixes gives occasion to many sound-changes.

a. Vowels brought together are often *contracted*: ἀρχαῖος for αρχαιο-ς, βασιλεία *kingdom* for βασιλε(ν)ιᾶ, ἀλήθεια *truth* for αληθε(σ)ια (71) from ἀληθής (αληθεσ-) *true*, αἰδοῖος *venerable* for αἰδο(σ)ι-ος from αἰδώς *reverence*.

b. A noun-stem may change its final syllable before a suffix: οἰκέτης *house-slave* from οἰκο-ς *house*, σωφροσύνη *discretion* from stem σωφρον- (σώφρων *discreet*).

c. A noun-stem often drops its final vowel (especially -ο) before a suffix beginning with a vowel: ἵππο-ι-ος *equine* from ἵππο-ς *horse*; οὐράνιο-ς *heavenly* from οὐρανός-ς *heaven*. Even a diphthong may be dropped: βασιλι-κεός-ς from βασιλιεός-ς.

d. Lastly, consonants, when they come together, are subject to the usual changes: γράμ-μα *writing* for γραφ-μα, λέξις *speaking* for λεγ-σι-ς, δικασ-τής *judge* for δικαδ-της from δικάζω *judge*, etc.

546. ACCENT.—As a rule, neuter substantives take the accent as far as possible from the end (*recessive* accent). For exceptions see 558, 1; 561, 1 b.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES.

A. Primitives.

547. A few substantives are formed from roots without any suffix: φλόξ (φλογ-) *flame* from φλεγ- (φλέγω *burn*): ὄψ (οπ-) *voice* from επ- (εἶπον *said*).

548. Many substantives are formed from roots by the suffixes:

-ο-, nom. -ο-ς masc. fem., -ο-ν neut.; -α-, nom. -ᾶ or -η fem.

In the root, ε becomes ο, and ει becomes οι (544 c).

λόγ-ος <i>speech</i>	from λέγ-ω <i>speak</i>	μάχ-η <i>fight</i>	from μάχ-ομαι <i>fight</i>
στόλ-ος <i>sending</i>	στελ- (στέλλω <i>send</i>)	φορ-ά <i>bearing</i>	φέρ-ω <i>bear</i>
τροφ-ός <i>nurse</i>	τρέφ-ω <i>nourish</i>	τροφ-ή <i>nurture</i>	τρέφ-ω <i>nourish</i>
ζυγ-όν <i>yoke</i>	ζυγ- (ζεγγύμι <i>join</i>)	λοιβ-ή <i>pouring</i>	λείβ-ω <i>pour</i>

a. In like manner ευ changes to ου in σπουδ-ή *haste* from σπεύδ-ω *hasten* (29). For the same reason we have πλόος (for πλου-ος) *voyage* from πλέω (for πλεω-ω, root πλω-) *sail*; πνοή (for πνου-η) *blast* from πνέω (for πνευ-ω, root πνυ-) *blow*.

b. These substantives have a wide range of meaning. Most in \bar{a} or η are oxytone, especially those which have a change of root-vowel. So too those in \bar{o} s which denote an *agent*: $\acute{\alpha}\gamma\acute{o}$ -s *leader*.

549. *Suffix* ν .—This forms a few substantives: $\tau\rho\acute{o}\chi$ -i-s *runner* from $\tau\rho\acute{\epsilon}\chi$ - ω *run*; $\pi\acute{o}\lambda$ -i-s *city*. Many original i -stems have added δ at the end and become consonant-stems: $\acute{\epsilon}\lambda\pi$ -i-s ($\acute{\epsilon}\lambda\pi$ -i- δ -) *hope* from $\acute{\epsilon}\lambda\pi$ - \omicron - $\mu\alpha\iota$ *hope*; $\kappa\omicron\pi$ -i- δ -) *cleaver* from $\kappa\omicron\pi$ - ($\kappa\omicron\pi$ - $\tau\omega$ *chor*).

550. The AGENT is expressed by the following suffixes:

$\tau\eta\rho$ nom. $\tau\eta\rho$	} masc. ;	$\tau\epsilon\rho\bar{\alpha}$ nom. $\tau\epsilon\iota\rho\alpha$	} fem.
$\tau\omicron\rho$ $\tau\omicron\rho$		$\tau\rho\bar{\iota}\bar{\alpha}$ $\tau\rho\iota\alpha$	
$\tau\bar{\alpha}$ $\tau\eta$ -s		$\tau\rho\bar{\iota}\delta$ $\tau\rho\iota$ -s	
$\sigma\omega$ - $\tau\acute{\eta}\rho$ <i>savior</i>		from $\sigma\omega$ - ($\sigma\acute{\phi}\zeta$ - ω <i>savo</i>)	
$\sigma\acute{\omega}$ - $\tau\epsilon\iota\rho\alpha$ fem. }			
$\beta\acute{\eta}$ - $\tau\omicron\rho$ ($\tau\omicron\rho$ -) <i>orator</i>		$\beta\epsilon$ - ($\acute{\epsilon}\rho\omega$, 539, 8)	
$\kappa\rho\iota$ - $\tau\acute{\eta}$ -s ($\tau\bar{\alpha}$ -) <i>judge</i>		$\kappa\rho\iota$ - ($\kappa\rho\acute{\iota}\nu\omega$ <i>decide</i>)	
$\kappa\omicron\iota\eta$ - $\tau\acute{\eta}$ -s ($\tau\bar{\alpha}$ -) <i>poet</i>		$\kappa\omicron\iota\acute{\epsilon}$ - ω <i>compose</i>	
$\kappa\omicron\iota\acute{\eta}$ - $\tau\rho\iota\alpha$ fem. }			
$\alpha\acute{\upsilon}\lambda\lambda$ - $\tau\acute{\eta}$ -s ($\tau\bar{\alpha}$ -) <i>flute-player</i>		$\alpha\acute{\upsilon}\lambda\acute{\epsilon}$ - ω <i>play flute</i>	
$\alpha\acute{\upsilon}\lambda\lambda$ - $\tau\rho\bar{\iota}$ -s ($\tau\rho\bar{\iota}\delta$ -) fem. }			

a. *Accent*.—Words in $\tau\eta\rho$ and $\tau\rho\iota$ s are always oxytone: so also most of those in $\tau\eta$ s, especially when the penult is long by nature or position. Words in $\tau\omicron\rho$, $\tau\epsilon\iota\rho\alpha$, $\tau\rho\iota\alpha$, have recessive accent.

551. The ACTION is expressed by the following suffixes:

1. $\tau\iota$ nom. $\tau\iota$ -s }
 $\sigma\iota$ $\sigma\iota$ -s } feminine.
 $\sigma\iota\bar{\alpha}$ $\sigma\iota\bar{\alpha}$ }

$\sigma\iota$ is for $\tau\iota$ by 69, cf. Lat. $\bar{f}i$ - \bar{o} .

$\pi\acute{\iota}\sigma$ - $\tau\iota$ -s <i>faith</i>	from $\pi\iota\theta$ - ($\pi\epsilon\acute{\iota}\theta\omega$ <i>persuade</i>)
$\mu\acute{\iota}\mu\eta$ - $\sigma\iota$ -s <i>imitation</i>	$\mu\acute{\iota}\mu\acute{\epsilon}$ - $\omicron\mu\alpha\iota$ <i>imitate</i>
$\pi\rho\acute{\alpha}\xi\iota$ -s <i>action</i>	$\pi\rho\acute{\alpha}\gamma$ - ($\pi\rho\acute{\alpha}\sigma\sigma\omega$ <i>act</i>)
$\gamma\acute{\epsilon}\nu\epsilon$ - $\sigma\iota$ -s <i>origin</i>	$\gamma\epsilon\nu$ -, $\gamma\epsilon\nu\epsilon$ - ($\gamma\acute{\iota}\gamma\gamma\omicron\mu\alpha\iota$ <i>become</i>)
$\delta\omicron\kappa\iota\mu\alpha$ - $\sigma\iota\bar{\alpha}$ <i>examination</i>	$\delta\omicron\kappa\iota\mu\alpha\delta$ - ($\delta\omicron\kappa\iota\mu\acute{\alpha}\zeta\omega$ <i>examine</i>)

2. $\mu\omicron$ -, nom. $\mu\omicron$ -s, masc. and oxytone.

$\delta\delta\upsilon\rho$ - $\mu\omicron$ -s <i>wailing</i>	from $\delta\delta\upsilon\rho$ - ($\delta\delta\upsilon\rho$ - $\omicron\mu\alpha\iota$ <i>wail</i>)
$\lambda\omicron\gamma\iota\sigma$ - $\mu\omicron$ -s <i>calculation</i>	$\lambda\omicron\gamma\iota\delta$ - ($\lambda\omicron\gamma\acute{\iota}\zeta\omicron\mu\alpha\iota$ <i>calculate</i>)
$\sigma\pi\alpha$ - σ - $\mu\omicron$ -s <i>twitching</i>	$\sigma\pi\acute{\alpha}$ - ω <i>draw</i>
$\rho\upsilon$ - θ - $\mu\omicron$ -s (movement) <i>rhythm</i>	$\rho\upsilon$ - ($\beta\acute{\epsilon}\omega$ <i>flow</i>)

a. The corresponding feminine suffix $\mu\bar{\alpha}$ is seen in $\gamma\eta\omega$ - $\mu\acute{\eta}$ *opinion* from $\gamma\eta\omega$ - ($\gamma\eta\gamma\acute{\nu}\omega\sigma\kappa\omega$ *know*), $\tau\acute{\iota}$ - $\mu\acute{\eta}$ *honor* from $\tau\acute{\iota}$ - ω *honor*.

3. $\tau\upsilon$ -, nom. $\tau\acute{\upsilon}$ s, feminine and oxytone; chiefly Homeric (cf. Lat. $\tau\upsilon$ - in *can-tu-s*, *or-tu-s*): $\beta\rho\omega$ - $\tau\acute{\upsilon}$ -s *food* from $\beta\rho\omega$ - ($\beta\iota\beta\rho\acute{\omega}\sigma\kappa\omega$ *eat*), $\beta\omicron\eta$ - $\tau\acute{\upsilon}$ -s *shouting* from $\beta\omicron\acute{\alpha}$ - ω *shout*.

552. From verbs in $\epsilon\upsilon\omega$ are formed substantives in $\epsilon\iota\bar{\alpha}$ (for $\epsilon\upsilon$ - $\iota\bar{\alpha}$) which express the action; they are all feminine and paroxytone: $\pi\alpha\iota\delta\epsilon\iota\bar{\alpha}$ *education*, from $\pi\alpha\iota\delta\epsilon\acute{\upsilon}\omega$ *educate*.

553. The RESULT of an action is expressed by the suffixes:

1. **-ματ-**, nom. **-μα**, neuter.

πράγ-μα (-ματ-) *thing done, affair* from πρᾶγ- (πράσσω *do*)
 ῥῆ-μα (ῥηματ-) *word* ῥε- (ἔρω *shall say*)
 τμη-μα (τμηματ-) *section* τεμ-, τμη- (τέμνω *cut*)

2. **-εσ-**, nom. **-ος**, neuter.

λάχ-ος (λαχεσ-) *lot* from λαχ- (λαγχάνω *get by lot*)
 ἔθ-ος (εθεσ-) *custom* εθ- (εἶωθα *am accustomed*)
 τέκ-ος (τεκεσ-) *child* τεκ- (τίκτω *bring forth*)

a. The same suffix may express *quality*:

θάλπ-ος (θαλπεσ-) *warmth* from θάλπ-ω *heat*
 βάρ-ος (βαρεσ-) *weight* βαρ- (βαρ-ύς *heavy*)
 βάθ-ος (βαθεσ-) *depth* βαθ- (βαθ-ύς *deep*)

554. The INSTRUMENT or MEANS of an action is expressed by

-τρο-, nom. **-τρον**, neuter (cf. Lat. *-trum*).

ἄρο-τρον *plough (aratrum)* from ἄρό-ω *plough*
 λύ-τρον *ransom* λυ- (λύ-ω *loose*)
 διδασ-τρον *teacher's hire* διδασχ- (διδάσκω *teach*)

a. The kindred feminine suffix **-τρά-** is less definite: ξύ-σ-τρά *flesh scraper* from ξύ-ω *scrape*, ὄρχη-σ-τρά *place of dancing* from ὄρχε-ομαι *dance*, παλαί-σ-τρά *wrestling-ground* from παλαί-ω *wrestle*.

555. Other suffixes are:

-ον-, **-ων-**: εἰκ-όν (εἰκον-) *image* from εἰκ- (ἴσικα *am like*); κλύθ-ων (-ων-) *billow* from κλύθ- (κλύζω *splash*).
-αυο-: στέφ-αυο-σ *wreath* (στέφ-ω *crown*).
-ονᾶ-: ἡδ-ονῆ *pleasure* (ἡδ-ομαι *am glad*).

B. Denominatives.

556. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

1. **-τητ-**, nom. **-της**, feminine (Lat. *-tat-*, nom. *-tas-*).

παχύ-της (-τητ-) *thickness* from παχύ-ς *thick*
 νέο-της (-τητ-) *youth* νέο-ς *young*
 ἰσό-της (-τητ-) *equality* ἴσο-ς *equal*

2. **-συνᾶ-**, nom. **-συνη**, feminine.

δικαιο-σύνη *justice* from δικαιο-ς *just*
 σωφρο-σύνη *discretion* σώφρων (σωφρον-) *discreet*

3. **-ιᾶ-**, nom. **-ιᾶ** or **-ια** (139), feminine.

σοφ-ιᾶ *wisdom* from σοφός-ς *wise*
 εὐδαιμον-ιᾶ *happiness* εὐδαίμων (ευδαιμον-) *happy*
 ἀληθε-ια (αληθεσ-ια) *truth* ἀληθής (αληθεσ-) *true*
 εὖνο-ια *good-will* εὖνοος (ευνοο-) *well-disposed*

557. The PERSON who has to do with an object is denoted by the following suffixes:

1. **-ευ-**, nom. **-ευ-s**, masc., always oxytone; denotes a person with reference to his *function*.

<i>ἵππεύ-s</i> horseman	from <i>ἵππο-s</i> horse
<i>πορθμεύ-s</i> ferryman	<i>πορθμύ-s</i> ferry
<i>ἱερεύ-s</i> priest	<i>ἱερό-s</i> sacred
<i>γραφειύ-s</i> scribe	<i>γραφῆ</i> writing
<i>γονειύ-s</i> parent	<i>γονή</i> procreation

b. Several masculines in **-ευ-s** have corresponding feminines in **-εια** (for **-ευ-ια**) proparoxytone: *βασιλεύ-s* king, *βασιλεια* queen.

2. **-τά-**, nom. **-της**, masc., paroxytone.

-τιδ-, **-τι-s** fem., paroxytone or properispomenon.

<i>πολί-της-s</i> (-τά) citizen	from <i>πόλι-s</i> city
<i>στρατιώ-της-s</i> (-τά) soldier	<i>στρατιά</i> army
<i>οικέ-της-s</i> (-τά) house-servant	} <i>οἶκο-s</i> house
<i>οικέ-τι-s</i> (-τιδ) house-maid	

558. DIMINUTIVES are formed from substantive-stems by the following suffixes:

1. **-ιο-**, nom. **-ιο-ν**, neuter.

<i>παιδ-ιο-ν</i> little child	from <i>παῖ-s</i> (παιδ-) child
<i>κη-ιο-ν</i> little garden	<i>κήπο-s</i> garden
<i>ἀκόντ-ιο-ν</i> javelin	<i>ἄκων</i> (ακοντ-) lance

Those of three syllables are paroxytone, if the first syllable is long by nature or position: *παιδίον*.

2. Other forms connected with **-ιο-** are

-ιδιο- : <i>οικ-ιδιο-ν</i> little house	from <i>οἶκο-s</i> house
-αριο- : <i>παιδ-αριο-ν</i> little child	<i>παῖ-s</i> (παιδ-) child
-υδριο- : <i>μελ-υδριο-ν</i> little song	<i>μέλος</i> (μελεσ-) song

3. **-ισκο-**, **-ισκά-**, nom. **-ισκο-s** masc., **-ισκη** fem., paroxytone.

<i>νεᾶν-ισκο-s</i> Lat. <i>adolescens</i> <i>vilulus</i>	from <i>νεᾶν</i> young man
<i>παιδ-ισκη</i> lass	ἡ <i>παῖ-s</i> (παιδ-) girl
<i>στεφαν-ισκο-s</i> little wreath	<i>στέφανο-s</i> wreath

559. PATRONYMICS (proper names which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes:

-ιδᾶ- or **-δᾶ-**, nom. **-ιδης** or **-δης**, masculine, paroxytone;
-ιδ- or **-δ-** **-ι-s** or **-s**, feminine, oxytone.

a. The forms **-δᾶ-** and **-δ-** are applied to masculine stems in **-ᾶ-** and **-ιο-**: **-ᾶ-** is then changed to **-α-**, and **-ιο-** to **-ια-**:

masc. <i>Βορέα-δης-s</i> ,	fem. <i>Βορέα-s</i> (-δδ-os)	from <i>Βορέᾶ-s</i>
<i>Ἄργεά-δης-s</i>		<i>Ἄργεᾶ-s</i>
<i>Θεστιά-δης-s</i> ,	<i>Θεστιά-s</i> (-δδ-os)	<i>Θεστίω-s</i>
<i>Μενοϊτιά-δης-s</i>		<i>Μενοϊτίω-s</i>

b. All other stems take **-ιδᾶ-** and **-ιδ-**, before which **-ο-** of the 2d decl. is dropped. Those in **-ευ-** lose **υ** (44).

masc. Κεκροπ-ίδης	fem. Κεκροπ-ί-s (-ίδ-ος)	from Κέκροψ (-οπ-)
Τανταλ-ίδης	Τανταλ-ί-s (-ίδ-ος)	Τάνταλο-s
Κρον-ίδης		Κρόνο-s
Πηλε-ίδης (epic Πηλεΐδης)		Πηλεύ-s
	Νηρε-ί-s, Νηρη-ί-s	Νηρεύ-s
Λητο-ίδης		Λητώ (ΛητοF-)

Sometimes -ίδης is used: Πηλη-ίδης from Πηλεύ-s.

c. A rarer suffix for patronymics is -ων- or -των-: Κρον-ίων (genit. Κρονίωνος or Κρονίωνος) son of Κρόνο-s.

560. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

1. -ευ-, nom. ευ-s, oxytone: cf. 557, 1.

Μεγαρ-εύ-s a Megarian	from Μέγαρα (2d decl. pl.)
Ἐρετρι-εύ-s an Eretrian	Ἐρέτρια (1st decl.)

2. -ῶ-, nom. -της-s, paroxytone: cf. 557, 2.

Τεγέ-της from Τεγέα, Αἰγινή-της from Αἰγίνα, Ἠπειρώ-της from Ἠπειρος, Σικελιώ-της from Σικελία.

3. The corresponding feminine stems end in -ιδ- and -τιδ-, nom. -ις, -τις: Μεγαρίς (Μεγαριδ-) a Megarian woman, Τεγέατις (-ιδ-), Σικελιώτις (-ιδ-). The accent falls on the same syllable as in the corresponding masculine.

4. For gentiles in -ιος see 564 a.

561. The PLACE is expressed by the suffixes:

1. -ιο- in neuters. The words thus formed end in:

a. -τηρ-ιο-ν, from substantives in -τηρ (mostly obsolete forms of those in -της, 550).

δικαστήρ-ιον court of justice	from (δικαστήρ) δικαστής judge
ἀκροατήρ-ιον auditorium	(ἀκροατήρ) ἀκροατής hearer

b. -ε-ιο-ν, properispomenon.

λογε-ιο-ν speaker's platform	from λόγο-s speech
κουρε-ιο-ν (for κουρευ-ιο-ν) barber's shop	κουρεύ-s barber
μουσε-ιο-ν seat of the muses	μούσα muse

2. -ων-, nom. -ων, masculine and oxytone.

ἀμπελ-ών vineyard	from ἀμπελο-s vine
οἴ-ων wine-cellar	οἴνο-s wine
παρθεν-ών maiden's room	παρθένο-s maid

II. FORMATION OF ADJECTIVES.

A. Primitives.

562. Important suffixes forming primitive adjectives are:

1. -υ-, nom. -υ-s, -εια, -υ, oxytone; added only to roots.

ἡδ-ύ-s sweet	from ἡδ- (ἡδομαι am pleased)
βαρ-ύ-s heavy	βαρ- (βάρο-s weight)
ταχ-ύ-s swift	ταχ- (τάχος swiftness)

2. **-ος**, nom. **-ης, -ες** (cf. 553, 2); used especially in compounds (578).
ψευδ-ης false from *ψευδ-* (*ψεύδομαι lie*)
σαφ-ής clear *σαφ-*
3. **-μων**, nom. **-μών, -μων**.
τλή-μων suffering, daring from *τλα-* (*ἐτλην endured*)
ἐπι-λήσ-μων forgetful *λαθ-* (*ἐπι-λανθάνομαι forget*)

563. Here belong also all *participles*: suffixes **-ντ-, -οτ-, -μενο-** (see 382); and the verbal adjectives in **-τος** and **-τεος** (see 475).

B. Denominatives.

564. The suffix **-ιος**, nom. **-ιος, -ιά, -ιον** or **-ιος, -ιον** expresses that which pertains in any way to the noun from which the adjective is formed:

<i>οὐραν-ιος heavenly</i>	from <i>οὐρανός heaven</i>
<i>πλούσι-ος wealthy</i> (for <i>πλουτι-ος</i>)	<i>πλούτι-ος wealth</i>
<i>οικείο-ς domestic</i> (for <i>οικε-ιος</i>)	<i>οίκος house</i>
<i>ἀγοραίο-ς forensic</i> (for <i>ἀγορα-ιος</i>)	<i>ἀγορά forum</i>
<i>θέρει-ος of the summer</i> (for <i>θερεσι-ιος</i>)	<i>θέρω (θερεσι-) summer</i>
<i>αἰδοίο-ς venerable</i> (for <i>αἰδοσι-ιος</i>)	<i>αἰδώς (αἰδοσι-) shame</i>
<i>βασιλεί-ος kingly</i> (for <i>βασιλευ-ιος</i>)	<i>βασιλεύς king</i>

a. This suffix often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: *Μιλήσι-ος* (for *Μιλήτι-ος*) *Milesian* from *Μίλητος*, *Ἀθηναίο-ς Athenian* from *Ἀθήναι Athens*.

b. Adjectives in **-αιος, -οιος** are generally properispomena (**-αῖος, -οῖος**).

565. **-ικός**, nom. **-ικός, -ική, -ικόν**, always oxytone. It expresses that which pertains to the noun, often with a notion of *fitness* or *ability*.

<i>μουσ-ικός musical</i>	from <i>μουσα muse</i>
<i>ἀρχ-ικός capable of governing</i>	<i>ἀρχός ruler</i>

After *i*-stems **-κο** is used: *φύσι-ικός natural* from *φύσι-ς nature*.

a. Such adjectives may be formed directly from a verb-theme by the suffix **-τικο**: *αἰσθη-τικός capable of feeling*, *πράκ-τικός suited for action*.

566. **-εος**, nom. **-εος** contracted **-ους** (224).

-ινο-, -ινο-ς

These denote the *material*: *χρῦσει-ος, χρῦσοῦς golden* from *χρῦσός gold*; *λίθ-ινο-ς of stone* from *λίθος stone*, *ξύλ-ινο-ς wooden* from *ξύλον wood*.

a. The older form of **-εος** is **-ειος**, in which the suffix is really **-ιος**, the *e* belonging to the stem of the noun: thus *χρῦσει-ος* (Hm.) formed like *οικείο-ς*, 564.

b. **-ινο-**, nom. **-ινο-ς oxytone**, forms adjectives denoting *time*: *χθες-ινό-ς belonging to yesterday*, *νυκτερι-νό-ς nocturnus*, *εαρι-νό-ς vernus*.

567. **-εντ-,** nom. **-εις, -εσσα, -εν**.

These denote *fulness* or *abundance*: *χαρι-εις graceful* from *χάρι-ς*, *δλή-εις woody* from *ἔλη*, *ἰχθυ-ό-εις full of fish* from *ἰχθύ-ς*. They are mostly poetic.

568. The comparative and superlative suffixes **-τερο-** and **-τατο-** (248) belong here. The suffixes **-των-** and **-ωστο-** (263), on the other hand, are added, with very few exceptions, directly to the root.

569. Other adjective-suffixes, which cannot be so distinctly classed as forming primitives or denominatives, are :

1. **-μο-**, nom. **-μο-s**, active: **ἄλκ-μο-s** *brave* (**ἄλκη** *proweess*), **μάχ-μο-s** *warlike*, **ἀοιδ-μο-s** *to be sung of*. And akin to this :

2. **-σιμο-**, nom. **-σιμο-s**: **χρή-σιμο-s** *useful*, **φύξιμο-s** (**φυγ-σιμο-s**) *avoidable* or *able to avoid*, **ἱπιδ-σιμο-s** *fit for riding* (**ἱπιδζομαι** *ride*).

a. Both these classes were originally denominative. The words in **-σιμο-s** came at first from nouns in **-σι-s** (561, 1): **χρήσι-μο-s** *useful* from **χρήσι-s** *use*; but afterwards **-σιμο-**, considered as a single suffix, was employed to form other adjectives directly from verbs.

3. **-τηριο-**, nom. **-τηριο-s**, forms adjectives from verbs: **πεισ-τηριο-s** *persuasive* from **πειθ-ω**. These are properly denominatives from nouns in **-τηρ** (**σωτήρ-ιο-s** *preserving* from **σω-τήρ**) or in **-της** (cf. 561, 1 a), and in most cases the corresponding noun exists.

4. **-φο-**, nom. **-φο-s**, oxytone.

a. In verbals, passive: **δει-φο-s** *fearful* (*to be feared*), **σεμ-φο-s** (**σέβ-ομαι**) *to be revered*.

b. In denominatives: **ἀλγεινός-s** (**αλγεσ-φο-s**) *rainful* from **ἄλγος** (**αλγεσ-**) *rain*, **δρεινός-s** (**ορεσ-φο-s**) *mountainous* from **δρος** (**ορεσ-**) *mountain*.

5. **-ρο-**, nom. **-ρο-s**, mostly oxytone and active: **λαμπ-ρό-s** *bright* (**λάμπ-ω** *shine*), **φθονε-ρό-s** *envious* (**φθόνος**), **λύπη-ρό-s** *annoying* (**λύπη** *annoyance*).

6. **-λο-**, nom. **-λο-s**, mostly oxytone and active: **δει-λό-s** *timid*, **ἀπατη-λό-s** *deceitful* (**ἀπάτη** *deceit*).

III. DENOMINATIVE VERBS.

570. Denominative verbs were originally formed by adding, in the present, the suffix **-ο|ε-** (1st sg. indic. **-ω**) to a noun-stem, usually somewhat modified. The **ι** then disappeared (as in **τελέ-ω** *finish*, older **τελε-ιω**) or combined with the preceding sound (as in **παίζω** *sport* for **παιδ-ιω**, from **παῖς** *child*). So arose several types of denominative verbs, each of which was afterwards extended in use beyond its original limits.

a. In respect to their meaning, these classes are not all clearly distinguished from each other. Yet see 571, 1, 4, 7, 8.

571. The most important endings are the following; they are given as seen in the present.

1. -ο-ω	δουλό-ω <i>enslave</i>	from δοῦλο-s <i>slave</i>
	χρυσό-ω <i>gild</i>	χρῦσό-s <i>gold</i>
	ζημιό-ω <i>punish</i>	ζημιά <i>penalty</i>

Verbs in **-οω** are *causative*; that is, they signify to *make* or *cause* what is expressed by the noun.

2. -α-ω	τιμύ-ω <i>honor</i>	from τιμή <i>honor</i>
	αἰτιό-ομαι <i>accuse</i>	αἰτία <i>fault</i>
	γόδι-ω <i>lament</i>	γόδο-s <i>wail</i>

3. **-τω** ἀριθμέ-ω *number* from ἀριθμός *number*
 εὐτυχε-ω *am fortunate* εὐτυχής *fortunate*
 ἰστορέ-ω *know by inquiry* ἴστωρ (ἰστορ-) *knowing*
4. **-εω** βασιλεύ-ω *am king* from βασιλεύς *king*
 βουλεύ-ω *take counsel* βουλή *counsel*
 ἀληθεύ-ω *speak truth* ἀληθής *true*

This class of verbs arose first from nouns in *-ε-s*, and signified the exercising of the *function* implied in the noun (557, 1). But afterwards many were formed from other nouns. Most are intransitive.

5. **-ίζω** ἐλπίζω (ἐλπιδ-ιω) *hope* from ἐλπίς (ἐλπιδ-) *hope*
 ἐλληνίζω *speak Greek* Ἕλλην *Greek*
 φιλιππίζω *favor Philip* Φίλιππος

The theme of these verbs ends in *-ιδ-*, and the type arose from nouns with stems in *-ι-* or *-ιδ-*, but was extended to other nouns.

6. **-αίζω** δικάζω (δικαδ-ιω) *judge* from δίκη *justice*
 ἐργάζομαι *work* ἔργο-ν *work*
 βιάζομαι *use force* βία *force*

The theme of these verbs ends in *-αδ-*. They are in origin closely allied to those in *-αω*, both classes being derived, for the most part, from noun-stems in *-α-*.

7. **-αινω** σημαίνω (σημαν-ιω) *signify* from σῆμα (σηματ-) *sign*
 μελαινομαι *grow black* μέλας (μελαν-) *black*
 χαλεπαίνω *am angry* χαλεπός *hard, angry*
8. **-ύνω** ἡδύνω (ἡδυν-ιω) *sweeten* ἡδύς *sweet*
 λαμπρύνω *brighten* λαμπρός *bright*
 αἰσχύνομαι *am ashamed* αἰσχύνη *shame*

The verbs in *-αινω* and *-ύνω* have themes in *-αν-* and *-υν-*. They come from a great variety of nouns, but *-αινω* comes especially from stems in *-ατ-*, and *-ύνω* from stems in *-υ-*. Most of them are causative.

9. Less frequent endings are seen in μαρτύρομαι (μαρτυρ-ιομαι) *call to witness* from μάρτυς (μαρτυρ-) *witness*, καθαίρω (καθαρ-ιω) *cleans* from καθαρός *clean*, ἔμελλω (ἔμερο-ιω) *desire* from ἔμερος *longing*, ἀγγέλλω (αγγελ-ιω) *announce* from ἀγγελο-ς *messenger*, στωμύλλω (στωμυλ-ιω) *babble* from στωμύλο-ς *talkative*.

572. Sometimes several verbs with different meanings are formed from the same noun: thus from δούλο-ς *slave*, δουλό-ω *enslave*, δουλεύ-ω *am a slave*; from πόλεμο-ς *war*, πολεμέ-ω and πολεμίζω *wage war*, πολεμώ-ω *make hostile*.

573. DESIDERATIVES.—Verbs expressing *desire* are formed most frequently with the ending *-σειω*: γελασείω *desire to laugh*, δρασείω *have a mind to do*; also in *-αω*, *-ιαω*: φονάω *am eager for murder*, κλαυσίω *long to weep*.—Some verbs in *-αω*, *-ιαω* express an *affection of the body*: ὤχριαώ *am pallid*, ὀφθαλμιάω *have sore eyes*.

574. INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαμύδ-ω *reach after, long for*, from μάλομαι (μα-) *reach*, πορφύρ-ω *boil* (of the sea) from φύρ *ω mix*, κοικυνύ-ω *ruff* from πνέω (πνυ-) *breathe*.

COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

576. When a noun stands as the *first* part of a compound word, only its *stem* is used: *ναυ-πηγός* *ship-builder* (*ναῦ-ς*), *χορο-διδάσκαλος* *chorus-teacher* (*χορό-ς*).

a. Stems of the first decl. change *-ā* to *-ο*, appearing thus like stems of the second decl.: *λυρο-ποιός* *lyre-maker* (*λύρᾱ*). Stems of both these declensions drop their final vowel when a vowel follows: *χορ-ηγός* *chorus-leader* (*χορό-ς*). It is retained, however, when the second part of the compound began originally with *F*: Hm. *δημο-εργός* *artisan*, Att. *δημουργός*.

Stems of the third declension commonly assume *ο* before a consonant: *ἄδριαντ-ο-ποιός* *image-maker*, *πατρ-ο-κτόνος* *parricide*, *φυσι-ο-λόγος* *natural philosopher*, *ἰχθυ-ο-φάγος* *fish-eating*.

b. But there are many exceptions to these rules. Thus, stems in *-σ* often change to *ο*-stems: *ξίφο-κτόνος* (*ξίφος*, st. *ξίφεσ-*) *slaying with the sword*, *τειχο-μαχία* (st. *τειχεσ-*) *battle at the wall*.—Stems of the first declension sometimes retain the final *-ā* (as *ᾱ* or *η*): *χοη-φόρος* *libation-bringer*.

c. When an inflected case is used instead of a stem, the word is not properly a compound, but only a close union of two words: *νεώ-οικος* *ship-house*, *Πελοπόν-νησος* (for *Πελοποι-νησος*) *Pelops's island*, *δορι-ληπτος* *won by the spear*. In a few words, however, an inflected case appears in a real compound: *ναυσι-πορος* *traversed by ships* (*-πορος* not being used separately in this sense).

576. When a noun stands as the *last* part of a compound, its final syllable is often changed: *φιλό-τιμο-ς* (*τιμή*) *honor-loving*.

a. Neuters in *-μα* (*-ματ-*) make adjectives in *-μων*: *πολυ-πράγμων* (*πράγμα*) *busy*, *φρήν* becomes *-φρων*, as *εβ-φρων* *merry-hearted*.

b. An *abstract* word cannot stand unchanged as the last part of a compound, but a new abstract in *-ιά* is formed from a (real or imaginary) compound adjective: thus *βολή* *throwing*, but *πετρο-βολιά* *stone-throwing* (from *πετρο-βόλο-ς* *stone-thrower*); so *ναυ-μαχιά* (*μάχη*) *ship-fight*, *εὐ-πράξιᾶ* (*πράξις*) *good success*. Only after a *preposition* can the abstract word remain unchanged: *προ-βουλή* *forethought*.

577. The last part of a compound is often a word not in use as a separate noun: thus *λυρο-ποιός* *lyre-maker*, *ναυ-μάχος* *fighter in ships*, though *-ποιος* *maker*, *-μαχος* *fighter*, are not used separately.

578. A very frequent ending of *compound adjectives* is *-ης*, *-ες* (stem *-εσ-*). This is found:

a. Oftenest in adjectives of which the last part is a neuter substantive-stem in *-εσ-* (nom. *-ος*): *εὐ-γενής* (*γένος*) *of good birth*, *δεκα-ετής* (*έτος*) *of ten years*.

b. Less often when the last part is a noun with some other ending: *εὐ-τυχής* (*τύχη*) *fortunate*, *θεο-φιλής* (*φίλο-ς*) *dear to the gods*.

c. When the last part is an adjective not in actual use (577), but formed for the occasion from a verb: *ἀ-φανής* *invisible* (*φαν-*, *φαίνω*), *ἡμι-θνής* *half-dead* (*θαν-*, *θνήσκω*).

579. Compounds in which the first part is made directly from a *verb-theme*,* are used chiefly in poetry. They are formed in two ways:

a. The theme (sometimes with a vowel added), or the present stem, appears as the first part: *δακ-έ-θύμος* (*δάκ-νω* bite) *heart-corroding*, *ἀρχ-ι-τέκτων* *master-builder*, *μίσ-θ-γυνος* *woman-hater*, *πέιθ-αρχος* *obedient to command*.

b. The verb-theme has *-σι-* added to it: this becomes *-σ-* before a vowel: *λύ-σι-πῶνος* *releasing from toil*, *ἐρυ-σ-άρματα* (nom. pl., Hm.) *chariot-drawing*, *πλήξ-ιππος* (*πληγ-, πλήσσω*) *horse-driving*, *στρεψί-δικος* (*στρέφ-ω*) *perverter of justice*.

580. COMPOUND VERBS are formed by prefixing a *preposition* to a simple verb: *ἐπι-βάλλω* *throw on*.

a. Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (360). In the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb. This separation of the preposition from the verb is called *tnesis* (*τμησις* *cutting*).

581. Verbs cannot be compounded with nouns, nor with anything but prepositions. Where verbs of such meaning are required, they are formed indirectly, as denominatives from *compound nouns*.

Thus *ναῦ-ς* and *μάχομαι* cannot form *ναυ-μαχομαι*, but from *ναυ-μάχος* *fighting in ships* is made *ναυμαχέω* *fight in ships*; *νόμος* and *τίθημι* cannot unite, but from *νομο-θέτης* *lawgiver* is formed *νομοθετέω* *make laws*. So *πειθωμαι* *obey*, but *disobey* is not *απειθωμαι*, but *ἀπειθέω* from *ἀπειθέης* *disobedient*.

582. ACCENT OF COMPOUNDS.—In general, compounds have *recessive* accent. But there are many exceptions to this rule. Thus:

a. Compounds of the first declension, and some of the third, keep the accent of the second part: *ἀπο-στολή* *sending away*, *πλουτο-δοτήρ* *wealth-giver*, *μον-όψ* *one-eyed*.

b. Most compounds in *-ης, -ες* are oxytone: for examples, see 578.

c. Determinative compounds (585 a) of the second declension, when the last part has a *passive* or *intransitive* sense, follow the rule: *λιθό-βολος* *throwing at with stones*, *μητρο-κτονος* *slain by a mother*. But when the last part is *active* (denoting the *agent*), and is made from a root by suffix *-ο-* (nom. *-ος*), they accent the *penult* if it is short; if long, the *ultima*: *λιθο-βόλος* *throwing stones*, *μητρο-κτόνος* *matricide*, *ὕδρο-φόρος* *water-carrier*; *στρατ-ηγός* *army-leader*, *general*, *λογο-ποιός* *story-maker*, *ψυχο-πομπής* *conductor of souls*.

But compounds in *-οχος* (*ἔχ-ω*) and *-αρχος* (*ἄρχ-ω*), with some others, follow the general rule: *ἡνι-οχος* (rein-holder) *charioteer*, *δᾶδουχος* (contr. from *δᾶδδ-οχος*) *torch-holder*, *ἵππ-αρχος* *commander of horse*.

583. Words formed from compound verbs should be distinguished from actual compounds. They are commonly accented like simple words with the same suffixes: *συλλογισ-μός* *reckoning* from *συλλογίζομαι* *reckon*, *ἀποδο-τέο-ς* from *ἀποδίδωμι* *give back*.

* Compare in English 'breakwater,' 'dreadnought,' and the like.

II. MEANING OF COMPOUND WORDS.

584. As regards their meaning, compound nouns (substantive and adjective) may be divided into two principal classes.

585. DETERMINATIVE COMPOUNDS.—In these, the first part defines or *determines* the second, and the whole compound denotes the same person or thing as that denoted by the second part: thus *οικο-φύλαξ* *house-guardian* is a particular kind of *φύλαξ* or *guardian*.

Of these there are two kinds:

a. The first part may define the second in a sense which might be separately expressed by an oblique case (with or without a preposition).

λογο-γράφος *speech-writer* = *writer of speeches*
χειρο-ποίητος *hand-made* = *made with hands*
θε-ήλατος *god-sent* = *sent by a god*

Here may be put the verbal compounds mentioned in 579; as *δεισι-δαίμων* *spirit-fearing, fearing spirits*; although in these the *second* part defines the *first*.

b. Much less often, the first part defines the second in the sense of an adjective or an adverb.

ἀκρό-πολις *upper city, citadel* = *ἀκρᾶ πόλις*
ψευδο-κῆρυξ *false herald* = *ψευδῆς κῆρυξ*
δμῶ-δουλος *fellow-slave*

586. POSSESSIVE COMPOUNDS.—In these, also, the first part defines the second, but the whole compound is an adjective describing the *possessor*, some such idea as 'having' being supplied in thought. In English such compounds generally end in *-ed*.*

μακρό-χειρ *long-armed* = *having long arms*
γλαυκῶ-πις *bright-eyed* = *having bright eyes*
ἀργυρό-τοξο-ς *with silver bow*
δμῶ-τροπο-ς *of like character*
πικρό-γαμο-ς *bitter-wedded* = *having an unhappy marriage*
δεκα-ετής (having) *lasting ten years*

a. Here belong the numerous adjectives in *-ο-ειδής*, or contracted *-ώδης*: *σφαιρο-ειδής* *having the appearance of a ball, ball-like*; *τετραπόδης* *monster-like, monstrous*.

587. *Prepositions* may be connected with substantives in each of the above-described relations:

a. DETERMINATIVE:

προ-βουλή *forethought, planning beforehand*
ἀμφι-ρυτός *flowed around, sea-girt*

* Yet compare such names as 'Greatheart,' 'Bluebeard.'

b. POSSESSIVE :

ἐνθεος *having a god in him, inspired*

ἀμφικίων *having pillars round it*

588. Compound adjectives of a peculiar sort arise from *prepositional phrases*, and are equivalent to those phrases with 'being' understood.

Thus:

from ἐφ' ἑστία comes ἐφέστιος (being) *on the hearth*

ἐφ' ἵππῳ

ἐφιππίος *pertaining to (being on) a horse*

ἐν χάρᾳ

ἐγχάριος *native = (being) in the country.*

589. ALPHA PRIVATIVE.—The prefix ἀν- (Lat. *in-*, Eng. *un-*), before consonants ἀ-, is called on account of its meaning *alpha privative*. Compounds formed with it are possessive, when the second part is a substantive; when it is an adjective, or a formation with adjective meaning directly from a verb, they are determinative.

ἀν-αἰδής *shameless (αἰδώς shame)*

ἄ-παις *childless (παῖς child)*

ἄ-δύνατος *unable, impossible (δυνατός able, possible)*

ἄ-φανής *invisible (φαν-, φάνω show)*

a. Determinative compounds formed with this prefix from *substantives*, are rare and poetic: μήτηρ ἀμήτωρ *an unmotherly mother = μήτηρ οὐ μήτηρ οὐσα*.

b. Words, which began originally with F, have ἀ-, not ἀν-: ἀ-έκων, ἄκων, *unwilling*, ἀ-εὐκής, αἰκής, *unseemly* (root ικ-, ξοικα).

590. The inseparable prefix δυσ- *ill* is the opposite of εὖ *well*, and expresses something *bad, unfortunate, or difficult*: δὺς-βουλος *ill-advised* (possessive) = *having evil counsels*, δυσ-ἄρεστος (determinative) *ill-pleased*, δυσ-ἄλωτος *hard to be caught*. Here, too, determinative compounds formed from substantives are very rare: Ἡμ. Δύς-παρις *wretched Paris*.

PART FOURTH.

SYNTAX.

DEFINITIONS.

591. SYNTAX (*σύνταξις arranging together*) shows how words are combined in sentences.

592. The essential parts of a sentence are the SUBJECT, of which something is said, and the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is either a *finite verb* or a finite verb with a *predicate-noun*.

593. OBJECT.—A verb may have an object on which its action is exerted. The object is a *substantive* in an *oblique* case: it is either *direct* (in the accusative case) or *indirect* (in the dative; sometimes also in the genitive, see 735 ff).

a. Verbs capable of taking a direct object are called *transitive*; others are *intransitive*.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

594. An *adjective* qualifying a substantive is called:

a. An *Attributive*, when it is directly joined with the substantive, without any *assertion*: as ὁ ἀγαθὸς ἀνὴρ *the good man*.

b. A *Predicate-Adjective*, when it forms part of the predicate, and is *asserted* of the substantive: as ὁ ἀνὴρ ἀγαθὸς ἐστὶ *the man is good*, ἀγαθὸν νομίζουσι τὸν ἄνδρα *they think the man good*.

REM.—The term predicate-adjective includes all adjectives and participles which are not attributive: thus in πρῶτος τοῦτο ἐποίησεν *he was the first to do this*, συλλέξας στρατεύμα ἐπ.ρεύθη *having collected an army he set out*, ψιλῶς ταῖς κεφαλαῖς μάχονται *they fight with their heads bare*, πρῶτος, συλλέξας, and ψιλῶς are called predicate-adjectives.

595. A *substantive* qualifying another substantive may be :

a. An *Appositive*, when it is simply added to the substantive to explain it : as Μιλτιάδης ὁ στρατηγός *Miltiades the general*.

b. A *Predicate-Substantive*, when it is a part of the predicate, and is *asserted* of its substantive : as Μιλτιάδης στρατηγός ἐστὶ *Miltiades is general*, ποιοῦσι Μιλτιάδην στρατηγόν *they make Miltiades general*.

REM.—So also in καθίσταται βασιλεύς *he becomes established as king*, ἦκει μοι σωτὴρ *thou art come as my savior*, βασιλεύς and σωτὴρ are regarded as predicate-substantives.

596. COPULATIVE VERBS.—The verb εἰμί *am*, when it serves simply to connect a predicate-noun with the subject of the sentence, is called a *copula*. Some other verbs, as γίγνομαι *become*, and those meaning *to appear, to be called, chosen, considered*, and the like, have a similar use.

a. Yet all these verbs, even εἰμί, may be used without a predicate-noun, as complete predicates.

PRONOUNS OF REFERENCE.

597. Pronouns of reference are either *relative* or *demonstrative* :

598. *Relative*.—A substantive may be qualified by a sentence : ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love*. The sentence is then introduced by a relative pronoun. The substantive, as it commonly goes before the relative, is called its *antecedent*.

599. *Demonstrative*.—A substantive, once used, may be recalled or referred to by a demonstrative pronoun.

EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.

600. Other words may take the place of the substantive and adjective in the above constructions. Thus the adjective may be replaced by an *adjective pronoun, article, or participle* ; or by a genitive, an adverb, or a preposition with its case, especially when these are placed directly after the article (666 a, b, c).

A substantive may be replaced by the adjective (or any of its equivalents), by a personal or reflexive pronoun, an infinitive or a clause.

a. Any word or phrase viewed merely as a thing may be used as a substantive : τὸ γινῶθι σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταυτὸν *the "know thyself" and the "be wise" are the same thing* (PCharm.164°).

b. A preposition with a numeral may take the place of a substantive : ἀπέθανον αὐτῶν περὶ τριακοσίων *there died of them about three hundred* (XH.4.6¹¹).

GENERAL RULES OF THE SENTENCE.

The Subject.

601. The subject of a finite verb is in the nominative case :
Κύρος βασιλεύει *Cyrus is king.*

602. OMISSION OF THE SUBJECT.—The subject is often omitted :

a. When it is a pronoun of the first and second person : λέγω *I speak*, ἀκούσατε *hear ye*.

But the pronoun is not omitted, if there is an emphasis upon it : ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε *whatever I may say, do you hear*.

b. When it is implied in the context :

Κύρος τὰς ναῦς μετεπέμψατο, ὅπως δολιτᾶς ἀποβιβάσει *Cyrus sent for the ships, that he (Cyrus) might land troops (X.A.1 4^o).*

c. When it is a general idea of person : φᾶσι *they (men, people) say*.

Less often in the singular : ἐσάλπιγγε *the trumpet sounded*, literally (one) *sounded the trumpet (X.A.1.2¹¹).*

So originally such verbs as ἕει *it rains*, νίφει *it snows*, ἀστράπτει *it lightens*, σείει (it shakes) *there is an earthquake*, etc. ; these operations of nature being regarded by the Greeks as actions of a divine person, Ζεὺς, or θεός (which are sometimes expressed).

d. When the subject is *indeterminate* ; that is, thought of as wholly vague and general. The verb is then said to be *impersonal* : ὄψε ἦν *it was late*.

So ἡμέρᾳ ἐγένετο *it became day*, καλῶς ἔχει *it is well*, δεῖ μάχης *there is need of a battle*, δηλοῖ (something makes clear) *it is clear*.

The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect* : παρεσκεύασται μοι (things have been prepared by me) *I have made preparation*.

REMARK.—The term *impersonal* is also less correctly applied to verbs whose subject is an *infinitive* or a *sentence* : ἔξεστιν εὐδαιμονεῖν *it is possible to be happy*, δηλον ἦν ὅτι ἐγγύς ποῦ ὁ βασιλεὺς ἦν *it was plain that the king was somewhere near (X.A.2.3^o).*

The Verb.

603. A finite verb agrees with its subject-nominative in number and person : ἡμεῖς ἐπαινοῦμεν *we approve*.

a. The only nominatives of the *first person* are ἐγώ, νώ, ἡμεῖς ; of the *second person*, σὺ, σφά, ὑμεῖς ; all other nominatives are of the *third person*.

604. But a neuter plural subject has its verb in the singular : τὰ πράγματα ταῦτα δεινά ἐστι *these things are dreadful*.

a. A neuter plural subject denoting *persons*, may have a verb in the plural : τσαῦδε μετὰ Ἀθηναίων ἔθνη ἐστράτεον *so many nations were warring on the side of the Athenians (T.7.58).*

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. *σπάρα λέλονται the cables are loosed* (B 135).

605. Very seldom a *masculine* or *feminine* plural subject has a verb in the singular. In such cases the verb stands first: *δοκούντι δικαίφ είναι γίγνεται από τῆς δόξης ἀρχαί τε καὶ γάμοι to a man reputed to be just, there comes, in consequence of his reputation, both offices and nuptials* (PRp.363*). So with the dual: *ἔστι τούτω διττῶ τῶ βίω there are these two different ways of living* (PGo.500^d).

AGREEMENT WITH TWO OR MORE SUBJECTS.

606. With two or more subjects connected by *and*, the verb is in the plural. If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second person rather than the third:

Εὐρυμέδων καὶ Σοφοκλῆς ἐστράτευσαν Eurymedon and Sophocles set out on a campaign (T.4.46), *δεινοὶ καὶ σοφοὶ ἐγὼ τε καὶ σὺ ἦμεν both I and thou were skilful and wise* (PTheaet.164^a), *οὐ σὺ οὐδὲ οἱ σοὶ φίλοι πῶτοι ταύτην δόξαν ἔσχετε 'twas not you and not your friends who first conceived this opinion* (PLg.888^b).

a. With two singular subjects, the dual may be used: *ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται pleasure and pain will bear sway in the city* (PRp.607^a).

607. Often, however, the verb agrees with one of the subjects (the nearest, or the most important), and is understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them:

Βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον the king and his followers break into the camp (XA.1.10¹), *οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει the poor and the common people have superior power* (XRa.1³), *ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάκος Ariaeus and Artaxius sent me* (XA.2.4¹⁶), *ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ I and Scythus say the same* (XA.7.7¹⁶).

608. A plural verb is rarely used, when singular subjects are connected by *or*, *οὔτε nor*: *εἰ ἔμελλον ἀπολογῆσασθαι Λεωχάρης ἢ Δικαιογένης if Leochares or Dicaeogenes were about to make a defence* (Isae.5^b).

a. A singular subject followed by the preposition *with*, rarely takes a plural verb: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι Demosthenes with his associate-generals make a treaty with the Mantineans* (T.3.109).

609. COLLECTIVE SUBJECT.—The subject is sometimes a collective noun, expressing more than one in the singular: *ἑσθῆς clothing* (clothes), *πλίνθος brick* (= bricks), *ἡ ἵππος the horse* (cavalry), *ἡ ἀσπίς the heavy armed*.

A collective subject denoting *persons*, may have its verb in the plural:

Ἀθηναίων τὸ πλῆθος οἰοῦνται Ἱππάρχου τύραννον ὄντα ἀποθανεῖν the mass of the Athenians believe that Hipparchus was tyrant when he died (T.1.20).

a. Such words as *ἕκαστος each*, *τις any one*, *πᾶς τις every one*, *οὐδεὶς no one*, may have the construction of collectives, on account of the plural which they imply: *τῶν ἑαυτοῦ ἕκαστος καὶ παιδῶν καὶ οἰκετῶν ἀρχουσιν each man rules his own, both children and servants* (XRl.6¹).

AGREEMENT WITH A PREDICATE-NOUN.

610. A verb may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important:

αὶ χορηγίαὶ ἱκανὸν εὐδαιμονίας σημεῖον ἐστὶ *his chorus-payments are a sufficient sign of prosperity* (Ant. 27^b), τὸ χωρὶον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *the place was before called Nine Ways* (T.4.102). So, also, participles of such verbs: ὑπεξέθεντο τὰς θυγατέρας παῖδια ὄντα *they conveyed away their daughters being children* (D.19¹²⁴).

a. With a predicate-adjective in the neuter plural, the verb is regularly in the singular: οὐτε σώματος κάλλος καὶ ἰσχύος δειλῶ ξυνοικοῦντα πρόποντα φαίνεται *nor do beauty and strength of body, when dwelling with a coward, appear seemly qualities* (PMenex.246^a).

OMISSION OF THE VERB.

611. The copula εἰμί *am* is often omitted, especially the forms ἐστὶ and εἰσὶ: θεῶν δύναμις μεγίστη *the power of the gods is greatest* (EAlc.219).

a. The omission is the rule with certain words; as ὥρᾳ *time*, ἀνάγκη *necessity*, δέον and χρεῶν *needful*, φροῦδος *gone*; and is frequent also with verbals in -τέος (988): τῷ νόμῳ πειστέον *the law must be obeyed* (PAr.19^a), ὥρᾳ λέγειν *'tis time to tell* (XA.1.3¹²).

b. The omission of other forms of εἰμί is comparatively rare: φιλήκοος ἔγωγε (sc. εἰμί) *I for my part am fond of hearing* (PEuthyd.304^a), ἔως (sc. ἐστὲ) ἔτ' ἐν ἀσφαλεῖ, φυλάξασθε *while you are yet in safety, beware* (D.19²⁶⁸).

612. Some common verbs of *being*, *doing*, *saying*, *going*, *coming*, may be omitted in brief and pointed expressions, especially questions and commands:

ἵνα τί (sc. γένηται); *to what end?* literally, *that what may happen?* (PAr.26^d), τί ἄλλο οὗτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did these men than plot against us?* (T.3.39), οὐδὲν ἄλλ' ἢ συμβουλευέουσιν ἡμῖν *they do nothing else than advise us* (I.8²¹), καίτοι καὶ τοῦτο (sc. λέγω) *though this also I say* (D.4¹¹), ἀλλ' οὐπω περὶ τούτων *but not yet about this will I speak* (D.18⁹⁹), μὴ μοι μύριους ξέγους (sc. λέγετε) *tell me not of ten thousand mercenaries* (D.4¹⁹), ὦ φίλε Φαῦδρε, ποῖ δὴ (sc. εἶ), καὶ πόθεν (sc. ἦκεις); *dear Phaedrusr, whither, I pray are you going, and whence are you come?* (PPhaedr.227^a).

a. Here belongs the phrase καὶ ταῦτα *and that*: ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα εἰς αὐτόν *he rendered them wilder, and that (he did) toward himself* (PGo.516^c); καὶ ταῦτα is especially used with concessive participles (969 e): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὢν *you seem to me not to observe, and that (you do) though you are wise* (PGo.508^a).

613. Any verb may be omitted, where it is readily supplied from a verb in the context:

σύ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. ἐσμὲν Ἕλληνες) *for you are a Greek, and so are we* (XA.2.1¹⁶), τὸ σαφὲς οὐδεὶς οὐτε τότε (sc. εἶχεν) οὐτε νῦν ἔχει εἰπεῖν *the certain fact no one either then was able or now is able to state* (T.6.60) Cf. 905 and 1006.

Predicate-Nouns.

614. A predicate-substantive must agree in *case* with the substantive to which it refers: a predicate-adjective must agree in *case, number, and gender*.

For examples, see 594 b, 595 b.

a. A predicate-substantive usually agrees in number also: but sometimes the sense will not permit this: *οδοι γε φανερά ἐστι λάβη τῶν συγγιγνομένων* *these men are a manifest bane to their associates* (PMen.91^a).

615. With two or more substantives, a predicate-adjective, like the verb (606), is generally plural: *Ἀγάθων καὶ Σωκράτης λοιποί* *Agathon and Socrates are left* (PSym.193^a).

With substantives of different *genders*:

(1) If they denote persons, the predicate-adjective is *masculine* (cf. 639), unless the persons are all women;

(2) If they denote things, it is *neuter* (cf. 617);

(3) If they denote persons and things together, it takes the gender of the *persons*:

(1) *Ἦταν δὴ οἱ ἐωνημένοι καὶ αἱ ἐωνημένοι μὴδὲν ἦσαν ἐλεύθεροι ὄσι τῶν πριαμένων* *when bought men and bought women are no less free than their buyers* (PRp.563^b).—(2) *νοῦς καὶ τέχνη πρότερα ἂν εἴη* *mind and art must have been pre-existent* (PLg.892^b).—(3) *ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι* *fortune and Philip had control over the actions* (Ae.2¹¹⁸).

a. A collective also (cf. 609) may have a plural predicate-adjective.

616. But the predicate-adjective, like the verb (607), may agree with one substantive and be understood with the rest: *καὶ γὰρ φόβος καὶ νόμος ἰκανὸς ἔρωτα κωλθεῖν* *for fear and law are capable of restraining love* (XC.5.1¹⁰):

617. NEUTER PREDICATE-ADJECTIVE.—A predicate-adjective is often neuter when its substantive is masculine or feminine: *καλὸν ἡ ἀλήθεια* *beautiful is truth*; properly *a beautiful thing* (PLg.663^a):

a. This construction is the rule with substantives of different genders denoting things (615, 2), but it is allowed in other cases: *εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δηλὰ ἐστὶν ἀγαθὰ ὄντα* *high birth and power and honor are manifestly good things* (PEuthyd.279^b), *ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν* *the noblest polity and the noblest man would be left for us to consider* (PRp.562^a), *σφαλερὸν ἡγεμὼν θρασὺς* *dangerous is a daring guide* (ESupp.508), *δεινὸν οἱ πολλοί, κακούργους Ἦταν ἔχουσι* *προσπτάτας* *formidable are the many, when they have rogues for leaders* (EOr.772).

SPECIAL USES OF PREDICATE-NOUNS.

618. A predicate-adjective or substantive is often a brief equivalent for one clause of a compound sentence:

ἀθάνατον τὴν μνήμην καταλείψουσι (they will leave the memory deathless) *the memory which they leave will be deathless* (I.9⁵), *οὐχ ἀπλοῦν τοῦτο ἐρωτᾷς* (not being a simple thing, do you ask this) *this is no simple thing that you ask*

(PGo.508^a), *οὗν ἐχίδνα τήνδ' ἐφύσας* (being what sort of a viper hast thou begotten her) *what a viper is this woman whom thou hast begotten* (Eion1262), *πόσον τι ἄγει τὸ στράτευμα*; (how large is he leading the army) *how large is the army which he leads?* (XC.2.1^a), *ἐν ὁποῖᾳ τῇ γῇ δεῖ φυτεῖν οἶδα* *I know in what kind of soil one must plant*, i. e., of what kind the soil is, in which, etc. (XO.19^a), *παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον* *they received the leadership from their allies* (being willing) *who were willing to confer it* (I.7¹⁷). Cf. 670 a and 1012 a.

619. The Greek often uses a predicate-adjective where other languages use an adverb, or a preposition with its case: *ἀφικνούνται τριταῖοι* *they arrive on the third day* (XA.5.3^a), *ὕστεροι ἀφίκοντο* *they came afterward* (PLg.698^a), *ὄρκιος δέ σοι λέγω* *and under oath I speak to thee* (SAnt.305).

a. So especially adjectives denoting *time* or *order*: *δευτεραῖος* *on the second day*, *ἕρπριος* *at dawn*, *σκοταῖος* *in the dark*, *πρώτερος*, *πρώτος* *first*, *ὑστερος* *υστατος*, *τελευταῖος* *last*, etc. So also *ἐκόν* *willingly*, *ἄκον* *unwillingly*.

b. In some such cases, the adverb, used in Greek, would give a different meaning: *πρώτος Μηθύμνη προσέβαλε* *he first* (before any one else) *attacked Methymna*; *πρώτῃ Μηθύμνη προσέβαλε* *he attacked Methymna first* (before any other place); but with the adverb, *πρώτον Μηθύμνη προσέβαλε* *first* (before doing any thing else) *he attacked Methymna*.

Attributives.

620. An adjective agrees with its substantive in case, number, and gender: *δίκαιος ἀνὴρ* *a just man*.

a. An attributive belonging to more than one substantive agrees with the nearest: *τὸν καλὸν κἀγαθὸν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναι φημι* *the perfect man and woman I say are happy* (PGo.470^a). Otherwise it must be repeated with each substantive.

621. ADJECTIVE USED ALONE.—The substantive to which an attributive belongs is often omitted:

a. When it is the general idea of *man* or *woman*: *ὁ σοφὸς* *the wise man*, *οἱ Θεβαῖοι* *the Thebans*.

So *ἡ καλὴ* *the beautiful woman*, *οἱ πολλοὶ* *the many*, *τὸ πᾶν* *the mass of the people*, *ἡ ἐκκλησιάζουσα* *women holding assembly*.

b. When it is the general idea of *thing*, the attributive is then neuter: *ἀγαθὰ* *good things*. Sometimes *quality*, *essence*, *space*, *time*, or other words, may be used in English to express the omitted idea:

τὸ λεγόμενον (the thing said) *the common saying*, *τὰ τῆς πόλεως* *the affairs of the city*, *τὸ τυραννικόν* *the condition or character of tyrant*, *ἐπὶ πολὺ* (over much space or time) *to a great extent or for a long time*, *ἐν μέσῳ* (in the midst) *in public*, *τὸ ἀπὸ τοῦδε* (the time from this time) *henceforth*, *τὸ ναυτικόν* *the (naval force) navy*, *τὸ βαρβαρικόν* *the barbarian world*, *τὸ κοινόν* *the commonwealth*, *τὰ Διονύσια* *the festival of Dionysus*.

REM.—*τὸ καλόν* is abstract, the (quality) *beautiful*; *τὰ καλά*, concrete, *beautiful things*, *whatever is beautiful*.

c. When, as in many common expressions, it can be readily understood from the attributive itself, as ἡ δεξιὰ the right hand. In this way, the masculine κόλπος *gulf*, οἶνος *wine*, and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεὶρ *hand*, τέχνη *art*, and some others, are often omitted.

Thus ὁ Ἴόνιος the Ionian gulf, ὁ ἄκρατος unmixed wine, ἡ προτεραία the day before, ἡ ἐπιούσα the coming day, ἡ αὔριον the morrow, ἡ ἐμαντοῦ my own country (T.5.26), βῆδι(ε) τὴν εὐθείαν walk the straight way (MMon.62), ἦγε τὴν ἐπὶ Μέγαρα he was leading on the way toward Megara (XH.4.4¹³), ῥητορικὴ rhetoric (oratorical art), κατὰ τὴν ἐμὴν (sc. γνώμην) according to my judgment (PPhil. 41^b), ἐρήμην (sc. δίκην) κατηγοροῦσι they bring as plaintiffs a deserted suit, the defendant not appearing (PAp.18^c) εἰκοστή (μερίς) a twentieth part (T.6.54), ἡ πεπωμένη (μοῖρα) the allotted portion, destiny (I.1⁴³), τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) he struck this man few blows (XA.5.8¹²), ὡς βαθὺν ἐκοιμήθης (sc. ὕπνον) how deep a sleep you slept (Luc.Marin.293), θερμῷ (sc. ὕδατι) λούσθαι to bathe in warm water (ArNub.1044).

d. When it is expressed in the context:

εἰ τῶν μῦθρων ἐλπιδῶν μία τις (sc. ἐλπίς) ὑμῖν ἐστί if out of ten thousand chances you have a single one (XA.2.1¹⁹), μετέχει τῆς καλλίστης (sc. τέχνης) τῶν τεχνῶν he shares in the fairest of arts (PGo.448^c).

622. Feminine adjectives without a substantive are often used to express direction, manner, or condition. These uses may have grown out of an original omission of ὁδός way: ἐξ ἐναντίας from an opposite direction, in front (XHier.6⁸), μακρὰν a long way off (EPhoen.906), ἐς μακρὰν at a long remove in time (D.18²⁶), ἤκειν τὴν ταχίστην to come (the quickest way) most quickly (XH.4.5⁸), ληστεύειν ἀνάγκη τὴν πρώτην we must needs plunder (as the first course) at first (D.4²³), τὴν ἑλλῶς ἀδολεσχῶ I am prating to no purpose, i. e., the way that leads astray (D.6³²).

Appositives.

623. The appositive agrees in case with its substantive: Μιλτιάδης ὁ στρατηγός Miltiades the general.

a. The appositive ordinarily agrees in number also, but this is sometimes impossible: εἰς Πέλτας, πόλιν οἰκουμένην to Peltae, an inhabited city (XA.1.2¹⁰).

b. An appositive belonging to two or more substantives is usually plural or dual; cf. 606 and a: θάρρος καὶ φόβος, ἄφρονε ξυμβούλω daring and terror, unintelligent advisers (PTim.69^d).

624. Apposition is of several kinds:

a. ATTRIBUTIVE APPPOSITION: the appositive has the force of an attributive: ὀπισθοφύλακες λοχαγοὶ rear-guard captains (XA.4.7⁸). Such an appositive may be placed between the article and its substantive (666 a): ὁ Εὐφράτης ποταμὸς the river Euphrates (XA.1.4¹¹), οἱ Ἕλληνες πελτασταὶ the Greek targeteers (XA.6.5²⁶).

b. DESCRIPTIVE APPPOSITION: the appositive describes something just named: ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων our city, the common refuge of the Greeks (Ae.8¹²⁴).

c. DEFINITIVE APPPOSITION: the appositive definitely expresses something which has been vaguely indicated: δ θάνατος τυγχάνει ὡν δυοῖν πραγμάτων διδύμους, τῆς ψυχῆς καὶ τοῦ σώματος *death is a separation of two things, the soul and the body* (PGo.524^b).

d. PARTITIVE APPPOSITION: the appositive is related to its substantive as the part to the whole: $\lambdaύπαι$ αὐ μὲν χρῆσται εἰσιν, αὐ δὲ πονηραὶ *pains are, some good, others evil* (PGo.499^o), αὐ τέχνηαι τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται *the arts work each one its own work* (PRp.346^d), οἱτοὶ ἄλλος ἄλλα λέγει *these say, one one thing another another* (XA.2.1¹⁵).

625. The following are peculiar uses of appositives :

a. Words denoting station or condition are often connected with *ἄνθρωπος* man or *ἄνθρωπος* person, the former implying respect, the latter contempt: *ἄνδρες δικασταὶ judges*, liter. juror-men, cf. gentlemen of the jury (D.20¹), *ἄνθρωπος γόης a mountebank fellow* (Ae.2^{15a}).

b. In Homer, the demonstrative δ *δέ*, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: $\sigmaὶ$ δ' ἀντίοι ἔγχε' ἄειραν Τρῶες *but they in opposition raised their spears, the Trojans* (T 373), $\tauὸ$ δ' ὑπέρπτατο χάλκεον ἔγχος *but it flew over him, the brazen spear* (X 275). With δ *μέν*, this is much less often the case.

c. HOMERIC CONSTRUCTION OF THE WHOLE AND PART.—To words denoting person, in the accusative or dative, Homer often adds an appositive denoting the part (head, hand, heart, mind, shield, etc.) which is specially affected by the action: *Δηϊοπίτην οὐρασαν ἄμον he wounded Deïopites in the shoulder* (A 420), *καθ' ὃ ἄχος οἱ χύτο μύριον ὀφθαλμοῖσιν excessive grief o'erspread (him the eyes) his eyes* (T 282), *ποιόν σε ἔπος φύγεν ἕρκος ὀδόντων; what manner of saying has escaped the fence of thy teeth?* (A 350), *ἄδος τέ μιν ἕκετο θυμόν and satiety came to his spirit* (A 88).

626. APPPOSITION TO A SENTENCE.—When a word and a sentence are in apposition, the word may stand either in the *nominative* or the *accusative* :

ἐμέθιον, ἰκανὴ πρόφασις I was drunk—a sufficient excuse (Philem.iv.62), *εὐδαιμονοίης, μισθὸν ἡδίστων λόγων mayst thou be happy, a reward for sweetest words* (EEl.231).

a. The word is put in the nominative, as not depending in construction upon any other word (708). When put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (715) supplied after the verb: *εὐδαιμονοίης (εὐδαιμονίῶν), μισθόν, etc.*

b. Neuter words often used in apposition with a sentence, are *σημεῖον sign*, *τεκμήριον evidence*, *κεφάλαιον chief point*, *τὸ μέγιστον the greatest thing*, *τὸ ἐναντίον the contrary*, *τὸ λεγόμενον the common saying*, *τὸ τῆς παροιμίας the expression of the proverb*, *αὐτὸ τοῦτο this very thing*, *ταὐτὸ τοῦτο this same thing*, *δυοῖν ἄτερον one of two things*, *ἀμφότερον or ἀμφότερα both, etc.* Such words commonly precede the sentence: *καὶ τὸ μέγιστον, ἐφοβεῖτο ὅτι δόξασθαι ἐμελλε and—more than all—he was as afraid, because he was likely to be seen* (XC.3.1¹), *τὸ λεγόμενον, καθῆπιν ἑορτῆς ἦκομεν; are we come too late for a feast, as the saying is?* (PGo.477^a), *δυοῖν ἄτερον, ἢ οὐδαμῶ ἔστι κτήσασθαι τὸ εἰδέναι ἢ τελευτήσασθαι one, or the other must be true, either nowhere can we attain to knowledge, or after we are dead* (PPhaed.86^o).

Pronouns of Reference.

627. The relative agrees with its antecedent in number and gender :

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν σάτυρον θηρεῦσαι here was a spring, by which Marsyas is said to have caught the satyr (XA.1.2¹⁵).

a. If the relative is subject of a sentence, its verb takes the person of the antecedent : *ἡμεῖς οἱ τοῦτο λέγομεν* we who say this.

For omission of the antecedent, incorporation, etc., see 994-996.

628. A relative referring to two or more antecedents, follows the rules for the number and gender of the predicate-adjective (615, 616) :

*περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μέγιστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων συν-
cerning war and peace, which have the greatest power in the life of men (L⁸⁷),
ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέ-
σταμεν* delivered from wars and dangers and trouble, in which we have now
become involved with one another (L⁸⁹).

629. A relative, referring to a collective, may be in the plural :

παρέσται ὠφελιά οἱ τῶνδε κρείσσοις εἰσι an auxiliary force will be at hand, who are more effective than these (T.6.80), *τὸ Ἀρκαδικὸν ὀπλιτικόν, ἃν ἤρξε Κλεάνωρ* the Arcadian heavy-armed force, whom Cleonor led (XA.4.8¹⁸).

a. A singular antecedent may suggest a class of persons, and may thus have a relative in the plural : *θησαυροποιὸς ἀνὴρ, οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος* a money-making man, just those whom the multitude praise (PRp.554^a).

b. Conversely, when the antecedent is plural, the relative is sometimes singular, referring to an individual of the number : *ἀσπάζεται πάντας, ᾧ δὲ περιτυγχάνη* he embraces all men, whatsoever one he falls in with (PRp.566^a).

630. So, too, a relative may be neuter when the antecedent is masculine or feminine : *τυραννίδα θηρῶν, ἃ πλῆθει χρημάτων θ' ἀλίσκεται* to pursue despotic power, (a thing) which is captured through numbers and wealth (Sot.542).

631. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun : *ἡ τοῦ βεβήματος ἐκείνου πηγὴ, ἃν ἕμερον Ζεὺς ὠνόμασε* the fountain of that stream which Zeus named Desire (PPhaedr.255^c).

a. The relative may even agree with a predicate-noun belonging to the antecedent : *οὐδέποτε' ἂν εἴη ἡ ρητορικὴ ἄδικον πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοῦς λόγους ποιεῖται* rhetoric can never be an unjust thing, since it (rhetoric) is always making its discourses about justice (PGo.460^a).

632. The rules in 627-630 apply also to the demonstrative pronoun of reference (599).

a. A demonstrative pronoun, which would properly be neuter, as signifying the idea of *thing*, may be masculine or feminine to agree with a predicate-noun : *αὕτη ἐστὶν ἄνοια* (for *τοῦτό ἐστιν ἄνοια*) this is folly, *ἥδε ἀρχὴ τῆς ὁμολογίας, ἐρεῖσθαι ἡμᾶς αὐτοῦς* this is a beginning of agreement, to question one another (PRp.462^a).

OTHER PECULIARITIES IN THE USE OF
NUMBER AND GENDER.

633. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν).—A word in agreement often conforms to the *real* gender or number of the word with which it agrees, instead of the *grammatical*.

Thus, a predicate-participle: τὸ στρατεύμα ἐπορίζετο σίτον κόπτοντες τοὺς βούς *the army provided food for itself, by slaughtering the oxen* (XA.2.1⁶), ταῦτ' ἔλεγεν ἢ μισρὰ αὐτῆ κεφαλῆ, ἐξεληλυθὸς *thus spoke this abominable person, having come out* (D.21¹¹⁷); or a pronoun of reference: θανάτων ἑπτὰ γενναίων τέκνων οὐς ποτ' Ἀργείων ἔναξ Ἄδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus, chief of Argives, led* (ESupp.12). So, in poetry, an attributive: ὃ περισσὰ τιμηθεὶς τέκνον *O greatly honored child* (ETro.740).

a. Here belong also the constructions with collectives; see 609, 615 a, 629.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive implied in it: Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης *being (an Athenian) a man of Athens, a city the greatest* (P.Ap.29^d), οἰκίᾳ ἢ θυμῆτά οἱ χρησθε *(your house) the house of you, who use, etc.* (XC.5.2¹⁶).

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the *inhabitants* of that place: ἀφίκοντο εἰς Κοτύωρα, Σινωπέων ἀποίκους *they came to Cotyora, colonists of the Sinopreans* (XA.5.5³), Θεμιστοκλῆς φεύγει ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of them, i. e., of the Corcyreans* (T.1.186).

634. DUAL AND PLURAL.—In speaking of *two*, the dual and plural are freely united or interchanged with each other:

προσέτρεχον δύο νεάνισκω *two young men ran up* (XA.4.8²⁰), ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους *they both burst into laughter on looking at one another* (PEuthyd.273^d).

635. PLURAL FOR SINGULAR.—The Greek often uses the plural of neuter pronouns where in English the singular is preferred: ταῦτα (these things) *this*.

a. In *impersonal* constructions (602 d) a predicate-adjective may stand in the neuter plural: πολεμητέα ἦν (things were to be done in war) *it was necessary to make war*, πλοιμώτερα ἐγένετο (things became more favorable to navigation) *navigation became more advanced* (T.1.8), ἀδ' ἄνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι *it was impossible to keep off the Locrians* (T.4.1).

636. The plural of abstract substantives expresses repeated instances of the quality: ἐμοὶ αἰ σαὶ εὐτυχίαι οὐκ ἀρέσκουσι *to me thy (often repeated) good fortune is not pleasing* (Hd.3.40).

a. Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: ἵπποσύνῳς ἐδίδαξαν *they taught him* (the arts of) *horsemanship* (Ψ 307).

b. Even in concrete words, the poets sometimes use the plural for the singular, to give the expression a more general turn (*generalizing plural*): χεῖρᾳ τοκεῦσιν εἰκότως θυμωμένοις *forgive a parent justly indignant*, as all such have a claim to indulgence (EHec.408).

637. A speaker sometimes uses the first person plural of himself (*we* for *I*) as a more modest form of expression: ἡμεῖς δεινοὶ τὰ τοιαῦτα ἤμεν *I was* (we were) *skilled in such practices* (XM.1.2⁴⁶).

a. This occurs frequently in poetry, sometimes with abrupt change of number: ἥλιον μαρτυρόμεθα, δρῶσ' & δρᾶν οὐ βόλομαι *I call the sun to witness, doing what I would fain not do* (EHf.858).

b. In this construction an adjective when plural is masculine, even though a woman is speaking (cf. 639): πεσοῦμεθ', εἰ χρῆ, πατρὶ τιμωροῦμενοι *I* (Electra) *will fall, if need be, in avenging my father* (SEL.399).

638. SINGULAR FOR PLURAL.—In dramatic poetry, a *chorus* is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

639. MASCULINE FOR PERSON IN GENERAL.—The masculine is used in speaking of persons, if sex is not thought of, or if both sexes are meant:

τῶν εὐτυχοῦντων πάντες εἰσι συγγενεῖς *all* (persons) *are kinsfolk of the prosperous* (MMon.510), ὁπότερος ἀν' ἢ βελτίων, εἴθ' ὁ ἀνὴρ, εἴθ' ἡ γυνή, οὗτος καὶ πλεῖον φέρεται τοῦ ἀγαθοῦ *whichever is the better, whether the man or the woman, he receives also more of the good* (XO.⁷²¹).

ADJECTIVES AND ADVERBS.

640. For agreement of the attributive adjective see 620; of the predicate-adjective see 614. For the use of the adjective as substantive, see 621: as adverb, see 719 b. For neuter adjective used as cognate-accusative, see 716 b.

641. Adverbs are used to qualify verbs, adjectives, or other adverbs: εὖ ποιεῖς *thou dost well*, πολὺ κάλλιστος *much the handsomest*, μάλ' ἀσμένως *right gladly*.

a. In the attributive position (666 a) an adverb may serve as an adjective; see 600.

Degrees of Comparison.

642. The positive is sometimes used with an idea of *disproportion*, which in English might be expressed by *too*. This is most frequent before an infinitive with *ὥς* or *ὥστε*: τὸ ὕδαρ ψυχρὸν ὥστε λούσασθαι ἐστὶν *the water is (too) cold for bathing* (XM.3.13³).

643. COMPARATIVE.—The comparative degree may be followed by ἢ *than*, or by the genitive: μεῖζων ἢ ἐγὼ or μεῖζων ἐμοῦ *taller than I*.

a. When ἢ is used, the objects compared are usually in the same case: χρήματα περὶ πλείονος ποιῆσθαι ἢ φίλους *to consider money of more value than friends* (PCr.44^c); and this is always so when they are connected with the

same verb. The word after *ἢ* may, however, be the subject of a new verb, expressed or understood: *ἄνδρὸς δυνατωτέρου ἢ ἐγὼ υἱὸς son of a man more powerful than I am* (XC.5.2²⁸); yet even this is sometimes attracted into the case of the preceding word: *ἐκ δειωτέρων ἢ τοιῶνδε ἐσώθησαν they have been rescued from greater perils than these* (T.7.77).

b. The genitive is freely used in cases where *ἢ*, if used, would be followed by a nominative or accusative: *νεώτερος σοῦ εἰμι (= ἢ σὺ) I am younger than you*; much less freely, where *ἢ* would be followed by some other case, or by a preposition: *ἔξεστι δ' ἡμῖν μᾶλλον ἑτέρων (= ἢ ἑτέροις) it is permitted to us rather than to others* (T.1.85), *βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) to look at skill more than at courage* (Arist.Pol.5.9).

c. For shortness' sake, the possessor, instead of the object possessed, is sometimes put in the genitive after a comparative: *εἰ δ' ἡμεῖς ἰπικῶν κτησάμεθα μὴ χειρόν τούτων if we should raise a cavalry-force not worse than theirs* (XC.4.3⁷), *παροικησὶς ἐπικινδυνωτέρα ἑτέρων a proximity more dangerous than that of other men* (T.4.92).

644. The genitive of a reflexive pronoun is used after comparatives with a peculiar force when something is compared with itself *under other circumstances*. The subject is generally strengthened by *αὐτός*. Thus *δυνατώτεροι αὐτοὶ ἑαυτῶν ἐγένοντο they grew more powerful than before* (T.3.11), *αὐτὸς ἑαυτοῦ ῥέει πολλῶ ὑποθετέτερος it (the Nile in winter) runs with a much less stream than at other times* (Hd.2.25).

a. The same use occurs after superlatives: *ἔν' αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὧν where he is (best of himself) at his best* (EFr.183), *τῇ εὐρύτερῃ ἐστὶ αὐτὴ ἑαυτῆς where it (the Caspian) is at its widest* (Hd.1.203).

645. When the comparison is between two adjectives (or adverbs) *ἢ* is always used, and *both* are put in the comparative: *στρατηγοὶ πλείους ἢ βελτίους generals more numerous than good* (ArAch.1078), *συντομώτερον ἢ σαφέστερον διαλεχθῆναι to discourse more briefly than clearly* (I.6²⁴).

646. The comparative has a peculiar use before *ἢ κατὰ* (*quam pro*) with the accusative: *νομοθέτης βελτίων ἢ κατ' ἀνθρώπων a lawgiver better (than according to man) than consists with man's nature* (XM.4.4²⁴), *μείζω ἢ κατὰ δάκρυα πεπονθότες having suffered misfortunes too great for tears* (T.7.75).

a. For *ἢ ὥστε* etc., with infinitive after a comparative, see 954.

647. *ἢ* is sometimes omitted when the neuter *πλέον* (*πλεῖν*) *more* or *ἐλάττων* (*μείον*) *less* is followed by a numeral: *ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους they kill not less than 500 of the men* (XA.6.4²⁴). In this construction *πλέον*, *ἐλάττων*, etc., remain unchanged for case and number: *Ἄλυσ οὐ μείον δυοῖν σταδίων the Halys a river of not less than two stadia* (XA.5.6²); so sometimes even when *ἢ* is retained: *ἐν πλέον (= πλείοσιν) ἢ διακόσιοι ἔτεσι in more than 200 years* (D.24¹⁴¹).

648. Instead of the genitive or the particle *ἢ*, a preposition is sometimes used with the comparative:

κατεργάσατο αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίῳ he made a noble death more desirable than (lit. instead of) a shameful life

(XR1.9¹), μὴ παῖδας περὶ πλείονος ποιοῦ πρό τοῦ δικαίου *do not consider children of more account than* (lit. before) *justice* (Pcr.54^b), χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ἑρᾶν *a cold more severe than* (lit. in comparison with) *the actual time of year* (T.4.6).

649. The comparative may be used alone, the second part of the comparison being implied:

οἱ σοφώτεροι *the wiser* (those wiser than the rest), ἡμεινόν ἐστι ὑπὸ θείου καὶ φρονιμῶν ἄρχεσθαι *it is better to be governed by a divine and intelligent being* (Pkr.590^a). Note also νεώτερον *something new* (more recent than we know already); often in a bad sense, a calamity.

a. The comparative alone often denotes simply an *excess* (more than is usual or proper), and so may be rendered by *too* or *very*: πλείω λέλεκται *too much has been told* (EAlc.706). So θάσσον *too soon*, μάλλον *too much*, etc.

b. But often it gives the force of *rather, somewhat*: γελοιώτερον *rather funny* (PAp.30^a), ὑπομαργότερος *a little out of his head* (Hd.6.75).

650. SUPERLATIVE.—The superlative represents a quality as belonging to some individual of a class in a higher degree than to the rest. The class may be designated by a genitive partitive (729 e): ὁ σοφώτατος τῶν Ἑλλήνων *the wisest of the Greeks*.

a. But the highest degree among *two* is expressed by the comparative: so πρότερος and πρῶτος, ὑστερος and ὑστατος, ἐκάτερος and ἑκαστος, are carefully distinguished: πότερος λέξει πρότερος *which* (of the two) *is to speak first* (ArNub.940).

b. The superlative may express simply a *very high degree* of the quality: ἀνὴρ σοφώτατος *a very wise man*. In this sense it never has the article.

651. *Strengthened Forms*.—The superlative is strengthened by a prefixed ὡς or ὅτι, less often ἢ (in poetry also ὅσον and ὅπως): ἄνδρες ὅτι πλείστοι (*quam plurimi*) *as many men as possible*.

So ὡς ἐλαχίστων δεῖσθαι *to have the very smallest wants*, ὅτι μάλιστα *as much as possible*, ἢ ῥᾶστα *in the easiest manner*. Sometimes ὡς and ὅτι are used together: ἐμὲ ὡς ὅτι βέλτιστον γενέσθαι *that I should become as good as may be* (PSym.218^a). The adjective pronoun οἷος has a similar use: ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὄντα *I see that our affairs are not in the very best condition* (Lys.13^{2a}).

a. Sometimes fuller forms of expression are used: thus with ὡς and other relatives (but not with ὅτι) the verb of *possibility* may be expressed: διεγήσομαι ὡς ἂν δύνωμαι διὰ βραχυτάτων *I will state in the briefest terms I am able* (I.21³), τὰς κόρας σίτην ἢ ἄνυστον μετριωτάτην τρέφουσι *they feed their girls with an amount of bread as moderate as possible* (XR1.1³), ἦγε στρατιᾶν ὅσον πλείστην ἐδύνατο *he brought us large an army as he could* (T.7.21).

652. a. ἐν τοῖς is sometimes prefixed to the superlative to strengthen it: ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο *the Athenians were the first to cease carrying weapons* (T.1.6). It is used indifferently before all genders and numbers: ἐν τοῖς πρώτοις, ἐν τοῖς πλείστοι.

b. The superlative may receive emphasis from the numeral εἰς: πλείστα εἰς ἄνθρωπον δυνάμενος ὠφελεῖν *being able to render (most aid as one man) aid beyond any other one man* (T.8.68).

c. Sometimes μάλιστα, or πλείστον, μέγιστον is added to the superlative: οἱ μάλιστα ἀνοητότατοι *the very stupidest* (PTim.92^a). So μᾶλλον is sometimes found with the comparative: ἀσχυνηροτέρω μᾶλλον τοῦ δέοντος *bashful more than they ought to be* (PGo.487^a).

For comparison by means of μᾶλλον and μάλιστα see 256.

THE ARTICLE.

Ὅ in Poetry.

653. The word ὁ, ἡ, τό was at first a demonstrative pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is usually a demonstrative: εἶος δὲ τῷ πολέμῳ *while he fought with him* (O 539). Still in many places it approaches nearly to its later use as an article: οἱ ἄλλοι *the others*, τὰ ἐσσόμενα *the things about to be*, τὸ πρῶν *formerly*.

a. The lyric poets conform nearly to the epic usage; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For ὁ, ἡ, τό as a relative pronoun, in Homer, Herodotus, and Attic tragedy, see 275 D.

Ὅ as a Demonstrative.

654. Even in prose, the word sometimes retains its primitive power as a demonstrative. Thus before μέν and δέ; and usually in contrasted expression, ὁ μὲν . . . ὁ δέ *this . . . that, the one . . . the other*:

οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο *these (the Greeks) marched on, and those (the Persians) followed* (XA.3.4¹⁶).

a. Often no particular person is meant: *one . . . another, some . . . some*; in this use τις may be added: ἔλεγον τοῦ Κύρου, ὁ μὲν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρῶτητα, ὁ δὲ τις καὶ τὸ κάλλος *they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty* (XC.3.1⁴¹).

b. As adverbs, τὸ μὲν . . . τὸ δέ, τὰ μὲν . . . τὰ δέ (also τοῦτο μὲν . . . τοῦτο δέ), mean *on the one hand . . . on the other, partly . . . partly*.

c. After a preposition, the order is usually changed: ἐν μὲν τοῖς, εἰς δὲ τὰ.

d. In late writers (even in Demosthenes), the relative is sometimes so used, but only in oblique cases: πόλεις, ἃς μὲν ἀναίρων, εἰς ἃς δὲ τοὺς φυγάδας κατέγων *destroying some cities, into others bringing back their exiles* (D.18¹¹).

e. Very often ὁ δέ (without preceding ὁ μὲν) means *but he*; in the nominative this almost always refers to a different subject from that of the preceding sentence: Ἰνάρωσ Ἀθηναίους ἐπηγάγω· οἱ δ' ἦλθον *Inaros called in the Athenians; and they came* (T.1.104).

655. In a few other phrases δ is demonstrative:

a. In *καὶ τὸν, καὶ τὴν*, before an infinitive: *καὶ τὸν ἀποκρίνασθαι λέγεται* and it is said that he answered (XC.4.2¹³). In the nom., we have *καὶ ὅς, καὶ ἧ, καὶ οἱ* (275 b): *καὶ οἱ ἠρώτων* and they asked (XC.4.2¹³). So *ἧ ὅς, ἧ ὅς ἧ* (485).

b. In *τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἧ τὰ*: *ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι* for this and that we ought to have done, and this not to have done (D.9⁶⁸). The nom. *ὅς καὶ ὅς* occurs in Hd.

c. Rarely before a relative: *ὁπέγεται τοῦ ὃ ἔστιν ἴσον* he aims at that which is equal (PPhaed.75^b).

d. In *πρὸ τοῦ* (also written *προτοῦ*) before this (time). Also in a few other cases of very rare occurrence. For *ἐν τοῖς* with the superlative, see 652 a.

‘Ο as an Article.

656. Used as an article, δ is either *restrictive* or *generic*.

A. RESTRICTIVE ARTICLE.—The restrictive article marks a particular object (or objects) as distinguished from others of the same class: thus *ὁ ἄνθρωπος* the man (distinguished from other men).

So *οἱ ἀγαθοὶ ἄνδρες*, the (particular) good men, distinguished from other good men, *ἡ δικαιοσύνη Κύρου* the justice of Cyrus, distinguished from justice in other men.

The following are special uses of the restrictive article.

657. The article may distinguish an object:

a. As well known: *οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον* the Trojans held out during the ten years, the well known duration of the siege (T.1.11).

b. As the usual or proper thing under the circumstances: *γένοντό μοι τὰς χάριτας ἀποδοῦναι πατρὶ* be it mine to return the (proper) thanks to a father (Chaer.Fr.34).

c. As a specimen of its class, selected at pleasure. In this use, the article may often be rendered by a or each: *ἔδωκε τρία ἡμιδάρεκὰ τοῦ μηνὸς τῷ στρατιώτῃ* he gave three half-darics a month to each soldier, lit. the month to the soldier (XA.1.3²¹). This use approaches very closely to the generic article.

658. The article regularly takes the place of an unemphatic possessive pronoun:

Κύρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐπέβυ Cyrus leaped down from his chariot, and put on his breastplate (XA.1.8^a).

659. B. GENERIC ARTICLE.—The generic article marks a whole class of objects as distinguished from other classes: thus *ὁ ἄνθρωπος* man as such, distinguished from other beings, *οἱ γέροντες* the old. It must often be left untranslated in English.

So *οἱ ἀγαθοὶ ἄνδρες* good men as a class, distinguished from bad men, *ἡ δικαιοσύνη* justice, *ἡ ῥητορικὴ* rhetoric.

a. So when a single object forms a class by itself: ἡ γῆ *the earth*, ὁ ἥλιος *the sun*, ὁ βορέας *the north wind*, etc. These, however, often omit the article, like proper names.

660. ARTICLE OMITTED.—The article is often omitted where it could have been used with propriety. So oftenest the *generic* article, especially with abstract nouns: φόβος μνήμην ἐκπλήσσει *fear drives out recollection* (T.2.87).

a. Often, too, in copulative expressions, which gain thus in emphasis: as γυναῖκες καὶ παῖδες *women and children*, οὗτε πατὴρ οὗτε μητὴρ φείδεται *he spares neither father nor mother* (PPhil.15^o), more forcible than *his father, his mother*.

b. For *the divinity* in general θεός is used, but ὁ θεός *the* (particular) *god*.

c. Βασιλεύς, used almost as a proper name for the king of *Persia*, may omit the article, so πρυτάνεις *the prytanes* (officers in Athens).

661. The article is omitted in many common designations of *place* and *time*, made by such words as ἔστυ, πόλις, *city*, ἀκρόπολις *citadel*, ἀγορά *market-place*, τείχος *wall*, στρατόπεδον *camp*, ἀγρός *countryside*, γῆ *land*, θάλασσα *sea*,—δεξιὰ, ἀριστερά, *right, left hand*, δεξιὸν, εὐώνυμον (πέρας), *right, left wing*, μέσον *center*—ἡμέρᾳ *day*, νύξ *night*, ἕως *morn*, ἕσπερος *day-break*, δειλὴ *afternoon*, ἑσπέρᾳ *evening*, ἔαρ *spring*, and the like.

Thus εἰς ἔστυ *to town*, κατὰ γῆν *by land*, ἐπὶ δόρῳ *to the* (spear-side) *right*, παρ' ἄσπίδα *to the* (shield-side) *left*, εὐώνυμον εἶχον *they held the left wing*, ἔμα ἡμέρᾳ *at day-break*, νυκτός *by night*, ἔφ' ἔω *just before day-light*.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

662. When the first of two or more substantives connected by *and* has the article, it may be understood with the others: ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων *the war of the Peloponnesians and Athenians* (T.1.1), τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας *his own lands and houses* (T.2.13).

663. ARTICLE WITH PROPER NAMES.—Names of *persons* and *places*, being individual in their nature, are usually without the article: Εὐβοία ἀπέστη *Euboea revolted* (T.1.114). Yet they often take it, to mark them as before mentioned or well known:

τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἰά Κῦρος τὸν Κλέαρχον ἔχειν *their soldiers, who had gone to Clearchus, Cyrus allowed* (the said) *Clearchus to retain* (XA.1.4⁷); ὁ Πλάτων (the celebrated) *Plato*, in plural with generic article of Πλάτωνες *the Plato's, philosophers like Plato*.

a. Plural proper names of *nations* or *families* generally have the article: οἱ Κορίνθιοι *the Corinthians*; but sometimes omit it: ὑποστάντες Μήδους *having withstood the Medes* (T.1.144).

664. A NUMERAL may have the article:

a. When it is distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόγων, δώδεκα ὄντων, οἱ τρεῖς *of the companies, being twelve in number, there were absent* (the part) *three* (XH.7.5¹⁰), τὰ δύο μέρη *two thirds*, i. e. two parts out of three (T.2.47).

b. When it is merely a number *as such*, without reference to any thing numbered: *μη ερεις οτι τα δωδεκα εστι δις εξ; will you say that (the) twelve is twice six?* (PRp.337^b).

c. When it is an approximate *round number*: *εμειναν ημερας αμφι τας τριακοντα they staid about thirty days* (XA.4.8²³).

665. Note the phrases *οι πλειστοι the most numerous part, the largest number, οι πλειοτες (the more numerous part) the majority*, and with much the same meaning *οι πολλοι (the numerous part) the larger number*, often used for the democratic mass; cf. *οι ολιγοι the oligarchs*. Also *το πολυ the great part*.

666. ARTICLE WITH ATTRIBUTIVES.—When the article and an attributive belong together to a substantive, the article is always placed *before* the attributive.

a. This rule applies to adjectives, participles, adverbs, and (usually) prepositions with their cases, when used as attributives. Such words, when following the article, are said to have the *Attributive Position*.

b. The attributive genitive may or may not follow this rule; thus *η τιυ πατρος οικια* and *η οικια η του πατρος the father's house*, yet often *η οικια του πατρος*.

c. In general, any word or group of words standing between the article and its substantive, has the force of an attributive (600). Except, however, the particles *μεν, δε, γε, τε, γαρ, δε, ον*, and in Herodotus, *τις: των τις Περσων one of the Persians* (Hd.1.85).

667. Usually, as in English, the article and attribute *precede* the substantive: *ο αγαθος ανηρ the good man*.

So *η προτερα ολιγαρχια the earlier oligarchy* (followed by another oligarchy), *η προτερον ολιγαρχια the earlier oligarchy* (followed by a different form of government), *η καθ ημεραν τροφη the daily food*.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: *αι υπο τουτου βλασφημια ειρημεναι the slanders uttered by this man* (D.18¹²⁶), *ο κατειληφωσ κινδυνος την πολιν the danger which has overtaken the state* (B.18²³⁰).

b. If the attributive participle has a predicate-word connected with it, this is commonly put before it: *το Κοτυλαιον ονομαζομενον υρος the mountain called Cotylaeum* (Ae.3⁸⁶).

668. Less often, the article and attribute *follow* the substantive, which then takes another article before it: *ο ανηρ ο αγαθος*.

οι Χιοι το τειχος περιειλον το καινον the Chians threw down their wall, the new one (T.4.51), *εν τη αναβασει τη μετα Κυρου in the expedition with Cyrus* (XA.5.1¹).

a. But the substantive takes no article before it, when it would have none if the attributive were dropped: *τι διαφερει ανθρωπος ακρατης θηριου του αμασεστανου; how does an intemperate man differ from a wild beast of the most brutish sort?* (XM.4.5¹¹).

669. ARTICLE WITH PREDICATE-NOUNS. — The predicate-noun, in general, is without the article: *ἄνθρωπος εἶ thou art a man*. Hence we may distinguish subject and predicate in sentences such as *προδοτής ἦν ὁ στρατηγός the general was a traitor*.

a. But if the predicate-noun is definite, meaning the individual or the class, it has the article: *τὸν Δέξιππον ἀνακαλοῦντες τὸν προδοτὴν calling Dexippos the (notorious) traitor (XA.6.6⁷)*, *οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ the enactors of the laws are the weak men and the multitude (PGo.483^b)*.

670. PREDICATE POSITION OF ADJECTIVES. — A predicate-adjective can never stand between an article and its substantive, but must precede or follow both of them: *ἀγαθὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ ἀγαθὸς the man is good*. This is called the *predicate position* (cf. 666 a).

a. So in all expressions in which the adjective has predicate force, that is, implies an assertion (594 rem.): *ψιλὴν ἔχων τὴν κεφαλὴν having his head bare (XA.1.8⁶)*, *ἰδρῶντι τῷ ἵππῳ with his horse sweating (XA.1.8¹)*, *διὰ φιλιᾶς τῆς χεράς ἀπᾶξει he will conduct us back (through the country being friendly) through the country which will then be friendly (XA.1.8¹⁴)*. For other examples see 618.

671. ARTICLE WITH ADJECTIVES OF PLACE. — The adjectives *μέσος*, *ἄκρος*, *ἔσχατος*, used in the predicate position, refer to a *part* of the subject:

μέση ἡ χερά or *ἡ χερά μέση the middle of the country*, but *ἡ μέση χερά the middle country* (between other countries); *ἔσχατον τὸ ὄρος* or *τὸ ὄρος ἔσχατον the end of the mountain*, but *τὸ ἔσχατον ὄρος the last mountain* (of several mountains); *ἔκρη ἡ χεῖρ* or *ἡ χεῖρ ἔκρη the point of the hand*. — In like manner, *ἡμῶν ὁ βίος* or *ὁ βίος ἡμῶν half of the life*.

672. ARTICLE WITH *πᾶς* AND *ὅλος*. — The adjective *πᾶς* (strengthened *ἅπας*, *σὺμπας*) *all*, has usually the predicate position; but it takes the attributive position when it means the *sum total*, the *collective body*: *πάντες οἱ πολῖται all the citizens*, individually, but *οἱ πάντες πολῖται the whole body of citizens*.

a. With numerals of *πάντες* is used, meaning *in all*: *διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα ἀπὸ πάντων there crossed over to the island about six hundred in all (T.3.85)*.

b. Without the article, *πάντες πολῖται all citizens*, *πάσῃ προθυμίᾳ with all zeal*. But *πᾶς* in the singular without the article often means *every*: *πᾶς ἀνὴρ every man*.

c. Similarly, *ὅλος whole*: *ὅλη ἡ πόλις* or *ἡ πόλις ὅλη the city as a whole*, *ἡ ὅλη πόλις the whole city*; without article, *ὅλη πόλις a whole city*.

673. ARTICLE WITH PRONOUNS. — Substantives with *ὁδε*, *οὗτος*, *ἐκεῖνος*, require the article in prose, and the pronoun takes the predicate position (670): *ὁδε ὁ ἀνὴρ this man*, *τὰ πράγματα ταῦτα these affairs*.

a. The same is true of *ἕμφων*, *ἀμφότερος both*, *ἐκάτερος each* (of two), *ἕκαστος each* (of several): *ἐκάστη ἡ ἀρχή each magistracy*. But with *ἕκαστος* the article may be omitted: *καθ' ἑκάστην ἡμέραν every day*.

b. Genitives of *personal* pronouns (μοῦ, αὐτοῦ etc.), connected with the article and substantive, take the *predicate* position; genitives of *reflexive* pronouns (ἐμαυτοῦ etc.) the *attributive* position. See 689, 690, and 692, 3.

c. Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and substantive: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity* (PPol.297^c), ἡ παλαιὰ ἡμῶν φύσις *our old nature* (PSym.189^d).

674. With ὅδε, οὗτος, and ἐκεῖνος, substantives omit the article in certain cases; thus often proper names: Καλλίστρατος ἐκεῖνος *that well-known Callistratus* (D.18²¹⁹); and when the pronoun means 'here,' 'there,' pointing out an object in sight (see 695 a). And always, when the substantive is a *predicate*: κίνησις αὕτη μέγιστη δὴ τοῖς Ἕλλησιν ἐγένετο *this was the greatest uprising which ever took place among the Greeks* (T.1.1). In poetry, also, the article is often lacking: μίασμα τοῦτο *this stain* (SAnt.1042).

For the article with αὐτός, see 679, 680.

675. The **POSSESSIVE** pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

676. An **INTERROGATIVE** pronoun may take the article, when it relates to an object before mentioned: πῶσχει δὲ θαυμαστόν· τὸ τί; *A. A queer thing is happening to him. B. (The what) What is it?* (ArPax 696).—So even a personal pronoun: δεῦρο δὴ εὐθὺς ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; *A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to?* (PLys.208^b).

PRONOUNS.

677. The **PERSONAL PRONOUNS**, when they stand in the nominative, are *emphatic*: καὶ σὺ ὄψει αὐτόν *thou also wilt see him*. When there would be no emphasis on them, they are omitted (602 a).

a. The pronoun οὗ, οἱ, etc., of the third person, is in Attic always *reflexive* (685); instead of it, the oblique cases of αὐτός are used as a personal pronoun (682).

INTENSIVE PRONOUN.

678. The intensive pronoun αὐτός has three meanings, (1) *same*, (2) *self*, (3) *him, her, it*.

679. With preceding article (attributive position, 666 a) αὐτός means *the same*, Lat. *idem*: ὁ αὐτός ἀνὴρ *the same man*.

a. In Homer, αὐτός without the article may mean *the same*: ἤρχε δὲ τῷ αὐτῇν ὁδὸν ἤνεπε οἱ ἄλλοι *and he led him the same way that the others had gone* (θ 107).

680. Αὐτός is emphatic (*himself, myself, etc.*, Lat. *ipse*) :

1. In the predicate position (670) with a substantive : αὐτὸς δὲ ἀνὴρ or ὁ ἀνὴρ αὐτὸς *the man himself*.

a. So, too, when the substantive has no article : αὐτὸς Μένων Μένω *himself*.

2. When standing alone in the nominative : αὐτοὶ τὴν γῆν ἔσχον *they seized the land themselves* (T.1.114).

3. Less often when standing alone in an oblique case :

Βράσιδᾶς τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσαλοῖς) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves* (T.4.78), εἰ οἶδόν τέ ἐστιν ἀμελῆ αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς *if it is possible for one who is careless himself to make others careful* (XO.12¹).

681. The emphatic αὐτός has various shades of meaning : ἐπιστήμη αὐτῆ *knowledge in itself* (in its own nature) ; ἡ γεωργία πολλὰ καὶ αὐτῆ διδάσκει *agriculture itself also* (as well as other pursuits) *affords much instruction* (XO.19¹⁸), ἠγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολὺ κρείσσω εἶναι *I believe our city by itself (alone) to be much superior in strength* (T.6.37), ἤξει γὰρ αὐτὰ *for this will come to light of itself* = of its own accord (Sot.341). For αὐτοῖς τοῖς δπλοῖς and like expressions, see 774 a.

a. Plato uses the neuter αὐτό, even with masculines or feminines, to denote the abstract idea of a thing : αὐτὸ δικαιοσύνη *justice in the abstract* (PRp.363^a).

b. Αὐτός is used, by a peculiar idiom, with ordinal numerals : ἐστρατήγει Νικίας τρίτος αὐτὸς *Nicias was general (himself third) with two associates* (T.4.42).

c. Αὐτός is said of the master by a slave or a pupil : αὐτὸς ἔφη *the master (Pythagoras) said it*, ἀνοίγετω τις δάμαρ'· αὐτὸς ἔρχεται *open the house somebody ; master is coming* (ArFrag.ii.1056).

682. Usually the oblique cases, αὐτοῦ, αὐτῶ, αὐτόν, etc., standing alone, serve merely as *personal* pronouns : *him, her, it* : ἐγὼ αὐτὸν εἶδον *I saw him*.

Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πύθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them* (XA.1.4²).

a. In this sense they cannot stand at the beginning of a sentence, nor in an emphatic position.

REFLEXIVE PRONOUNS.

683. The reflexive pronouns ἑμαντοῦ, σεαυτοῦ, ἑαυτοῦ, etc., usually refer to the subject of the sentence : γνώθι σεαυτὸν *know thyself*.

a. In a *dependent* clause, they often refer to the subject, not of the dependent, but of the *principal* verb ; they are then said to be *indirect reflexives* :

τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῆ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own land* (T.2.92), ἐβούλετο ἕπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην *he wished the whole army to be devoted to himself*

(XA.2.5²⁹), *τούτων ἦρξε Κύρως οὐχ ἑαυτῷ ὁμογλώττων ὄντων Κύριος became ruler of these, though they were not of the same tongue with him (XC.1.1⁵), ἡγεί αὐτὰς ἐπιζημίους εἶναι σεαυτῷ you think that they are hurtful to you (XM.2.7⁹).*

b. Sometimes, however, the reflexive pronouns do not refer to the subject, but to a dependent word: ἀπὸ σαντοῦ ἕγώ σε διδάξω *from yourself I will instruct you (ArNub.385), τὸν κωμάρχην ἔρχετο Ξενοφῶν ἔγων πρὸς τοὺς ἑαυτοῦ οἰκετὰς Xenophon went conducting the governor of the village to his own people, the governor's, not Xenophon's (XA.4.5²⁶).* The real office of the reflexives is to *emphasize the identity* of the person with some one named in the sentence.

684. The personal pronouns are sometimes used instead of the reflexive: δοκῶ μοι ἀδύνατος εἶναι *I (seem to myself to be) think that I am unable (PRp.368^b).*

a. So αὐτοῦ, αὐτῷ, etc., may take the place of ἑαυτοῦ, ἑαυτῷ, etc., as *indirect reflexives*, but not as direct: λέγουσιν ὅτι μεταμέλῳ αὐτοῖς *they said that they were sorry, liter., that it repented them (XA.5.6²⁸).*

b. As subject of the infinitive, ἐμέ, σέ, are commonly used, not the reflexives: ἐγὼ οἶμαι καὶ ἐμὲ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγείσθαι *I dare say that both you and I think it worse to wrong than to be wronged (PGo.474^b).*

685. The personal pronouns of the third person (οὗ, οἱ, etc.) are in Attic almost always used as indirect reflexives; but οὗ and οἱ are rare in Attic prose, and οἱ is seldom emphatic: ἐγκλήματα ποιούμενοι, ὅπως σοφίσω ὅτι μέγιστη πρόφασις εἴη τοῦ πολεμεῖν *bringing charges, that they might have the greatest possible color for making war (T.1.126), λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρί(ον)τῶ ἐπὶ σοφίας Apollo is said to have played Marsyas, when contending with him (Apollo) in skill (XA.1.2⁸).*

a. In Homer, εἶ, οἱ, etc., when used as personal pronouns (= Att. αὐτοῦ, αὐτῷ, etc.), are enclitic; when direct reflexives (= ἑαυτοῦ, etc.), they are orthotone: αὐτόματος δέ οἱ ἦλθε Μενέλαιος *but Menelaos of his own accord came to him (B 408)*; but τὸν κρινὸν ἀπὸ ἑο πέμπε θύραζε *the ram he sent from himself out at the door (ι 461).* As indirect reflexives, both forms are used.

b. The same rule applies to Herodotus, but with him the singular forms εὖ, οἱ are never direct reflexives nor orthotone. For σοφίσι and σοφί, see 261 D a.

686. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοῦς *we must question ourselves (PPhaed.78^b).* In Hm. the possessive pronoun ἑς (ἐός) has a similar use: οἷοις ἕγωγε ἦς (for ἐμῆς) γαίης δύναμαι γλυκερώτερον ἕλλο ιδέσθαι *I can look on nothing sweeter than mine own land (ι 28).*

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal, ἀλλήλων, ἀλλήλοισι, etc.: ἡμῖν αὐτοῖς διαλεξόμεθα *we shall converse (with ourselves) with one another (D.48⁹).*

687. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are *emphatic* only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατήσχυνε καὶ ἐμὲ αὐτὸν ἔβρισε *he disgraced my children, and insulted me myself (Lys.1⁴), αὐτῷ ταῦτα σοὶ δίδωμι *to thee thyself do I give these things (EHec.1276).**

a. Instead of ἐ αὐτόν, etc., in the third person, αὐτόν alone is used: λήψεται αὐτὸν καὶ γυναῖκα *he will take the man himself and his wife (XA.7.8⁹).*

b. In the plural, *ἡμῶν αὐτῶν*, etc., may be either reflexive or emphatic; *αὐτῶν ἡμῶν*, etc., emphatic only: but *σφῶν αὐτῶν* is only reflexive, and *αὐτῶν σφῶν* is never used.

c. But in Hm., to whom the compound reflexives are unknown (266 D), such forms as *ἑ αὐτόν*, *οἱ αὐτῶ*, *σοὶ αὐτῶ*, etc., are sometimes reflexive and sometimes emphatic.

688. The reflexive pronoun may be made to receive emphasis by prefixing to it *αὐτός* in agreement with the subject:

αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν they marched by themselves (XA.2.4¹⁰), *τὸν σοφὸν αὐτὸν αὐτῶ μάλιστα δεῖ σοφὸν εἶναι the wise man must be wise especially for himself* (PHipp.Maj.283^b).

a. The two pronouns are separated by a preposition: *φαίνεται τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖν some things the soul appears to survey by itself* (PTheat.185^d); but not, usually, by the article: *καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν he has overthrown his own dominion* (Ae.3²³²).

POSSESSIVE PRONOUNS.

For the article with a possessive pronoun, see 675. For the article used instead of an emphatic possessive pronoun, see 658.

689. Instead of the possessives *ἐμός*, *σός*, the genitives of the personal pronouns *μοῦ*, *σοῦ* (enclitic, not *ἐμοῦ*, *σοῦ*) are often used; less often *ἡμῶν*, *δμῶν*, for *ἡμέτερος*, *δμέτερος*. These genitives take the predicate position (670): *εἶδον τοῦ υἱόν σου* or *εἶδον σου τὸν υἱόν I saw thy son*.

690. For the third person, *his*, *her*, *its*, *their*, the genitives *αὐτοῦ*, *αὐτῆς*, *αὐτῶν* (682), in the predicate position, are always used in Attic (*ὅς* and *σφέτερος* being reflexive): *παρὰ τὴν δόξαν αὐτοῦ contrary to his expectation* (XA.2.1¹⁸).

a. In Ionic *εὖ* and *σφέων* can be used. And in Hm. *ὅς* (or *ἐός*), though usually reflexive, is sometimes a simple possessive: *τὴν ποτε Νηλεὺς γῆμεν ἐὸν διὰ κάλλος whom of yore Neleus wedded by reason of her beauty* (λ 282).

691. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive: *ἡ δμετέρᾳ τῶν σοφιστῶν τέχνῃ the art of you the sophists* (PHipp.Maj.281^a), *τάμᾳ δυστήνου κακὰ the ills of me, unhappy one* (SOc.344), *δμέτερος δ' εἰ μὲν θυμὸς γεμισίεται αὐτῶν if your own mind is offended* (β 138).

692. Possessive pronouns are reflexive (*my own*, *his own*, etc.) when the possessor is the same as the subject of the sentence. As such may be used:

1. The simple possessive pronouns in reflexive sense. This is the regular use of *ὅς* and *σφέτερος*, but *ὅς* is poetic only:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι I lend to thee of my own property (D.53¹²), *Βοιωτοὶ μέρος τὸ σφέτερον παρέχοντο the Boeotians furnished their contingent* (T.2.12), *ψαύσας ἀμαυραῖς χερσίν ὢν παίδων having caressed his daughters with groping hands* (SOc.1639).

2. The possessives strengthened by αὐτοῦ, αὐτῆς, αὐτῶν (691); but with the singular possessives ἐμός, σός, ὄς, this is poetic only:

πολέμοι ἐσμεν τοῖς ἡμετέροις αὐτῶν φίλοις *we are foes to our own friends* = *nostris ipsorum amicis* (XA.7.1²⁹), τὰ σφέτερ' αὐτῶν εἰ τίθεσθαι *to get their own affairs into good condition* (I.20¹³).

3. The genitives of the reflexive pronouns, ἐμαντοῦ, -ῆς, σεαυτοῦ, -ῆς, ἐαυτοῦ, -ῆς, ἐαυτῶν, in the *attributive* position: μετεπέμψατο τὴν ἐαυτοῦ θυγατέρα *he sent for his own daughter* (XC.1.8¹).

a. This is the only way of expressing *his own* in prose. Observe that the forms ἡμῶν αὐτῶν, etc., are hardly ever so used. Thucydides has occasionally σφῶν (in the *predicate* position) for ἐαυτῶν.

b. The reflexive possessives may, like the reflexive pronouns (683 b), refer to some other word than the subject of the sentence.

693. Summary of Possessive Forms (those in parentheses are poetic).

I. Not reflexive.

my	ἐμός	μου	our	ἡμέτερος	ἡμῶν
thy	σός	σου	your	ὄμέτερος	ὄμῶν
his, her	(ὄς Hm., rare)	αὐτοῦ, -ῆς	their		αὐτῶν
		(εἰδ Hm., rare)			(σφέων Ionic)

II. Reflexive.

my own	ἐμός	(ἐμός αὐτοῦ, -ῆς)	ἐμαντοῦ, -ῆς
thy own	σός	(σός αὐτοῦ, -ῆς)	σεαυτοῦ, -ῆς
his, her own	(ὄς)	(ὄς αὐτοῦ, -ῆς)	ἐαυτοῦ, -ῆς
our own	ἡμέτερος	ἡμέτερος αὐτῶν	
your own	ὄμέτερος	ὄμέτερος αὐτῶν	
their own	σφέτερος	σφέτερος αὐτῶν	ἐαυτῶν
			σφῶν, rare

694. A possessive pronoun is sometimes equivalent to an *objective* genitive: εὐνοια ἢ ἐμὴ *their good-will to me* (XC.3.1²⁸); σο σὴν χάριν (as a favor to thee) *for thy sake* (PSoph.242^a).

DEMONSTRATIVE PRONOUNS.

695. The ordinary demonstrative is οὗτος *this, that*. Ὅδε *this* (here) is used of something *near* or *present*; ἐκεῖνος *that* (yonder), of something *remote*.

a. These pronouns, and especially ὄδε, sometimes mean *here, there, lo, behold*, calling attention to an object in sight: νῦν τε ὄδε ἐστὶ *and now here he is!* (Hd.1.111), ὄρω τῆνδ' ἐκ δόμων στείχουσαν Ἰοκάστην *lo, I see Iocaste coming from the house!* (Sot.631), οὗτος ὕπισθεν προσέρχεται *there he comes behind us!* (PRp.327^b), νῆες ἐκεῖναι ἐπιπλέουσι *yonder are ships sailing towards us* (T.1.51). 'Those ships' would be αἱ νῆες ἐκεῖναι; see 673, 674.

696. In referring *back*, to an object already mentioned, οὗτος is used; but ὄδε, in referring *forward*, to an object yet to be mentioned: ἐλεξαν ταῦτα *they said this* (before stated), ἐλεξαν τότε *they spoke as fol-*

lous. The same distinction exists between *τοιούτος such*, *τοσούτος so much*, *μᾶλιν, τηλικούτος so old*, *large*, and the corresponding forms in *-δε, τοιόσδε, τοσόσδε, τηλικόσδε*.

a. Yet *οὗτος*—especially the neuter *τούτο*—sometimes refers *forward* to a word or sentence in apposition: *ὡς μὴ τοῦτο μόνον ἐνωῶνται, τί πείσονται that they may not think of this alone, what they shall suffer* (XA.3.1⁴¹). More rarely, *ᾧδε* refers back to something before mentioned.

b. *Ἐκεῖνος*, like *οὗτος*, refers back (rarely forward), but implies remoteness, either in space or in thought: *Κύρος καθορᾷ βασιλέᾳ καὶ τὸ ἄμφ' ἐκείνον στίφος Cyrus observes the king and the band around him, some way off, as leader of the opposite army* (XA.1.9³⁹).

c. Noteworthy is the colloquial phrase *τούτ' ἐκεῖνο, τόδ' ἐκεῖνο that's it! there it is!* (literally *this is that* already spoken of or understood).

697. *Οὗτος* sometimes repeats the subject or object of a sentence with emphatic force: *ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύτων ἀτίος the man who furnished the seed, he is responsible for what grew from it* (D.18¹⁵⁹).

For *καὶ ταῦτα and that* with omitted verb, see 612 a.

698. *Οὗτος* is sometimes used in addressing a person: *οὗτος, τί ποιεῖς; you there, what are you doing?* (ArRan.198).

RELATIVE PRONOUNS.

699. The ordinary relatives (*ὅς, ὅσος, οἷος*, etc.) are often used where the antecedent is *indefinite*: *πείθονται οὓς ἂν (= οὐστῖνας ἂν) ἡγῶνται βελτίστους εἶναι they obey (those, any) whom they think to be best*.

a. But the indefinite relatives (*ὅστις, ὁπόσος, ὁποῖος*, etc.) are not used where the antecedent is *definite*. Where the antecedent seems to be of this nature, an indefinite idea is really connected with it: *ἐπεθύμησε Πολυκράτεια ἀπολέσαι, δι' ὅντινα κακῶς ἤκουσε he desired to destroy Polycrates, (as being a person) on whose account he had been ill spoken of* (Hd.3.120). Yet in late writers, *ὅστις*, etc., are sometimes used without any indefinite idea.

For agreement of relative and antecedent, see 627. For peculiarities of relative sentences, see 993 ff. For indefinite relatives used as (dependent) interrogatives, see 700; also 1011 and a. For the relative in exclamations, see 1001 a. For *ὅς* demonstrative, see 275 b and 655 a and b.

700. INTERROGATIVES.—The interrogatives (pronouns and adverbs, 282–3) are used both in direct and in indirect questions. But in indirect questions, the indefinite relatives are commonly used instead (see 1011 a): *ἡρώτᾳ ὃ τι βούλωντο he asked what they wanted* (XA.2.3⁴).

For peculiarities of interrogative sentences, see 1010 ff.

701. INDEFINITE PRONOUNS.—The pronoun *τις, ῥι*, is used either substantively (Lat. *quidam*) or adjectively (Lat. *aliquis*). Being enclitic, it can never stand at the beginning of a sentence.

702. *Τίς* may express indefiniteness of nature; 'a sort of': *ὁ σοφιστῆς ἠρέθη ξημπορός τις the sophist has been found to be a sort of trader* (PSoph.231⁴).

a. So with adjectives and numerals it implies hesitancy or reservation: *μη βλάξ τις καὶ ἡλίθιος γένωμαι lest I should come to be a sort of dull and simple fellow* (XC.1.4¹²), *σο τοιαῦτ' ἕττα things of some such kind* (PSym.174^a), *μέγας τις of some magnitude* (PGo.481^b), *ἐν τινι βραχεῖ χρόνῳ in a pretty short time* (PLg.698^d), *τριάκοντά τινας ἀπέκτειναν they killed some thirty* (T.8.78), *ὀλίγοι τινές some few* (XH.6.1⁵).

b. So *τι* with adverbs: *σχεδόν τι pretty nearly* (T.8.68), *οὐ πᾶν τι ἀσφαλές not altogether safe* (XA.6.1³⁶).

703. *Πᾶς τις, ἕκαστός τις*, denote *every one, each one*, taken at pleasure. *Τις* in the singular has sometimes a general pluralising sense, like French *on* or German *man*: *χρῆ δεῖπνείν ὃ τις ἔχει whatever (every) one has, he must make a dinner of it* (XA.2.2⁴).

a. *Τις* sometimes means somebody (or something) of *importance*: *ἠθχεις τις εἶναι thou didst vaunt thyself to be somebody* (EEl.989), *λέγειν τι to say something* (to the point); so *οὐδὲν λέγειν to say nothing* (sensible).

704. *Ἄλλος other, rest*, is often put first, the particular thing to which it is in contrast being named afterwards:

τὰ τε ἄλλα ἐτίμησε καὶ μύριους ἔδωκε δᾶρεικούς he gave me ten thousand darics, besides honoring me in other ways (XA.1.3³), *τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προπέμπει with the rest of the army he kept quiet, but sends forward a hundred peltasts* (T.4.111).

a. *Ἄλλος ἄλλο* and similar expressions are used like *alius aliud* in Latin. For an example, see 624 d.

705. *Ἄλλος* and *ἕτερος* have sometimes an *appositive* relation to their substantives, in which they may be rendered *besides*: *οἱ πολῖται καὶ οἱ ἄλλοι ξένοι the citizens and (the others, foreigners) the foreigners beside* (PGo.478^o), *γέρον χωρεῖ μεθ' ἑτέρου νεανίου an old man comes with (a second person, a young man) a young man beside* (ArEccl.849).

THE CASES.

NOMINATIVE AND VOCATIVE.

706. The chief uses of the nominative are :

a. As subject of a finite verb (601): *Κῦρος βασιλεύει Cyrus is king*.

b. As Predicate-Nominative, when a predicate-noun (614) belongs to the subject: *ἐγὼ στρατηγός εἰμι I am general*.

707. NOMINATIVE FOR VOCATIVE.—The nominative is often used for the vocative in address, especially in connection with *οὗτος* (698): *ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς; you Apollodorus there, will you not stay?* (PSym.172^a).

a. A nominative with the article may be used as appositive to a vocative: δ ἄνδρες of παρόντες *you gentlemen who are present* (PProt.337^c).

b. The nominative is used in exclamations *about* a person (not addressed to him): *σχέλιος rash man!* (E 403), δ μῶρος *O foolish woman!* (EMed.61).

708. NOMINATIVE INDEPENDENT.—The nominative is used for names and titles, which form no part of a sentence: Κύρου Ἀνάβασις *Expedition of Cyrus*; and sometimes even when they are part of a sentence: προσέληψε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, σύκοφάντης *he obtained the common appellation of the vile, 'sycophant'* (Ae.2⁹⁹), παρηγγυᾷ ὁ Κύρος σύνθημα, Ζεὺς ἐξυμμαχος καὶ ἡγεμῶν *Cyrus gave out, as pass-word, 'Zeus, our ally and leader'* (XC.3.3⁵⁸).

709. The person (or thing) addressed is put in the vocative.

a. In Attic prose, δ is usually prefixed, but sometimes it is wanting: *μηθορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι make no noise, men of Athens* (PAp.30^c), ἀκοῦεις, Διόχῳ; *hearest thou, Aeschines?* (D.18¹¹²).

ACCUSATIVE.

710. The accusative properly denotes the direct object of an action, and belongs with transitive verbs. But in some of its uses it has the office of an adverbial modifier.

We distinguish:

1. *Accusative of the direct object.*
2. *Cognate accusative.*
3. *Accusative of specification and Adverbial accusative.*
4. *Accusative of extent, and of the Object of motion.*
5. *Accusative with adverbs of swearing.*

For the accusative as subject of the infinitive, see 939.

For the accusative absolute, see 973.

711. The DIRECT OBJECT of a transitive verb is put in the accusative: τὸν ἄνδρα ὁρῶ *I see the man.*

712. Many Greek verbs are transitive and take a direct object, when the verbs commonly used to render them in English are intransitive and followed by a preposition. Note especially the following:

εἶ (κακῶς) *ποιεῖν τινα to do good (ill) to one, εἶ* (κακῶς) *λέγειν τινα to speak well (ill) of one, δμῶναι τοὺς θεοὺς to swear by the gods, μένειν τινα to wait for one, φεύγειν τινα to flee from one, λανθάνειν τινα to escape the notice of one, φυλάττεσθαι τινα to guard against one (act. φυλάττειν τινα to guard one), αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα to feel shame before his father, θαρρεῖν τινα to rely on one, θαρρεῖν τὰς μάχας to have no fear of the battles, πλεῖν τὴν θάλασσαν to sail over the sea, σιγᾶν, σιωπᾶν τι to keep silence about something.*

a. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive; see 735-743 and 764, 2.

b. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or *τινος* to perceive something, *ἐνθυμείσθαι τινος, τι* to consider something, *ἐνοχλεῖν τινα, τι* to trouble one, *μέμφεσθαι τινα, τι* to blame one, *ἐπιστρατεύειν τινά, τινί* to war against one (so, too, other compounds of *ἐπι*), *δεῖ μοι τινος* I have need of something, poet. *δεῖ (χρή) μέ τινος*. Especially in poetry, verbs usually intransitive sometimes take a direct object: *ἦσθαι* or *θάσσειν (κείσθαι, πηδᾶν) τόπον τινά* to sit (lie, leap) in a place, *χορεύειν τὸν θεόν* to celebrate the god by choral dance, *τοὺς εὐσεβεῖς θεοὶ θηήσκοντας οὐ χαιρούσι* the gods rejoice not in the death of the pious (EHipp 1339).

c. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμὸν to cross the river, *ἐκβαίνειν τὴν ἡλικίαν* to pass out of the age, *παραβαίνειν τοὺς νόμους* to transgress the laws, *ἀποδεδρακότες πατέρας* having run away from their fathers.

713. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase which takes an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα* they were acquainted with their duties (XC.3.3⁹), *ἔστι τὰ μετέωρα φροντιστής* he is a student of things above the earth (PAP.18^b), *συνθήκᾳ ἔξαρκος γίγνεται* he denies the agreement (D.23¹⁷¹), *τεθνᾶναι τῷ φόβῳ Θηβαίους* to be mortally afraid of the Thebans (D.19⁸¹), *σὲ φύξιμος (ἔσθι)* is able to escape thee (Sant.787), *εἰ δέ μ' ᾧδ' ἀελ λόγους ἐξήρχες* if you always thus begun your addresses to me (SEL.556), *δεσπότην γόοις κατάρξω* I will begin with lamentations for my master (EAnd.1198).

714. ACCUSATIVE OF EFFECT.—Many transitive verbs have, as direct object, the thing effected or produced by their action: *γράφει ἐπιστολήν* he writes a letter.

a. Compare in English *break a hole*, as opposed to *break the ice*. So in Greek *διώρυχα τέμνειν* to cut a canal, *ἕρκια τέμνειν* foedus ferire (hostiam feriendo foedus efficere), but *τέμνειν τὴν γῆν* to lay waste the land.

b. Some verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action: *προσβέτειν εἰρήνην* to negotiate a peace, i. e. form a peace by acting as ambassador (I.4¹⁷⁷), *χορηγῶν παῖσι Διονύσια* celebrating the Dionysia by furnishing a chorus of boys (D.21⁶⁴), *ἦδε τροπὰς καταρρήγνυσι* this (anarchy) causes routs by breaking ranks, liter. breaks routs (Sant.675).

715. COGNATE-ACCUSATIVE.—This repeats the meaning of the verb in the form of a noun: *δρόμον δραμεῖν* to run a race. It has commonly an *attributive* connected with it.

The cognate-accusative is sometimes called the *implied* object, as being already contained in the verb. Here belong:

a. ACCUSATIVE OF KINDRED FORMATION: *τὴν αὐτὴν μάχην μάχεσθαι* to fight the same battle (XAgés.5⁶), *τὴν πομπὴν πέμπειν* to conduct the procession (Lys.13⁸⁰), *δουλεῖν δουλείαν αἰσχράν* to be subject to an infamous servitude (XM.1.5⁶), *ὅς κεν ἀρίστην βουλὴν βουλεύσῃ* whoever may give the best counsel (I 76), *ἐτέρῳ νόσον νοσεῖν* to be sick with another disease (PALC.ii.139^o), *ἐκρίνετο τὴν περὶ*

Ὀροπόῳ κρίσιν *he was tried in the suit about Oropus* (D.21⁶⁴), συνέφυγε τὴν φυγὴν ταύτην *he shared in that banishment* (PAP.21²).

b. ACCUSATIVE OF KINDRED MEANING: ζήσεις βίον κράτιστον *you will lead the best life* (MMon.186), ἐξῆλθον ἑλλάς ἐξόδους *they went on other expeditions* (XH.1.2¹⁷), πάσας νόσους κάμνουσι *they are sick with all diseases* (PRp.408⁶), τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν *they engaged in the so-called Sacred war* (T.1.112), μεγάλας γραφὰς δικάειν *to prosecute important suits* (Ant.2^a).

REMARK.—The attributive is in general necessary with the cognate-accusative, as otherwise its use would in most cases be mere tautology. But if the kindred noun has in itself a meaning more definite than the verb, it may be used without an attributive: thus φυλακὰς φυλάττειν *to stand sentry*, φόρον φέρειν *to pay tribute*, ἀρχὴν ἔρξαι *to hold an office*.

716. Some times the place of the kindred noun is taken by a *qualifying substantive*, or *neuter adjective*. Hence two more forms of the cognate-accusative.

a. QUALIFYING SUBSTANTIVE.—The kindred noun is replaced by another substantive, which defines more exactly the meaning of the verb. Thus (on the model of νικᾶν νίκην) is said νικᾶν μάχην *to conquer in a battle*, νικᾶν Ὀλυμπία *to win a victory at the Olympian games*, and even νικᾶν δίκην *to win a suit* and νικᾶν γνώμην *to carry a resolution*. Similarly ἠττᾶσθαι *to be beaten*. So also (like ἀγωνίζεσθαι ἔγωνα), ἀγωνίζεσθαι πάλην (στάδιον) *to contend in wrestling (a race)*. Also πῦρ ὀφθαλμοῖσι δεδορκᾶς *looking (a look of) fire with his eyes* (τ 446). In some of these cases, the substantive may be regarded as standing in apposition to the omitted kindred noun.

REMARK.—Still freer is the poetic phrase βαίνειν πόδα *step the foot* (on the analogy of βαίνειν βᾶσιν *step a footstep*): ἐκβᾶς τεθρίππων ἀρμάτων πόδα *having stepped from the four-horse chariot* (EHeracI.802). So also περᾶν, ἐπέσσειν and other verbs.

b. NEUTER ADJECTIVE.—The kindred noun is replaced by a neuter adjective: μέγα ψεύδεται (= μέγα ψεύδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), τὰ αὐτὰ χαίρειν καὶ τὰ αὐτὰ λυπεῖσθαι καὶ τὰ αὐτὰ χαίρειν τοῖς πολλοῖς *to have the same pains and the same pleasures with the multitude* (D.18²⁹⁹), σμικρὸν τι ἀπορῶ *I am in some little perplexity* (PTheat.145⁶), τί χρήσεται αὐτῷ; *what use will he make of him?* (ArAch.935), σεμνὸν βλέπεις *you look grave* (EAlc.773).

717. The cognate-accusative is also used in connection with *adjectives*: κακοὶ πάσαν κακίαν *bad with all badness* (PRp.490⁴).

718. ACCUSATIVE OF SPECIFICATION.—The accusative is connected with verbs, adjectives, and substantives, to specify the part, property, or sphere, to which they apply: ἀλγείν τοὺς πόδας *to have pain in the feet*, Μῦσος τὸ νέος *a Mysian by birth*.

This accusative specifies:

a. The part: τὰ σώματα εὖ ἔχοντες *being well in our bodies* (XM.3.12⁴), τυφλὸς τὰ τ' ὄτα τὸν τε οὖν τὰ τ' ὄμματ' *blind thou art in ears, and mind, and eyes* (Sot.371).

b. The property (*nature, form, size, name, number, etc.*): εἶδος κάλλιστος *most beautiful in form* (XC.1.2¹), ποταμὸς εὖρος δύο πλέθρων *a river of two plethra in breadth* (XA.1.2²³), ἀπειρον τὸ πλῆθος *infinite in its extent* (PPar.143^a), πρὸς τὸ ἥθος *mild in disposition* (PPhaedr.243^c).

c. The sphere: τοῦκείνου μὲν εὐτυχεῖς μέρος *happy thou art, so far as in him lies*, liter. as to his part (EHec.989), οὐ κωλύω τὸ κατ' ἐμέ *on my part I make no objection* (XH.1.6⁵), τὰ περὶ τοὺς θεοὺς εὖσεβοῦμεν *in our relations to the gods we are devout* (I.3²).

REMARK.—The accusative of specification belongs exclusively to predicate words and modifiers. It can never be connected with the subject of a sentence.

719. ADVERBIAL ACCUSATIVE.—The accusative is used, in many words and phrases, with the force of an adverb: τέλος δὲ εἶπε *but at last (as the end) he said*.

a. Note especially the following common phrases: τόνδε (τούτον) τὸν τρόπον *in this manner*, πάντα τρόπον *in every manner*, ἐν τρόπῳ *in which manner*.—τὴν ταχίστην *in the quickest way*, τὴν εὐθείαν *(in the straight way) straight-forward, etc.*; cf. 622.—(τὴν) ἀρχὴν *at all, always with a negative: ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμήχανα it is not meet to chase impossibilities at all, i. e. not to make even a beginning of it* (SAnt.92).—χάριν *for the sake of*, with a genitive: τοῦ λόγου χάριν *for the sake of the argument*, ἐμην χάριν *for my sake*.—δικῆν *like* (in the fashion of): πεπληρωσθαι δικῆν ἀγγελοῦ *to be filled like a pail* (PPhaedr.285^d).

b. Many neuter adjectives are used in this way: μέγα, μεγάλα *greatly*, πολύ, πολλά *much*, τὸ πολύ, τὰ πολλά *for the most part*, πρότερον *before*, τὸ πρότερον *the former time*, πρώτον *at first*, τὸ πρῶτον *the first time*, τὸ λοιπὸν *for the rest, for the future (but τοῦ λοιποῦ at some time in the future)*, τυχόν *perhaps*, οὐδέν, μηδέν *not at all*, τοσοῦτον *so much*, ὅσον *as far as*, τι *somewhat* (ἐγγύς τι *pretty near*). Cf. adverbs of the comparative and superlative degrees (259).

c. Especially important are τί *why*, τοῦτο, ταῦτα *therefore*: τί κλάεις; *why art thou weeping?* (A 362), αὐτὰ ταῦτα νῦν ἦκω *for this very reason am I now come* (PProt.310^e), ταῦτ' ἄρ' ἐφυλάττου αἴ, *that's why you were so cautious!* (ArEq.125).

720. ACCUSATIVE OF EXTENT.—The extent of time and space is put in the accusative.

a. TIME: ἐνταῦθα ἔμεινεν ἡμέρας πέντε *there he remained five days* (XA.1.2¹¹), αἱ σπονδαὶ ἐνιαυτὸν ἔσονται *the truce will be for a year* (T.4.118), ψευδόμενος οὐδεὶς λαθάνει πολλὸν χρόνον *no one who lies escapes detection long* (MMon 547).

b. SPACE: Κύρος ἐξελαβειν διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἰκοσι καὶ δύο *Cyrus advances through Lydia three days' marches, twenty-two parasangs* (XA.1.2⁵), Μέγατα ἀπέχει Συρακοσῶν ὅτε πλοῦν πολλὸν ὅτε ὁδὸν Μέγατα *is not far distant from Syracuse, either by sea or by land*, liter. no long voyage or journey (T.6.49).

721. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: ἐβδόμην ἡμέρῶν ἡ θυγάτηρ ἔτετε *εὐνήκε*

his daughter had died the seventh day (i. e. six days) before (Ae.8¹¹). The pronoun *οὐτοσί* is often added: ἐξήλθομεν ἔτος τοῦτ' τρίτον ἐς Πύνακτον *we went out two years ago* (this, as third year) to *Punactum* (D.54²).

722. OBJECT OF MOTION.—The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: τὸ κοῖλον Ἄργος βᾶς *having gone to hollow Argos* (SOc.378), καὶ μιν κλέος οὐρανὸν ἵκει *my fame reaches to heaven* (ι 20), μνηστῆρας ἀφίκετο *she came to the suitors* (α 332), σὲ τὸδ' ἐλήλυθε πᾶν κράτος *this whole power has come to thee* (SPhil.141).

a. The accusative of a person is used after the conjunction *ὥς* in its meaning *to*: πορεύεται ὥς βασιλεῖα *he goes to the king* (XA.1.2⁴). See 784 a on improper prepositions.

723. ADVERBS OF SWEARING.—*Νή* and *μά* are followed by the accusative (perhaps on account of *δμῦμι* understood): *νή* is always affirmative; *μά*, unless *ναί* precedes it, is always negative: *νή Δία* *by Zeus*, *ναὶ μά Δία* *yea, by Zeus*, *μά Δία* *or οὐ μά Δία* *no, by Zeus*.

a. Sometimes the name of the god is suppressed with humorous effect: *μά τὸν*—*οὐ σὺ γε* *not you, by*—(PGo.466²). Rarely is *μά* omitted after a negative: *οὐ, τόνδ' Ὀλυμπον* *no, by this Olympus* (SAnt.758).

b. The accusative is sometimes found in other exclamations: *οὐτος, ὦ σὲ* *you there, ho! you, I mean* (ArAv.274).

Two Accusatives with One Verb.

724. DOUBLE OBJECT.—Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking*, *teaching*, *clothing*, *hiding*, *depriving*, and others: *Κῦρον αἰτεῖν πλοῖα* *to ask Cyrus for vessels*.

Such verbs are *αἰτῶ*, *ἑρωτῶ* *ask*, *διδάσκω* *teach*, *πειθῶ* *convince*, *ἀναμιμήσκω* *remind*, *ἀμφιέννυμι*, *ἐνδύω* *clothe*, *ἐκδύω* *strip*, *κρύπτω* *hide*, *ἀφαιρούμαι*, *ἀποστερῶ* *deprive*, *σῦλῶ* *despoil*, *πράττωμαι* (also *πράττω* *or εἰσπράττω*) *exact*.

Thus *οὐ τοῦτ' ἑρωτῶ σε* *that's not what I ask you* (ArNub.641), *ἤρξατό σε διδάσκειν τὴν στρατηγίαν* *he began to teach you military science* (XM.3.1⁵), *ἐπειθον οὐδέν' οὐδέν' I convinced no one of aught* (AAg.1212), *συμμαχίαν ἀναμιμήσκοντες τοὺς Ἀθηναίους* *reminding the Athenians of the alliance* (T.6.6), *τὸν μὲν ἑαυτοῦ χίτωνα ἐκείνον ἠμφίεσε* *his own tunic he put on the other boy* (XC.1.3¹⁷), *ἐκδύων ἐμὲ χρησθηρίαν ἐσθῆτα* *stripping me of the oracular garment* (AAg.1269), *τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός* *he hid from his daughter her husband's death* (Lys.32¹), *ἀφαιρέισθαι τοὺς Ἕλληνας τὴν γῆν* *to deprive the Greeks of their land* (XA.1.8⁴), *τοὺς νησιώτας ἐξήκοῦσα τάλαντα εἰσέπράττων* *they exacted from the islanders sixty talents* (Ae.2¹¹).

a. The *passive* of these verbs retains the accusative of the thing: *μουσικὴν παιδευθεὶς* *having been taught music* (PMenex.236²), *τὴν ὄψιν ἀφαιρείται* *he is deprived of his sight* (XM.4.3⁴).

725. OBJECT AND COGNATE-ACCUSATIVE.—Many transitive verbs may have, beside the object, a cognate-accusative :

Μέλπτός με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this impeachment against me* (P. Ap. 19^b), ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὄρκους *they made the soldiers swear the greatest oaths* (T. 8. 75), ἐμὲ ὁ πατήρ τὴν τῶν παιδῶν παιδείαν ἔτρεφεν *my father reared me with the training of the boys* (Xc. 8. 3⁸⁷), Ἡμ. ὃν περὶ κήρι φίλει Ζεὺς παντοίην φιλότητα *for whom Zeus felt in his heart all manner of love* (o 245).

a. Here are included verbs meaning to *do anything* to a person and *say anything* of a person: ταῦτα τοῦτον ἐποίησα *this I did to him* (Hd. 1. 115), τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε *he said many bad things of the Corinthians* (Hd. 8. 61).

b. Verbs of *dividing* may take this construction: Κῦρος τὸ στράτευμα κατέειμε δώδεκα μέρη *Cyrus divided his army into twelve divisions* (Xc. 7. 5¹³).

c. Such verbs in the *passive* may retain the cognate-accusative: κριθῆναι ἀμφοτέρᾳς τὰς κρίσεις *to undergo both the trials* (D. 24¹²⁴), τύπησθαι πενήκοντα πληγῶν *to be struck fifty blows* (Ae. 1¹²⁹), οὐ βλάψονται ἄξια λόγου *they will not suffer injuries worth mentioning* (T. 6. 64).

726. OBJECT AND PREDICATE-ACCUSATIVE.—A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs especially with verbs which mean *to make, show, choose, call, consider*, and the like.

ποιῶμαι τινα φίλον *I make one my friend*, αἰρεῖσθαι τινα στρατηγὸν *to choose one as general*, παρέχειν ἑαυτὸν εὐπειθῆ *to show himself ready to obey* (Xc. 2. 1²³), καλοῦσι ταύτην διάμετρον *they call this a diagonal* (P. Men. 85^b), σωτήρα τὸν Φίλιππον ἠγοῦντο *they regarded Philip as their preserver* (D. 18⁴²), ἔδωκα δωρεὰν τὰ λύτρα *I gave him his ransom as a gift* (D. 19¹⁷⁰).

a. The predicate-accusative is often distinguished from the object by the absence of the article (869): τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation* (Xc. 8. 2²¹).

b. In the *passive* construction, both of these accusatives become nominatives (706 b): ὁ ποταμὸς καλεῖται Μαρσύας *the river is called Marস্যas* (XA. 1. 2⁹). Cf. 596.

GENITIVE.

727. The genitive in general denotes relations expressed in English by the prepositions *of* and *from*. In the latter use, it corresponds to the Latin *ablative*.

We distinguish :

1. *Genitive with substantives.*

(a) *Attributive.* (b) *Predicate.*

2. *Genitive with verbs.*

(a) *As Subject.* (b) *As Object.* (c) *Of cause, crime, value.* (d) *Of separation, distinction, source.* (e) *With compound verbs.*

3. *Genitive with adjectives and adverbs.*

4. *Genitive in looser relations.*

(a) *Time.* (b) *Place.* (c) *In exclamation.*

For the genitive absolute, see 970 ff; for the infinitive with τοῦ expressing purpose, see 960.

Genitive with Substantives.

728. One substantive may have another depending on it in the genitive: ὀφθαλμὸς βασιλέως *the king's eye*.

a. This is the *Attributive Genitive*: cf. 600.

729. This genitive may be of several kinds; as:

a. *Genitive of Possession or Belonging*: οἰκίᾳ πατρὸς *a father's house*, κῆματα τῆς θαλάσσης *waves of the sea*, ὠρᾶ ἀρίστου *breakfast-time*.

REMARK.—It may express merely origin or connection: Ὀμήρου Ἰλιάς *Homer's Iliad*, γραφῆ κλοπῆς *an indictment for theft*.

b. *Genitive Subjective*, showing the subject of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ἡ ἔφοδος τοῦ στρατεύματος *the approach of the army* (XA.2.2¹⁸).

c. *Genitive Objective*, showing the object of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ὁ ἄλεθρος τῶν συστρατιωτῶν *the destruction of their fellow-soldiers* (XA.1.2²⁰).

REMARK.—Other prepositions are often to be used in translating this genitive: θεῶν εὐχαί *prayers to the gods* (PPhaedr.244^a), ἡ τῶν κρείσσονων δουλεία *servitude to the stronger* (T.1.8), ὁ θεῶν πόλεμος *the war with the gods* (XA.2.5¹), Ἰθηναίων εὐνοία *affection for the Athenians* (T.7.5⁷), ἐγκράτεια ἡδονῆς *moderation in pleasure* (I.1²¹), ἀπαλλαγὴ τοῦ βίου *departure from life* (XC.5.1¹⁸), κρῆτος τῆς θαλάσσης *power over the sea* (T.8.76), μεγάλων ἀδικημάτων ὄργη *anger at great wrongs* (Lys.12²⁰), ἀπόβασις τῆς γῆς *a descent upon the land* (T.1.108), βίᾳ τῶν πολιτῶν (with violence toward) *in spite of the citizens* (XH.8.1²¹).

d. *Genitive of Measure* (extent, duration, value): ποταμὸς εὖρος πλέθρου *a river of one plethrum in breadth* (XA.1.4⁴), μισθὸς τεττάρων μηνῶν *four months' pay* (XA.1.2¹²), χιλίων δραχμῶν δίκη *a suit for a thousand drachmae* (D.55²⁸).

e. *Genitive Partitive*, denoting the *whole*, of which the other substantive is a *part*: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, ἀνὴρ τοῦ δήμου *a man of the people* (XC.2.2²²), μέσον ἡμέρας *the middle of the day* (XA.1.8⁹).

f. *Genitive of Material*: τάλαντον χρυσοῦ *a talent of gold*, ἄμαξι στρου *wagons (wagon loads) of corn* (XC.2.4¹⁸).

g. *Genitive of Designation*, taking the place of an appositive: ὄδς χρῆμα μέγα *a (great affair) monster of a wild boar* (Hd.1.36). This construction is chiefly poetic: Τροίης πτολίεθρον *city of Troy* (α 2), θανάτιο τέλος *end of (life, i. e.) death* (Γ 309).

REM.—In a—d the things denoted by the two words are distinct; in e—g they are more or less the same. The above classes by no means represent all possible relations of the genitive; many of these are hard to classify.

730. The following are peculiarities of the attributive genitive:

a. With the genitive, *υἱός son* and *οἶκος house* are often omitted: 'Αλέξανδρος ὁ Φιλίππου *Alexander the son of Philip*, εἰς Πλάτωνος *to Plato's (house)*, ἐν Ἅιδου *in the abode of Hades*, ἐν Διονύσου *in the temple of Dionysus*, εἰς τίνος διδασκάλου; *to what teacher's (school) ?*

b. Especially frequent is the genitive after the *neuter article*: τὰ τῆς πόλεως *the affairs of the city, state-affairs*, τὰ τῶν Συρακοσίων *the resources of the Syracusans*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the ordering of the gods* (EPhoen.382), τὸ τῆς τέχνης περαινέτω ἂν καὶ διὰ σιγῆς *the function of the art can be performed even in silence* (PGo.450^c). Often this is merely a vaguer expression for the thing itself: τὰ τῆς ψυχῆς *the soul* (with all that belongs to it) nearly the same as ἡ ψυχὴ, τὸ τῆς τύχης *luck*, τὸ τῆς ὀλιγαρχίας *the oligarchy*. So τὸ τοῦδε, meaning nearly *he*, and even τὰμὲν I.

c. The genitive partitive with neuter pronouns and adjectives often denotes degree: εἰς τοσοῦτον ἀνολίᾳ ἐλθεῖν *to come to this extent of folly* (PGo.514^a), ἐπὶ μέγα δυνάμειος ἐχώρησαν *they advanced to a great degree of power* (T.1.118), ἐν παντὶ κακοῦ *in extremity of evil* (PRp.579^b).

d. The partitive genitive does not take the *attributive position* (666 a): thus Ἀθηναίων ὁ δῆμος *the lower class of the Athenians* (but ὁ Ἀθηναίων δῆμος *the Athenian people, the whole mass*).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neuter: ὁ ἥμισυς (ὁ λοιπός, ὁ πλείστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλὴ τῆς χώρας (also πολλὸ τῆς χώρας) *much of the country*.

731. TWO GENITIVES WITH ONE SUBSTANTIVE.—The same substantive may have two genitives depending on it, usually in different relations: τῶν ἀνθρώπων δέος τοῦ θανάτου *men's fear of death*, διὰ τὴν τοῦ ἀνέμου ἔκπωση τῶν ναυᾶγων *because of the wind's driving the wrecks out to sea* (T.7.34), ἔπκου δρόμος ἡμέρας *a day's run for a horse* (D.19²⁷³), Διονύσου πρεσβυτῶν χορὸς *a Dionysiac chorus of old men* (PLg.665^b).

732. PREDICATE-GENITIVE.—The genitive may take the place of a predicate-noun: ὁ νόμος οὗτος Δράκοντός ἐστι *this law is Draco's*.

a. The predicate-genitive usually refers to the subject of the sentence, and its different uses correspond in general with those of the attributive genitive (729). Thus:

Genitive of Possession, Belonging, Origin: Βοιωτῶν ἡ πόλις ἔσται *the city will belong to the Boeotians* (Lys.12⁸⁸), οἰκίας μεγάλης ἦν *he was of an influential house* (PMen.94^a), τοιοῦτων ἐστὶ πρόγονων *from such ancestors are ye* (XA.3.21^a).

Objective: οὐ τῶν κακοῦργων οἰκτος, ἀλλὰ τῆς δικῆς *compassion is not for the evil-doers, but for justice* (Efrag.272).

Of Measure: ἦν ἐτῶν ἑς τριάκοντα *he was about thirty years old* (XA.2.6³⁰), τὸ τίμημά ἐστι τὸ τῆς χώρας ἑξακισχιλίων ταλάντων *the rateable property of the country is (of) six thousand talents* (D.14¹⁹).

Partitive: Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη Solon was called one of the seven wise men (I.15^{38b}), τῶν λαμβανόντων εἰς οἱ μανθάνοντες learners are among the receivers (PEuthyd.277^c).

Of Material: οἱ στέφανοι ῥόδων ἦσαν the wreaths were of roses (D.22⁷⁰).

b. It may, however, refer to the object of a sentence: ἐμὲ θὲς τῶν πεπεισμένων count me one of the believers (PRp.424^c).

c. A predicate-genitive is often connected with an *infinitive*, and denotes one whose *nature, habit, or duty*, is to do something: δις ἐξαμαρτεῖν ταῦτόν οὐκ ἀνδρὸς σοφοῦ 'tis not the nature of a wise man twice to err in the same thing (MMon.121), οἰκονόμου ἀγαθοῦ ἐστὶν εἰς οἰκεῖν τὸν ἑαυτοῦ οἶκον 'tis the business of a good husbandman to manage his estate well (XO.1³).

d. The genitive of *characteristic* so frequent in Latin (*vir summae prudentiae*) is used in Greek only as a predicate-genitive: ἔγωγε τούτου τοῦ τρόπου πῶς εἰμ' ἀεὶ I am always of about this character (ArPlut.246), τῆς αὐτῆς γνώμης ἦσαν they were of the same opinion (T.1.113).

Genitive with Verbs.

733. The genitive sometimes seems to be connected with a verb, when it really belongs to a neuter pronoun or a dependent clause:

ἔγωγε μάλιστα ἐθαύμασα αὐτοῦ τούτο I admired this especially in him, literally I admired most this of him (PPhaed.89^a), ἃ διώκει τοῦ ψηφίσματος ταῦτ' ἐστὶ the points which he impeaches in the decree, are these, literally which points of the decree (D.18⁵⁶), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν we misunderstand each other's language (PGo.517^c).

a. By an extension of this usage, the genitive sometimes means simply *about, concerning*: τί δὲ ἵππων οἶε; but of horses, what think you? (PRp.459^b), τοῦ οἴκαδε πλοῦ διεσκόπουν ὅπη κομισθήσονται touching their homeward voyage, they were considering by what course they should return (T.1.52).

734. GENITIVE AS SUBJECT.—The genitive (used partitively) sometimes does duty as the subject of an intransitive verb:

ἐμοὶ οὐδαμῶθεν προσήκει τοῦ πράγματος I have no part whatever in the matter, literally to me belongs in no way of the matter (Andoc.4²⁴), πολέμου καὶ μάχης οὐ μετὴν αὐτῆς of war and fighting she had no share (XC.7.2²⁸), ἐπιμιγνύναι ἔφασαν σφῶν πρὸς ἐκείνους they said that some of their number had intercourse with them (XA.3.5¹⁶).—In these cases the genitive may be regarded as depending on an omitted form of τὶς *some one*.

GENITIVE AS OBJECT.

735. NOTE.—Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. In some of these constructions (as in that of 736) the genitive appears to depend on an omitted accusative of τὶς *some*. In others, it may be understood as depending on the idea of a noun implied in the verb: thus κρατεῖν (κράτος) τῆς θαλάσσης (see 741) to exercise control over the sea.

736. The genitive is used with verbs whose action affects the object only *in part* (compare genitive partitive, 729 e; also 734). Almost any transitive verb may be occasionally so used:

τῶν ὑμετέρων ἐμοὶ δίδόναι to give me some of your property (Lys.21¹⁵), λαβόντες τοῦ βαρβαρικοῦ στρατοῦ having taken part of the barbarian army (XA.1.5⁷), ἀφίεῖς τῶν αἰχμαλώτων releasing some of the prisoners (XA.7.4⁵), τῆς γῆς ἔτεμον they ravaged part of the land (T.1.30). So πίνειν οἶνον to drink wine, but πίνειν οἶνον to drink some wine.

a. But this principle applies especially to verbs of *sharing* (having, etc., part of something), *touching* (the surface of something), *aiming* (seeking to touch), *enjoying* (more or less of something). Hence the following rules (737-740).

737. Verbs of *sharing* take the genitive: *ἀνθρώπου ψυχῆ τοῦ θεοῦ μετέχει man's soul has part in the divine.*

Such are *μεταλαμβάνω receive part, μεταδίδωμι give part, κοινωνέω participate, etc.* *λαγχάνει τινός means to get by lot a share in something, λαγχάνει τι to get (the whole of) something by lot.*

738. Verbs of *touching, taking hold of, beginning*, take the genitive: *λαβέσθαι τῆς χειρός to take hold of the hand.*

Such are *ἅπτομαι, ψαύω, θιγγάνω touch, ἔχομαι hold on to, ἀπέχομαι, ἐπιλαμβάνομαι take hold of, ἄρχομαι begin, πειράσομαι make trial of.*

πυρὸς ἔστι θιγόντα μὴ εὐθὺς κάεσθαι it is possible that one touching fire should not be burned immediately (XC.5.1¹⁵), τοῦ λόγου δὲ ἤρξατο ὧδε and he began his speech thus (XA.3.2⁷), πειράσομεν ταύτης τῆς τάξεως trying this order of march (XA.3.2²³).

a. The same verb may have an accusative of the *person*, and a genitive of the *part*, touched: *ἔλαβον τῆς ζώνης τὸν Ὀρόντην they took hold of Orontes by the girdle (XA.1.6¹⁰).*

b. So, too, verbs in which touching is only *implied*: *ἄγειν τῆς ἡνίας τὸν ἵππον to lead the horse by the bridle (XEg.6⁹), Ἦμ. ἐμὲ λισσέσκετο γούνων she besought me clasping my knees (I 451). So even κατεᾶγέναι or συντριβῆναι τῆς κεφαλῆς to have one's head broken or bruised (ArAch.1180, Pax 71).*

739. Verbs of *aiming, reaching, and attaining*, take the genitive: *ἀνθρώπων στοχάζεσθαι to aim at men, συγγνώμης τυγχάνειν to obtain pardon.*

Such are *στοχάζομαι aim at, ὀρέγομαι reach after, ἐφίεμαι long, strive for, ἐξικνέομαι, ἐφικνέομαι arrive at, attain, τυγχάνω hit upon, obtain, in poetry κυρῶ light upon, and others. (For verbs of missing, see 748.)*

ἤκιστα τῶν ἄλλοτριῶν ὀρέγονται they are furthest from reaching for other men's goods (XSym.4⁴³), ἐφίεμενος τῆς Ἑλληνικῆς ἀρχῆς longing for the control of Greece (T.1.12⁹).

a. Here belong verbs of *claiming and disputing*, which take the object of the dispute in the genitive: *οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς we do not pretend to the sovereignty against the king (XA.2.3²³), ἠμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως he disputed with Erechtheus the possession of the city (I.12¹⁹³).*

740. Verbs of *enjoying* take the genitive: ἀπολαύει τῶν ἀγαθῶν *to enjoy the good things*.

Such are ἀπολαύω, δύναιμαι, εὐχέομαι, τέρπεσθαι.

εὐωχοῦ τοῦ λόγου *feast on the discourse* (PRp.352^b), ἐνδὸς ἀνδρὸς εὖ φρονήσωντος ἀπαντες ἂν ἀπολαύσειαν *from one man who has thought well, all may receive profit* (I.4⁹).

741. The genitive is used with verbs of *ruling* and *leading*: ἄρχειν τῶν νήσων *to rule the islands*.

*Ἔρως τῶν θεῶν βασιλεύει *Love is king of the gods* (PSym.195^c). Πολυκράτης Σάμου ἐτυράννει *Polycrates was tyrant of Samos* (T.1.13), ἱππέων Λάχης ἐστρατήγει *Laches was general of cavalry* (T.5.61), Μίνως τῆς θαλάσσης ἐκράτησε *Minos became master of the sea* (T.1.4), Χειρίσοφος ἠγείτο τοῦ στρατεύματος *Chirisophus led the army* (XA.4.1⁹).

742. The genitive is used with many verbs which signify an action of the *senses* or the *mind*; particularly those meaning to *hear, taste, smell, to remember* and *forget, to care for* and *neglect, to spare* and *desire*: φωνῆς ἀκούω *I hear a voice*, τῶν φίλων μέμνησο *remember your friends*.

Such verbs are ἀκούω, ἀκροάομαι *hear*, γεύομαι *taste* (also γείω *cause to taste*), ὀσφραίνομαι *smell*, αἰσθάνομαι *perceive*, μμνησκομαι *remember* (also μμνησκω *remind*), ἐπιλανθάνομαι *forget*, μέλει μοι *I am concerned*, μεταμέλει μοι *I repent*, ἐπιμέλομαι *take care of*, ἐντρέπομαι *regard*, ἀμελέω *neglect*, ὀλιγορέω *think little of*, φείδομαι *spare*, ἀφειδέω *am wasteful*, ἐράω *love*, ἐπιθυμέω *desire*, πεινάω *hunger*, διψάω *thirst*.—πυνθάνομαι *am informed of* more commonly takes the accusative.

τῆς κραυγῆς ἤσθοντο *they perceived the shouting* (XH.4.4⁴), δέδοικα μὴ ἐπιλαθῆμεθα τῆς οἰκαδε ὁδοῦ *I am afraid we may forget the way home* (XA.3.2³⁵), τοῖς σπουδαίοις οὐχ ὀλόν τε τῆς ἀρετῆς ἀμελεῖν *earnest men cannot neglect virtue* (I.1⁴⁸), ὅτε τοῦ σώματος ὅτε τῶν ὀντων ἐφεισάμην *I spared neither my person nor my property* (Andoc.2¹¹), τούτων τῶν μαθημάτων πάλαι ἐπιθυμῶ *I have long desired this learning* (XM.2.6³⁰), πεινώσι τοῦ ἐπαίνου ἔνια τῶν φύσεων *some natures hunger for praise* (XO.13⁹).

a. With μέλει and μεταμέλει the object of the feeling is sometimes (rarely in prose) nominative instead of genitive: τοῦτό μοι μέλει, instead of τοῦτου μοι μέλει.

b. Verbs of remembering and forgetting may take the accusative instead of the genitive: τοὺς ἀδικούντας μεμνησθαι *to remember those who harm you* (D.6³⁰); and always do when the object is a neuter pronoun. So verbs of reminding may take two accusatives, instead of accusative and genitive.

c. ἀκούω and ἀκροάομαι usually have the *thing* heard in the accusative, the *person* heard in the genitive: ἀκούειν τὸν λόγον *to hear the discourse*, but ἀκούειν τοῦ διδασκάλου *to hear the teacher*. This is always the case when both are expressed: ἡδομαι ἀκούων σου φρονίμους λόγους *I am glad to hear from you sensible words* (XA.2.5¹⁶).

743. The genitive is used with verbs of *plenty* and *want*: γέμειν τούτων τῶν λόγων *to be full of such talk*.

Thus πίμπλημι, πληρώω *fill*, πλήθω, γέμω *am full*, δέομαι *want*, etc.

τὰ ὄτα μου ἐπέκλησε δαμονίᾳ σοφίας *he filled my ears with divine wisdom* (PCrat.396^d), χρημάτων εὐπόρει *he had abundance of treasure* (D.18²⁸⁵), οὐ χρυσίου πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς *to be rich, not in gold, but in a good life* (PRp.521^a), σσσαγμένος πλοῦτου τὴν ψυχὴν *having his soul glutted with wealth* (XSym.4⁶⁴), ὁ μὴδὲν ἀδικῶν οὐδένας δεῖται νόμου *who does no wrong needs no law* (Antiph.iii.148), ἐπαίνου οὐποτε σπανίσετε *you never lack praise* (XHier.1¹⁴).

Here belong expressions such as μεθυσθεὶς τοῦ νέκταρος *intoxicated with the nectar* (PSym.203^b), ἡ πηγὴ βεῖ μάλα ψυχροῦ ὕδατος *the spring runs with very cold water* (PPhaedr.230^b).

a. When δέομαι means *request*, it may take a genitive of the *person*, and a (cognate) accusative of the *thing* asked for: τοῦτο ἔμῳν δέομαι *I ask this of you* (PAr.17^c).

b. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ *much*, ὀλίγου, μικροῦ, *little*, τοσοῦτου (also τοσοῦτο) *so much*: τοσοῦτου δέω καταφρονεῖν *I am so far from despising* (I.12²⁸); also impersonally, πολλοῦ δεῖ ὅπως ἔχειν *it wants much of being so* (PAr.35^d). With omitted δεῖ, ὀλίγου and μικροῦ have the force of adverbs, meaning *almost*: ὀλίγου πάντες *nearly all* (PRp 552^d). The phrases οὐδ' ὀλίγου δεῖ (nor does it want little) and οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather everything) both mean *far from it* (D.19¹⁸⁴, 54⁴⁰). For δέων with numbers, see 292.

GENITIVE OF CAUSE, CRIME, VALUE.

744. Many verbs of *emotion* take a genitive of the *cause*: τούτου μὲν οὐ θαυμάζω *I am not surprised at this*.

Such verbs are θαυμάζω, ἀγαμαί *wonder, admire*, ζηλώω, φθονέω *envy*, οἰκτῶ *pity*, εὐδαιμονίζω *think happy*, etc.

συγχαίρω τῶν γεγενημένων *I share the joy for what has occurred* (D.15¹⁵), τούτους οἰκτῶ τῆς ἑγῶν χαλεπῆς νόσοι *I pity these for their very severe disease* (XSym.4⁸¹), ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλιάς *stygῶ I envy thee for thy wisdom, but detest thee for thy cowardice* (SEL.1027), χεῶμενος γυναικός *angry because of a woman* (A 429).—Here belong also ξένον δίκαιον αἰνέσαι *προθύμῳ 'tis right to praise the stranger for his zeal* (Ela.1371), οὐποτ' ἀνδρὶ τῷδε κηρύκευμάτων μέμψει *never wilt thou blame me for my tidings* (ASept.651), συγγιγνώσκειν αὐτοῖς *χρὴ τῆς ἐπιθυμίας it is right to forgive them for the desire* (PEuthyd.306^c).

745. Verbs of *judicial action* take a genitive of the *crime*: φόνου διώκειν *to prosecute for murder*.

So the legal phrases γράφομαι *indict*, διώκω *prosecute*, φεύγω *am prosecuted*, ἀποφεύγω *am acquitted*, αἰρέω *convict*, ἀλίσκομαι *am convicted*, ὀφλισκάνω *lose a suit*, etc.

διώκω μὲν κακηγορίας, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω *I am prosecuting for slander, and at the same trial am on my defence for murder* (Lys.11¹⁵), ψευδομαρτυριῶν ἀλώσεσθαι προσδοκῶν *expecting to be convicted of false testimony* (D.39¹⁸).

a. The genitive with these verbs depends on an omitted cognate-accusative, δίκην, γραφὴν or the like; this may be expressed, as Aesch. Ag. 534.

b. *Θανάτου*, with such verbs, is a genitive of value (cf. 746 b): *τὸν Σφοδρίαν ὑπήγον θανάτου they impeached Sphodrias on a capital charge* (XH.5.4²⁴).

746. The genitive of *value* is used with verbs of *buying*, *selling*, *valuing*, and sometimes with other verbs:

δραχμῆς πρᾶσθαι to buy for a drachme (PAr.26^a), *οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας I would not have sold my hopes for a great price* (PPhaed.98^b), *μὴ τιμῆσθαι πλεονος let him not set a greater price on it* (PLg.917^c).

πόσου διδάσκει; πέντε μῶν for how much does he teach? for five minae (PAr.20^b), *οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants keep guards for pay* (XHier.6¹⁰), *προπέποιται τῆς παραυτίκα χάριτος τὰ τῆς πόλεως πράγματα the interests of the city have been sacrificed for immediate popularity* (D.3²²), *τὴν παραυτίκα ἐλπίδα οὐδενὸς ἂν ἠλλάξαντο they would not have exchanged the hope of the moment for anything* (T.8.82).

a. With verbs of valuing, *περὶ πολλοῦ* (808, 1 b) is usually said instead of *πολλοῦ*; and so *περὶ πλείονος, ἐλάττωνος*, etc., unless an exact price is meant.

b. Note the phrase *τιμᾶν τιμὴν τίνας* *to fix one's penalty at something*, said of the judge, *τιμᾶσθαι τιμὴν τίνας* *to propose something as a penalty for some one*, said of the contending parties: *τιμᾶται δ' ὄν μοι δ' ἄνηρ θανάτου the man proposes death as my penalty* (PAr.36^b).

c. The thing bargained for is rarely put in the genitive (of cause): *οὐδένα τῆς συνοουσίας ἀργύριον πρᾶττει* (724) *for your society you demand money of no one* (XM.1.6¹¹), *τοῦ δώδεκα μνᾶς Πασίᾳ* (sc. *δφείλω*); *for what do I owe twelve minae to Pasiæ?* (ArNub.22).

GENITIVE OF SEPARATION, DISTINCTION, SOURCE.

747. As an *ablative* case, the genitive denotes that *from* which anything is separated, is distinguished, or proceeds. Accordingly:

748. The genitive is used with verbs of *separation*; that is, those which imply *removing*, *restraining*, *releasing*, *ceasing*, *failing*, *differing*, *yielding* (receding from), and many others:

ἡ νῆσος οὐ πολὺ διέχει τῆς ἠπείρου the island is not far distant from the mainland (T.3.51), *εἰ θαλάττης εἰργωντο if they should be excluded from the sea* (XH.7.1⁸), *χρεῶν ἠλευθέρωσε he freed (men) from debt* (PRp.566^a), *εἰ καταλύειν πειράσασθε τοῦτον τῆς ἀρχῆς if ye shall try to put this man out of his command* (XC.8.5²⁴), *λωφᾶ τῆς ὀδύνης καὶ γέγηθε it rests from its pain and rejoices* (PPhaedr.251^d), *οὐδὲς ἡμάρτανεν ἀνδρός no one missed his man* (XA.3.4¹⁵), *οὐκ ἐψεύσθη τῆς ἐλπίδος he was not disappointed of his expectation* (XH.7.5²⁴), *οὐδὲν διόσεις Χαιρεφώντος τὴν φύσιν you will not differ at all from Chaerephon in nature* (ArNub.508), *τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρήσαι Φιλίππῳ to surrender the freedom of the Greeks to Philip* (D.18⁶⁸).

a. Verbs of *depriving* sometimes take a genitive (instead of the accusative, 724): *τῶν ἄλλων ἀφαιρούμενοι χρήματα taking away property from the rest* (XM.1.5³), *πόσων ἀπεστέρησθε; of how much have you been bereft?* (D.8⁶³).

b. In poetry this genitive is used with verbs of simple motion, where in prose a preposition would be required: *βᾶδρων ἴστασθε rise from the steps* (Sot.142), *Πυθῶνος ἔβας from Pytho art thou come* (Sot.152).

749. Verbs of *superiority* and *inferiority* take the genitive, because of the *comparative* idea which they contain: περιγενέσθαι τῶν ἐχθρῶν *to get the better of one's enemies*.

So περιγίγνομαι *overcome*, λείπομαι *am inferior*, and especially verbs derived from *comparative* adjectives, as ἡττάομαι *am worsted*: ἀνὴρ ξύνεσι οὐδενὸς λειπόμενος *a man (left away from) second to no one in understanding* (T.6.72), εἰ τις ἐτέρου προφέρει ἐπιστήμη *if one is more advanced than another in knowledge* (T.7.64), τούτου οὐκ ἡττησόμεθα εἰ ποιοῖντες *we shall not be outdone by him in kind offices* (X.A.2.3³³), τιμαῖς τούτων ἐπλεονεκτεῖτε *in honors you had the advantage over these men* (X.A.3.1³⁷), ὕστερίζουσι τῶν πραγμάτων *they are too late for the crisis* (I.3¹⁹).—νικᾶσθαι *to be vanquished* has the same constructions as ἡττᾶσθαι.

750. Many verbs take a genitive of the *source*:

ταῦτά σου τυχόντες *obtaining this of you* (X.A.6.6³³), μάθε δέ μου καὶ τάδε *but learn of me this also* (X.C.1.6⁴⁴), ἐπυνθάνοντο οἱ Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν *the Arcadians sought to learn from Xenophon's party, why they extinguished the fires* (X.A.6.3²⁵).

So verbs meaning *to be born*: Δάρειου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons* (X.A.1.1¹).

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent*: σᾶς ἀλόχου σφαγείς *slain by thine own spouse* (EEL.123), φωτὸς ἡπατημένη *deceived by a husband* (SAj.807), κείνης διδασκτὰ *taught by her* (SEL.343).

GENITIVE WITH COMPOUND VERBS.

751. Many verbs compounded with a preposition take the genitive when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς χώρας ὄρη μεγάλα *in front of the country lie great mountains* (X.M.3.5³⁵), ἐπιβάς τοῦ τείχους *having mounted the wall* (T.4.116), ὑπερέφανησαν τοῦ λόφου *they appeared over the ridge* (T.4.93). So verbs derived from compounds: ὑπερδικεῖν τοῦ λόφου *to plead for the principle* (PPhaed.86°).

752. Especially many compounds of κατά, which have the sense of feeling or acting *against*, take the genitive of the person: καταγελάσαι ὑμῶν *to laugh at you*.

χρῆ μὴ καταφρονεῖν τοῦ πλήθους *we should not condemn the multitude* (I.5¹⁹), δι' ἐχθρῶν καταψεύδονται μου *through enmity they attack me with falsehood* (D.21¹⁸⁶).

a. Some take, beside, an accusative of the thing: thus of the *crime*, ἀτιβολῶ μὴ καταγνῶναι δωροδοκίαν ἐμοῦ *I beg you not to pronounce me guilty of bribery* (Lys.21²¹), τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγόρουν *they charged on me the offences of the thirty* (Lys.25⁵); or of the *punishment*, ἐλίαν ἐπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι *they persuaded you to pass sentence of death on some without trial* (Lys.25²⁶).

So with an additional genitive of the crime, πολλῶν οἱ πατέρες μηδισμού θάνατον κατέγνωσαν *our fathers passed sentence of death against many for favoring the Persians* (I.4¹⁵¹).

Genitive with Adjectives and Adverbs.

753. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive. Thus it is used with adjectives

a. OF SHARING: μέτοχος σοφίας *partaking in wisdom* (PLg.689^d), ἰσόμοιρος τῶν πατρῶν *having an equal part of the patrimony* (Isae.6²⁵).

b. OF POWER: κύριος πάντων *master of everything* (Ae.2¹³¹), ἠδονῶν ἐγκρατής *able to control indulgences* (XM.1.2¹⁴).

c. OF PLENTY OR WANT: μεστὸς κακῶν *full of evils* (MMon.334), πλούσιος φρονήσεως *rich in good sense* (PPol.261^e), χρημάτων πένης *poor in treasure* (EEl.37), ἐπιστήμης κενός *void of knowledge* (PRp.486^e). So the adverb ἄλις *enough*.

Many compounds of alpha privative take a genitive of the thing wanted: ἄπαις ἀφρένων παίδων *childless as to male children* (XC.4.6³), ἄδωρος χρημάτων *taking no bribes of money* (T.2.65).

d. OF SENSATION OR MENTAL ACTION.—Thus compounds in -ήκοος from ἀκούω: λόγων καλῶν ἐπήκοος *listening to excellent discourses* (PRp.499^a), ὑπήκοος τῶν γονέων *obedient to one's parents* (PRp.463^d). So τυφλὸς τοῦ μέλλοντος *blind to the future* (Plut.Sol.12), ἀμνησίων τῶν κινδύνων *unmindful of the dangers* (Ant.2a¹), ἐπιμελής σμικρῶν *attentive to little things* (PLg.900^e).

e. OF ACCOUNTABILITY: αἰτιος ταύτων *accountable for this* (PGo.447^b), ἐνοχος δειλιάς *liable to a charge of cowardice* (Lys.14⁵), φόβου ὑπόδικος *subject to a trial for murder* (D.54^{2b}), τῆς ἀρχῆς υπεύθυνος *bound to give account of his office* (D.18¹¹¹), ὑποτελής φόβου *subject to payment of tribute* (T.1.19).

f. OF VALUE: ἄξιος ἐπαινον *worthy of praise* (PLg.762^e), ἀνάξιος τῆς πόλεως *unworthy of the city* (Lys.20^{2b}), ἀνητὸς χρημάτων *purchaseable for money* (I.2²³).

g. OF SEPARATION AND DISTINCTION: ὀρφανὸς ἀνδρῶν *bereft of men* (Lys.2⁶⁰), ἐλεύθερος αἰδοῦς *free from shame* (PLg.699^e), καθαρὸς πάντων τῶν κακῶν *clear from all things evil* (PCrat.403^e), γυμνὸς τοῦ σώματος *stripped of the body* (PCrat.403^b), διάφορος τῶν ἄλλων *distinct from the rest* (PParm.160^d), ἄλλα τῶν δικαίων *things other than the just* (XM.4.4²⁵), ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ *the pleasant is different from the good* (PGo.500^d).

754. The genitive is also used with other adjectives:

a. With adjectives of *transitive action*, where the corresponding verbs would have the accusative: ὀψιμαθῆς τῆς ἀδικίας *late in learning injustice* (PRp.409^b), κακοῦργος τῶν ἄλλων *doing evil to the others* (XM.1.5³), ἐπιστήμων τῆς τέχνης *skilled in the art* (PGo.448^b); especially

b. With adjectives of *capacity* in -ικός: παρασκευαστικός τῶν εἰς τὸν πόλεμον *qualified to provide the requisites for the war* (XM.3.1⁶), διδασκαλικὸς τῆς αὐτοῦ σοφίας *fitted to teach his own science* (PEuthyph.3^e).

c. With adjectives of *possession*, to denote the possessor: κοινὸς πάντων ἀνθρώπων *common to all men* (PSym.205^a), ἴδιος αὐτῶν *belonging to themselves alone* (Ae.3³), ἐκάστου οἰκείου *peculiar to each* (PGo.506^e), ἱερὸς τῆς Ἀρτέμιδος *sacred to Artemis* (XA.5.3¹³). These, however, sometimes take the dative.

d. With some adjectives of *connection*: ξυγγενὴς αὐτοῦ *akin to him* (XC.4.1²⁷), ἀκόλουθα ἀλλήλων *consistent with one another* (XO.11¹²), ὁμώνυμος Σακρά-

τους a namesake of Socrates (PSoph.218^b). But these oftener take the dative (772 b).

e. With some adjectives derived from substantives, where the genitive may be regarded as depending on the included substantive: *ἠρατῆ γάμου ripe for marriage* (XC.4.6⁹), like *ἠρᾶ γάμου age for marriage*, *τέλειος τῆς ἀρετῆς perfect in virtue* (PLg.643^d), like *τέλος ἀρετῆς perfection of virtue*.

f. With some adjectives of place (cf. 757), but seldom in Attic prose: Hm. *ἐναντίοι ἔσταν Ἀχαιῶν they stood opposite to the Greeks* (P 343), Hd. *ἐπικάρσιαι τοῦ Πόντου at right angles to the Pontus* (Hd.7.36).

755. Adjectives of the comparative degree take the genitive (see 643): *μείζων τοῦ ἀδελφοῦ taller than his brother*.

ἄσπεροι ἀπικόμενοι τῆς συμβολῆς coming (later than) too late for the engagement (Hd.6.120), similarly *τῇ ὑστερατῇ τῆς μάχης on the day after the battle* (PMenex.240^c), *οὐδενὸς δεύτερος second to no one* (Hd.1.23), *λευκοτέρα τοῦ ὕψους, ὀρθοτέρα τῆς φύσεως fairer than (reality) her real complexion, straighter than (nature) her real figure* (XM.2.1²²), *καταδεσπότεραν τὴν δόξαν τῆς ἐλπίδος εἶλαβε the reputation he obtained came short of his expectation* (I.2⁷), *δόξα κρείττων τῶν φησούντων a reputation (greater than the envious) superior to envy* (D.3²⁴).

a. Multiplicatives in -πλάσιος and -πλοῦς have the same construction: *ἄλλοις πολλαπλασίοις ἡμῶν ἐπολεμήσαμεν we engaged in war with others many times more numerous than you* (XA.5.5²²).

b. The superlative often takes a partitive genitive (see 650). Inexact expressions like *κάλλιστος τῶν ἄλλων* (B 673), for *καλλίων τῶν ἄλλων* or *κάλλιστος πάντων*, are frequent. Similarly *μόνος τῶν ἄλλων = μόνος πάντων alone of all* (Lycurg.¹⁰³).

GENITIVE WITH ADVERBS.

756. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως αὐτῶν in a manner unworthy of themselves*, *διαφερόντως τῶν ἄλλων ἀνθρώπων differently from the rest of men*.

757. The genitive is also used with other adverbs, especially those of place: *αὖ ποῦ γῆς; where on earth?*

So of *προελήλυθεν ἀσελγείᾳ ἄνθρωπος to what a pitch of profligacy the man has come* (D.4⁹), *μέχρι δεῦρο τοῦ λόγου to this point of the discussion* (PSym. 217^a), *πόρῳ σοφίας ἤκει he is far advanced in wisdom* (PEuthyd.294^a), *ἐκτὸς ὄρων outside of the boundaries* (T.2.12), *ἐντὸς inside*, *ἐξἄρουρ ἐξω τοῦ τείχους they came without the wall* (T.3.22), *ἐἴσω within*, *μεταξὺ τοῦ ποταμοῦ καὶ τῆς ταφροῦ between the river and the ditch* (XA.1.7¹⁶), *πλησίον τοῦ δεσμοτηρίου near the prison* (PPhaed.59^d), *πρόσθεν, ἐμπροσθεν τοῦ στρατοπέδου in front of the camp* (XH.4.1²², XC.3.3²⁵), *ὀπίσθεν behind*, *ἀμφοτέρωθεν τῆς ὁδοῦ on both sides of the way* (XH.5.2⁹), *ὀκατέρωθεν on each side*, *ἐνθεν καὶ ἐνθεν on this side and that*, *πέραν τοῦ ποταμοῦ across the river* (T.6.101), *εὐθὺ τῆς Φασήλιδος straight towards Phazelis* (T.8.88).

a. So of time: *πηνίκα τῆς ἡμέρας at what time of the day?* (ArAv.1498), *ὄψε τῆς ἠρᾶς late in the day* (D.21⁶⁴).

Of condition or degree: πῶς ἔχεις δόξης; *in what state of mind are you?* (PRp.456^e), ἀκολασίᾳ φευκτέον ὡς ἔχει ποδῶν ἕκαστος ἡμῶν *we must flee from license, as fast as we can, each one of us*, *liter.* according to that condition of feet in which each one is (PGo.507^d), ἰκανῶς ἐπιστήμης ἔξει *he will be well enough off for knowledge* (PPhil.62^a).

Of separation: χωρὶς τοῦ σώματος *apart from the body* (PPhaed.66^e), κρύφα τῶν Ἀθηναίων (in concealment from) *without knowledge of the Athenians* (T.1.101).

758. The adverbs ἄνευ *without*, πλὴν *except*, ἄχρι, μέχρι *until*, ἕνεκα *for the sake of, as regards*, often called improper prepositions (784 a), take the genitive:

ἄνευ πλοίων *without boats* (XA.2.2^g), ἐλευθερίᾳ ἕνεκα *for the sake of freedom* (D.18¹⁰⁰), μέχρι τῆς μάχης *as far as the place of battle* (XA.2.2^e).

a. Ἐνεκα has also the forms ἕνεκεν and ποτ. εἵνεκα. πλὴν is often used without a genitive, as a conjunction: οὐκ ἄρ' Ἀχαιοὶς ἄνδρες εἰσι πλὴν ὄδε (with the same meaning as πλὴν τοῦδε) *have the Achaeans no men save this?* (SAj.1288).

Genitive in Looser Relations.

759. GENITIVE OF TIME.—The genitive is used to denote the time to which an action belongs: ἡμέρᾳ *by day*, νυκτὸς *by night*.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: τοῦ αὐτοῦ χειμῶνος (at some time in) *the same winter* (T.8.30), δέκα ἐτῶν οὐχ ἕξουσι *they will not come (any time in) for ten years* (PLg.842^e), ὅτε τις ξένος ἀφίκεται χρόνου συχνοῦ *nor has any stranger come within a long time* (PPhaed.57^a), τρία ἡμιδάρεια τοῦ μηνός *three half-darics each month* (XA.1.3²¹), τοῦ λοιποῦ (at any time) *in the future*, but τῷ λοιπῶν *for the future* (for all future time).

760. GENITIVE OF PLACE.—The genitive is used in poetry to denote the place to which, or within which, an action belongs:

νέφος δ' οὐ φαίνεται πάσης γαίης *but no cloud appeared over (any part of) the whole land* (P 372), ἴξεν τοίχου τοῦ ἐτέροιο *he was sitting by the other wall* (I 218), ἦ οὐκ Ἄργεος ἦεν Ἀχαιῶικου; *was he not (any where) in Achaean Argos?* (γ 251), θεῖν πεδίου *to run on the plain* (Z 507), λουεσθαι ποταμοῦ *to bathe in the river* (Z 508). Still more singularly πρῆσαι πυρός *to burn with (within) fire* (B 415).

a. In prose, this construction appears only in a few phrases: ἐπετάχυνον τῆς ὁδοῦ *they hurried them on the way* (T.4.47), ἰέναι τοῦ πρόσω *to go forward* (XA.1.3¹). But compare the adverbs of place which end in -ου: ποῦ *where*, etc. (288), αὐτοῦ *there*, ἑμοῦ (in the same place) *together*.

761. The genitive is used in exclamations, with or without interjections, to show the cause of the feeling:

φεῦ τοῦ ἀνδρός *alas for the man!* (XC.3.1⁸⁹), ὦ Πόσειδον, δευῶν λόγων *O Poseidon, what fearful words!* (PEuthyd.308^a), τῆς τύχης *my ill luck!* (XC.2.2^g). It is often joined to an adjective: ὦ δυστάλαινα τῆς ἐμῆς ἀσθαλῆς *O unhappy me, for my self-will!* (EMed.1027).

DATIVE.

762. The dative is commonly connected with verbs and adjectives. It denotes properly the relations expressed in English by *to* and *for*; but besides this, it has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.

We distinguish:

1. *Dative of the Indirect Object* (that *to* which).
2. *Dative of Interest* (that *for* which).
3. *Dative of Association and Likeness* (that *with* which).
4. *Dative of Instrument, Means, Cause, Manner* (that *by* which).
5. *Dative of Time and Place* (that *at* or *in* which).

Dative of the Indirect Object.

763. The indirect object of an action is put in the dative: ἔδωκε Κύρῳ χρήματα *he gave money to Cyrus*, δοκεῖ μοι *it seems to me*.

764. The indirect object is generally indicated in English by *to*. It is used:

1. With many *transitive* verbs, along with the direct object in the accusative; especially those meaning to *give, send, entrust, promise, say, advise* and the like:

τῇ στρατιᾷ ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν *Cyrus paid the army four months' wages* (XA.1.2¹²), ὀφείλειν θεῷ θυσίας *to owe sacrifices to a god* (PRp. 331^b), λέγειν ταῦτα τοῖς στρατιώταις *to tell this to the soldiers* (XA.1.4¹¹).

a. With the passive, the direct object of the action becomes the subject of the verb, while the dative remains unchanged: ἐκέλευε αὐτῇ ἡ χώρα ἔδδθη *to him this country had been given* (XH.3.1⁶).

2. With many *intransitive* verbs, as those of *seeming, belonging, yielding, etc.* Here belong verbs signifying to *please, profit, trust, aid, obey, serve, befit*, and their contraries; also verbs denoting *disposition* toward any one, as *anger, envy, favor, threats*; although the corresponding English verbs are for the most part transitive (712 a).

ξυμποραῖς ἥσσαν ἑτέρον εἰκομεν *we yield to misfortunes less than others* (T.1.84), χαρίζομενος τῇ ἐπιθυμίᾳ *gratifying his desire* (PRp.561^c), ἐπίστευον αὐτῷ αἱ πόλεις *the cities trusted him* (XA.1.9⁶), ἔδδοκει αὐτοῖς ὑπουργεῖν τοῖς Συρακοσίοις *it seemed to them best to aid the Syracusans* (T.6.88), τῷ νόμῳ τῷ θυμῷ ἐμετέρε *I will obey your law* (XA.7.3³⁹), τὸ μὴδὲν ἀδικεῖν πᾶσιν ἀνθρώποις *to do no wrong be seems all men* (M.iv.293), οἱ δὲ στρατιώται ἐχαλέπαινον τοῖς στρατηγοῖς *but the soldiers were enraged at the generals* (XA.1.4¹²), φοβουοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις *they envy each other rather than the rest of mankind* (XM.3.5¹⁶).

b. Note the following constructions: δνειδίζειν τινί (or τινά) *reproach some one*, often δνειδίζειν τί τινι *cast something in one's teeth*; so ἐπιτιμᾶν (ἐγκαλεῖν)

τί τιμι. λαιδορεῖν τινά and λαιδορεῖσθαι τιμι both mean *revile some one*; τιμωρεῖν (rarely τιμωρεῖσθαι) τιμι means *avenge some one*, τιμωρεῖσθαι (rarely τιμωρεῖν) τιμα *take vengeance on, punish some one*. Cf. also 712 b.

766. The dative is used with adjectives kindred in meaning to verbs which take the dative of the indirect object:

ἔποχος τοῖς θεοῖς *subject to the gods* (XA.2.5¹), ἀκρεπής φύλαξιν *unbecoming to guardians* (PRp.398^e), νόμοις ἐναντίος *in opposition to the laws* (D.6^{2b}), φίλος βασιλεῖ *friendly to the king* (XA.2.1²⁰), δυσμενής ἡμῖν *hostile to you* (XH.2.3²⁹).

a. Even some substantives expressing action may take this dative: δῶρα τοῖς θεοῖς *gifts to the gods* (PEuthyph.15^a), ἡ ἐμὴ τῷ θεῷ ὑπηρεσία *my service to the divinity* (PAr.30^a). The same substantive may have also a genitive: καταδούλωσις τῶν Ἑλλήνων Ἀθηναίοις *subjugation of the Greeks to the Athenians* (T.3.10).

Dative of Interest.

766. The dative denotes, in general, that *for* which something is, or is done. Of this dative there are several kinds, as follows:

767. DATIVE OF ADVANTAGE OR DISADVANTAGE.—The person or thing to whose *advantage* or *disadvantage* anything tends is put in the dative: γεγενῆσθαι τῇ πατρίδι *to be born for one's country*.

So with verbs and adjectives: αἱ βάλανοι τῶν φοινίκων τοῖς οἰκέταις ἀπέκειντο *the dates were laid aside for the slaves* (XA.2.3¹⁵), στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* (XH.4.3²¹), μεγάλων πραγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great deeds have been thrown away for (to the detriment of) the city* (D.19^b), ἐσπάζον τροφῆς τοῖς πολλοῖς *they lacked provisions for the most* (T.4.6), ἀπὸ σοφός *wise for himself* (MMon.332), χρήσιμος ἀνθρώποις *useful for men* (PRp.389^b).

a. Such a dative is sometimes used where in English *from* would be said. Thus in poetry with δέχομαι: δέξατό οἱ σκῆπτρον *he took from him the staff* (B 186). And regularly with ἀμύνω *ward off*; which is even used with dative alone, as ἀμύνειν τῇ πόλει *to defend the city*.

768. DATIVE OF THE POSSESSOR.—With εἶμι, γίγνομαι, and similar verbs, the possessor is expressed by the dative:

ἄλλοις χρήματά ἐστι *others have treasure* (T.1.86), προγόνων μυριάδες ἐκάστῳ *every man has had myriads of ancestors* (PTheat.175^a). The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἐστὶ, the father has Pyrilampes as his name) *the father's name is Pyrilampes* (PPar.126^b).

a. The possessor is more properly expressed by the *genitive* (732 a): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: οἱ σφι βόες *their cattle* (Hd.1.31), οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς *men are one of the possessions belonging to the gods* (PPhaed.62^b).

769. DATIVE OF THE AGENT.—With the perfect and pluperfect passive, the agent is sometimes expressed by the dative (instead of ὑπό with the genitive); the dative implies that the person *has the thing done*, as for himself:

τὰ τούτῳ πεπρωμένα *the things done by him* (D.29¹), ἐπειδὴ αὐτοῖς παρεσκεύαστο *when their preparations had been made* (T.1.46).

a. With other passive tenses this dative is much less frequent: τᾶλθὲς ἀνθρώποισιν οὐχ εἰρίσκειται *the truth is not found by men* (MMon.511).

b. With *verbals* in -τέος, the agent is regularly expressed by the dative, see 991.

770. ETHICAL DATIVE.—The personal pronouns, implying a remote interest, are used in colloquial language to impart a lively and familiar tone to the sentence:

τούτῳ πάνυ μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you* (D.18¹⁷⁸), τί σοι μαθήσομαι; (what shall I learn for you) *what would you have me learn?* (ArNub.111), ἀμουνότεροι γενήσονται ὑμῖν οἱ νέοι *your young men will become ruder, i. e., you will find them becoming so* (PRp.546^o).

771. DATIVE OF INTEREST IN LOOSER RELATIONS.—The dative may denote one in whose *view*, or in *relation* to whom, something is true:

ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἐμοὶ γ' ἀνὴρ *the honest man is noble in my view*, (EFrag.345), ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐθὴς ἐστὶ *in the case of such a man, one must suppose that he is simple* (PRp.598^d), τέθνηχ' ὑμῖν πάλα *I am long since dead to you* (SPhil.1030), Σωκράτης ἐδόκει τιμῆς ἕξιός εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city* (XM.1.2⁶²).

a. In these constructions a *participle* in the dative is frequently used: ἐπεὶ ἦν ἡμέρᾳ πέμπτῃ ἐπιπλέονσι τοῖς Ἀθηναίοις *when (it was the fifth day for the Athenians sailing out) the Athenians sailed out for battle for the fifth day* (XH.2.1⁹⁷). A *feeling* is often so expressed: εἰ ἐκείνῳ βουλομένῳ ταῦτ' ἐστὶν *if that is according to his wish* (XH.4.1¹¹), ἐπαέλθωμεν, εἰ σοι ἡδομένῳ ἐστὶ *let us go back, if it is your pleasure to do so* (PPhaed.78^b).

b. Such a participle may be used without a substantive; thus in expressions of place: Ἐπίδαμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἴονιον κόλπον *Epidamnus is a city on the right (to one sailing) as you sail into the Ionian gulf* (T.1.24). So the phrase *συνελόντι* (or ὡς συνελόντι) εἰπεῖν *to say it briefly* (lit. for one to say it, having brought the matter to a point).

Dative of Association and Likeness.

772. The dative is used with words of *association* or *opposition* to denote that *with* which something is, or is done: thus ὁμιλεῖν τοῖς κακοῖς *to associate with the bad*, μάχεσθαι τύχῃ *to fight with fortune*.

Here are included verbs of *approaching, meeting, accompanying, following, communicating, mixing, reconciling; warring, quarrelling*, and like ideas:

οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ *it was impossible even to get near the entrance* (XA.4.2³), ἀπαντᾷ τῷ Ξενοφῶντι *Eukleides meets Xenophon* (XA.7.8¹), ἔπεσθαι ὑμῖν βούλομαι *I am willing to follow you* (XA.3.1^{2b}), κοινωνεῖν ἀλλήλοις πόνων *to participate with one another in toils* (PLg.686^a), ὁμολογεῖν ἀλλήλοις *to agree with one another* (PCrat.436^d), διελεγέσθην ἀλλήλων *they were talking with each other* (PEuthyd.273^b), κερᾶσαι τὴν κρήνην οἴνω *to mingle the spring with wine* (XA.1.2¹³), χρῆ καταλλαγήναι πόλει πόλει *city must be reconciled with city* (T.4.61), πολεμεῖν Τισσαφέρνει *to be at war with Tissaphernes* (XA.1.1⁸), ἀμφισβητοῦσι μὲν δι' εὐνοίαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ ἐχθροὶ ἀλλήλοις *friends dispute goodnaturally with friends, but enemies quarrel with one another* (PProt.337^b), τοῖς πονηροῖς διαφέρεσθαι *to be at variance with the bad* (XM.2.9⁸).

a. So with phrases: βουλευόμεθα αὐτοῖς διὰ φιλιᾶς ἵεσθαι *we intend to be on friendly terms with them* (XA.3.2⁸), εἰς λόγους (χείρας) ἔρχεσθαι *τιμι* *to come to words (blows) with any one* (T.8.48 ; 7.44).

b. Also with adjectives of like meaning, and even substantives: ἀκόλουθος θεῷ *conformable to God* (PLg.716^c), κοινωνιᾷ τοῖς ἀνδράσι *participation with men* (PRp.466^c). διάφορος with dative means *at variance*, with genitive *different*.

c. Here belong the adverbs ἅμα *at the same time*, ὁμοῦ *together*, ἐφεξῆς *next in order*: ἅμα τῇ ἡμέρᾳ *at day-break* (XA.2.1²), τὸ ὕδωρ ἐπινετο ὁμοῦ τῷ πηλῷ *the water was drunk along with the mud* (T.7.84), τὰ τοῦτοις ἐφεξῆς ἡμῖν λεκτέον *we must say what comes next to this* (PTim.30^c).

773. Words of likeness or unlikeness take the dative: ὁμοῖος τῷ ἀδελφῷ *like his brother*.

Except *ἔοικα am like*, these are chiefly adjectives, or words derived from adjectives: ἀλλὰ φιλοσόφῳ ἔοικας, ὧ νεανίσκε *why, you seem like a philosopher, young man* (XA.2.1¹³), οὐ δεῖ Ἴσον ἔχειν τοὺς κακοὺς τοῖς ἀγαθοῖς *the bad must not have equality with the good* (XC.2.3⁸), δοκεῖ τούτο παραπλήσιον τι εἶναι τῷ Ἀστυνάκτι *this name seems to be similar to Astynax* (PCrat.393^a), ὁ πάππος τε καὶ ὁμόνυμος ἐμὸς *my grandfather, and of the same name with me* (PRp.330^b), τὸ ὁμοῖον ἑαυτὸν ἄλλῳ μίμεισθαι ἔστι *to make one's self like to another is to imitate* (PRp.393^c), ἀλλήλοις ἀνομοῖως *in a way unlike each other* (PTim.36^d).

a. On this principle ὁ αὐτός *the same* takes the dative: τὸ αὐτὸ τῷ ἡλιθίῳ *the same thing as foolishness* (XA.2.6²²), ὀπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρω ὄπλοις *they were armed with the same weapons as Cyrus* (XC.7.1²).

b. The comparison is often abridged (cf. 643 c): ὁμοῖαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (for ὁμοῖαν τῇ τῶν δουλῶν ἐσθῆτι) *she had her dress like (the dress of) the slave-girls* (XC.5.1⁴). Cf. the second example in a.

774. With other words a dative of accompaniment is used, chiefly in statements of military forces: ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα *let us go with horses the most powerful and with men* (XC.5.3²⁸).

a. Like this is the use of the dative with αὐτός: τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships, crews and all*, literally, with the crews themselves (XH.1.2¹³), πολλοὺς ἔλεγον αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι *they said that many had been thrown over precipices, horses and all* (XC.1.4⁷).

Dative with Compound Verbs.

775. Many verbs compounded with *έν, σύν, επί,* and some compounded with *πρός, παρά, περί, υπό,* take a dative depending on the preposition :

ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ to produce knowledge in the soul (XM.2.1²⁰), *συνεπολέμει Κύρῳ πρὸς αὐτόν* he joined Cyrus in the war against him (XA.1.4²), *ἐπικείσθαι τοῖς διαβαίνουσι* to press hard upon them while crossing (XA.4.3¹), *προσελθεῖν τῷ δήμῳ* to come before the people (D.18¹³), *παρίστασθαι ἀλλήλοις* to stand by one another (XH.6.5³³), *πάρεσμέν σοι* we are with you (XA.6.4²⁰), *περιπίπτειν ξυμφοραῖς* to (fall about) be involved in misfortunes (PLG.877^o), *ὑποκείσθαι τῷ ἄρχοντι* to be subject to the ruler (PGo.510^e).

a. Sometimes the same preposition is repeated before the object: *πάρεστι παρ' ἡμῶν* (SPhil.1056).

b. Distinct from these are the compounds which take the dative on account of their *general meaning*, according to the foregoing rules.

Dative of Instrument, Means, Cause, Manner.

776. The dative is used to denote the *means* or *instrument*, the *cause*, and the *manner*: as *ὄραν τοῖς ὀφθαλμοῖς* to see with the eyes, *ρίγει ἀπολέσθαι* to perish by cold, *χωρεῖν δρόμῳ* to advance at a run.

Further examples :

MEANS OR INSTRUMENT: *οὐδέλς ἔπαινον ἡδοναῖς ἐκτήσαστο* no one gets praise by pleasures (Carc.fr.7), *χρῆ περὶ τῶν μελλόντων τεκμαίρεσθαι τοῖς ἤδη γεγενημένοις* we must judge of the future by what has already happened (I.6⁵⁹), *γνωσθέντες τῇ σκευῇ τῶν ὀπλων* recognized by the fashion of their arms (T.1.8), *θανάτῳ (ζημοῦν) τὸ ρυτίσθαι* by death (XC.6.3²¹), *λίθοις ἔβαλλον* they pelted them with stones (XA.5.4²³).

CAUSE: *ἀγνοῖᾷ ἔξαμαρτάνουσι* they err by reason of ignorance (XC.3.1³⁸), *ἠγοῦνται ἡμᾶς φόβῳ οὐκ ἐπιέναι* they think we do not attack them through fear (T.5.97), *οὐδέλς οὐδὲν πενιᾷ δρᾶσει* none will do aught because of want (ArEccl.606).

MANNER: *τοῦτῳ τῷ τρόπῳ ἐπορεύθησαν* in this way they proceeded (XA.3.4²³), *κραυγῇ πολλῇ ἐπιάσι* they advance with loud outcry (XA.1.7⁴), *ἀτελεῖ τῇ νίκῃ ἀνέστισαν* they retired with their victory incomplete (T.8.27), *τύχρῃ ἀγαθῇ καταρχέτω* let him begin (with good luck) and may fortune favor it (PSym.177^o). So *βιά* by force, forcibly, *σιγῇ* silently, *σπουδῇ* hastily, earnestly.

The following are special uses of this dative :

777. The verb *χράσμαι* use (properly *serve myself*) takes the dative (of means), as in Latin *utor* takes the ablative: *λόγῳ χρῶνται* they use reason (XM.3.3¹¹).

a. A predicate-noun is often added in the same case: *τούτοις χρῶνται δορυφόροις* these they use as body-guards (XHier.5⁴). The accusative of a neuter pronoun specifies the use made of an object (cf. 716 b): *τί βούλεται ἡμῶν χρῆσθαι*; for what does he want to use us? (XA.1.3¹⁸).

778. The dative of cause is used with many verbs of *feeling*; thus ἡδομαι, χαίρω *am pleased*, ἀχθομαι *am vexed*, ἀναγκάτω *am indignant*, χαλεπαίνω *am angry*, αἰσχύνομαι *am ashamed*:

οἶδεν ὄτω χαίρεις ὡς φίλοις ἀγαθοῖς *you delight in nothing so much as in good friends* (X.M.2.6³²), ἀχθεσθεὶς τῇ ἀναβολῇ *vexed at the delay* (X.H.1.6⁷), τῷ Ἑκατόνμυμ χαλεπαίνοντες τοῖς εἰρημένοις *angry with Hecatonymmus for what he had said* (X.A.5.5²⁴), αἰσχύνομαι τοι ταῖς πρότερον ἁμαρτίαις *I am ashamed of my former errors* (ArEq.1355), ἀγαπῶντες τῇ σωτηρίᾳ *being content with their safety* (Lys.2⁴⁴), χαλεπῶς φέρω τοῖς παρούσι πράγμασι *I am distressed at the present occurrences* (X.A.1.3³).

a. But all these verbs take also ἐπί with the dative (799, 2 d). For the genitive with some similar verbs, see 744.

779. a. As dative of manner are used several feminine forms with omitted substantive (cf. 622 and 283): ταύτῃ (ἐκείνῃ, ἢ, πῆ) *in this (that, which, what) way or manner*, ἰδιᾷ (δημοσίᾳ, κοινῇ) *by individual (public, common) action or expense*.

b. This dative often means *according to*: ταύτῃ τῷ λόγῳ *according to this statement*, τῇ ἐμῇ γνώμῃ *in my judgment*, τῇ ἀληθείᾳ *in truth*, τῷ ὄντι *in reality*, ἔργῳ *in act, in fact*, λόγῳ *in word, in profession*, προφάσει *in pretence*.

c. Note the peculiar dative with δέχομαι: τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾶ οὐδὲ ἄσται, ἔδαι δὲ καὶ ὄρυμ *as the cities did not admit them to market nor town, but (only) to water and anchorage* (T.6.44).

780. DATIVE OF RESPECT.—The dative of manner is used to show in what particular *point or respect* something is true: διαφέρειν ἀρετῇ *to be distinguished in virtue* (PCharin.157^o), ἰσχυεῖν τοῖς σώμασι *to be strong in their bodies* (X.M.2.7¹), ταῖς ψυχαῖς ἐβρωμένεστεροι *firmer in their spirit* (X.A.3.1⁴²), τὸ πρότερον τοῦ λέγειν ὑστερον ἐν τῇ τάξει πρότερον τῇ δυνάμει ἐστὶ *action, though after speech in order, is before it in power* (D.3¹⁵). This use of the dative is very like the accusative of specification (718).

a. So even with predicate or appositive substantives: πόλις Θάψακος ὀνόματι *a city Thapsacus by name* (X.A.1.4¹¹).

781. DATIVE OF DEGREE OF DIFFERENCE.—The dative of manner is used, especially with the *comparative*, to show the degree by which one thing differs from another:

τῇ κεφαλῇ μείζων (taller by the head) *a head taller* (PPhaed.101^a), πολλαῖς γενεαῖς ὕστερα τῶν Τρωϊκῶν *many generations later than the Trojan war* (T.1.14), δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας *ten years before the sea-fight at Salamis* (PLg.698^c).

a. So, very often, the dative of neuter adjectives: πολλῶ *by much*, μακρῶ *by far*, ὀλίγῳ *by little*, etc., πολλῶ χειρῶν *much worse*, τῷ παντὶ κρείττων (better by all odds) *infinitely better*, πόσῳ μᾶλλον ἂν μισοῖσθε; *how much more would you be hated?* (D.19²⁸⁸), τοσοῦτῳ ἡδῖον ζῶ *so far more pleasantly* (by that degree, by which) *the more I possess* (X.C.8.3⁴⁰).—But the accusatives τί, οὐδέν, μηδέν are always used instead of their datives; and sometimes πολὺ, ὀλίγον.

b. The dative occurs also with the superlative, μακρῶ ἀριστος *best by far*.

Dative of Time and Place.

782. DATIVE OF TIME.—The dative is used to denote the time at which something is, or is done: τῇ ὑστεραίᾳ *on the following day*.

This applies to statements of the particular *day, night, month, year*; an attributive, therefore, must always be used with the substantive: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῆδε τῇ νυκτὶ *to-night*, τῷ ἐπιόντι μηνί *in the coming month* (PLg.767°), τετάρτῳ ἔτει *in the fourth year* (T.1.103);—also to ὥρᾳ: χειμῶνος ὥρᾳ *in time of winter* (Andoc.1⁹⁷);—further to *festival times*: Θεσμοφορίοις *at the Thesmophoria* (ArΔv.1519).

a. To other words, ἐν is added: ἐν τούτῳ τῷ χρόνῳ *at this time*, ἐν τῷ παρόντι *at the present time*. This is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ *at the time of the former assembly* (T.1.44), χειμερίῳ νότῳ *at the time of the wintry south wind* (SAnt.335).

783. DATIVE OF PLACE.—In poetry, the dative is often used without a preposition, to denote the place *in* which something is, or is done:

Ἑλλάδι οἰκία ναίων *in Hellas inhabiting dwellings* (Π 595), τὴν τ' οὐρεσι τέκτονες ἄνδρες ἐξέταμον *which on the mountains builders felled* (N 390), εἶδε μύχῳ κλισίῃς *he slumbered in the corner of the tent* (I 663), τόξ' ὤμοισιν ἔχων *bearing the bow on his shoulders* (A 45).

a. Here belongs the poetical dative with verbs of *ruling*: Ἡμ. Ταφίοισι φιληρέτμοισιν ἀνάσω *among the oar-loving Tarhians I reign* (α 181).

b. In prose, the names of Attic demes, and very rarely those of other places, are thus used in the dative: Μελίτῃ *at Melite* (Isae.11⁴²), τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea* (PMenex.245°).

c. The dative in this use has the office of the old *locative* case. For the surviving forms of the locative itself, see 220.

PREPOSITIONS WITH THEIR CASES.

784. The prepositions have a twofold use:

1. In *composition* with verbs, they define the action of the verb.
2. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

a. The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as ἄνευ *without*, πλὴν *except*, etc., which are not compounded with verbs, are not really prepositions at all. They are sometimes called *improper* prepositions. They all take the genitive (758), except ὡς, which takes the accusative (722 a).

785. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Ἡμ.: περὶ *round about, exceedingly* (in

the sense *exceedingly* some write *πέρι*; *σὺν δέ* and *therewith*. Hd. has *ἐπὶ δέ* and *therewith*, *μετὰ δέ* and *next*, *ἐν δέ* and *among the number*; also *πρὸς δέ*, *καὶ πρὸς* and *besides*, which occur even in Attic prose.

a. The preposition may belong to *ἐστὶ* or *εἰσὶ* (rarely *εἰμί*) understood, and may thus stand for a compound verb: so, even in Attic prose, *ἐν* for *ἐνεστί* it is possible; in Attic poetry, *πᾶρα* for *πᾶρεστί* is at hand, *πᾶρεμι* I am here. Hm. has also *ἐπι*, *μέτα*, for *ἔπεστί*, *μέτεστί*, etc. For retraction of the accent (*anastrophe*) in this case, see 109 b.

786. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*imesis*, 580 a) or substantives to which they belong: *ἐν δ' αὐτὸς ἐθόσετο νόροπα χαλκόν* and *he himself put on the shining brass* (B 578), *ἀμφὶ δὲ χεῖται ὤμοις ἀσσονται* and *round their shoulders wave the manes* (Z 509).

a. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive: but particles such as *μέν*, *δέ*, *γέ*, *τέ*, *γάρ*, *οὖν*, may be interposed after the preposition; other words very rarely: *παρὰ γὰρ οἶμαι τοὺς νόμους* for *contrary*, *ἰ συμροσε*, to the laws (PPol.300^b).

b. The regular order of words *τὸν μὲν ἄνδρα* (666 c) generally changes with a preposition to *πρὸς μὲν τὸν ἄνδρα* or *πρὸς τὸν ἄνδρα μὲν*.

Use of different cases with the prepositions.

787. In general, the dative is used with prepositions, to express *being in* a particular situation; the accusative, for *coming to it*; the genitive, for *passing from it*: *μένει παρὰ τῷ βασιλεῖ* he remains (by the side of) in the presence of the king, *ἦκει παρ' αὐτὸν* he is come to his presence, *οἶχεται παρ' αὐτοῦ* he is gone from his presence.

a. But there are exceptions to this: thus the accusative sometimes expresses *extension over* an object: *κατὰ Θεσσαλίαν* throughout Thessaly; and the genitive sometimes mere *belonging to* or *connection with* an object: *πρὸ τῶν πυλῶν* before the gates.

788. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῷ ποταμῷ ἔπεσον* they fell (into, and were) in the river (XAg.1.³²). So too, with verbs of rest, we sometimes have a preposition with the accusative or genitive, because of an implied idea of motion: *στᾶς εἰς μέσον* (lit. standing into the midst) coming into the midst and standing there (Hd.3.62), *καθήμεθ' ἄκρων ἐκ πάγων* we sat (and looked down) from the top of a hill (SAnt.411). This is called *constructio praeagnans*.

a. Similarly *δ ἐκ* is often said for *δ ἐν* when the verb of the sentence implies removal: *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον* the market-people (those in the market) left their goods and fled (XA.1.2¹⁸).

b. These principles apply to *adverbs*: *ἴποι καθέσταμεν* whither (arrived) we stand (SOc.23), *ἀγροεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἤξιστα* (for *τὸν ἐκεῖ πόλεμον*) he knows not that the war in that region will come hither (D.1¹⁵).

c. Phrases meaning *from* are used (as in Latin) to denote *position* with respect to the observer: *ἐκ δεξιᾶς* (a dextra) on the right, *ἐκατέρωθεν* on either hand, *ἐνθεν καὶ ἐνθεν* on this side and on that.

General View of the Prepositions.

789. In Attic prose the prepositions are used as follows :

With the Accusative only : ἀνά, εἰς.

With the Genitive only : ἀντί, ἀπό, ἐξ, πρό.

With the Dative only : ἐν and σύν.

With the Accusative and Genitive : ἀμφί, διά, κατά, μετά, ὑπέρ.

With the Accusative, Genitive and Dative : ἐπί, παρά, περί, πρός, ὑπό.

a. In poetry, ἀνά, ἀμφί and μετά are also used with the dative ; and ἀμφί is so used by Herodotus.

790. The meaning of the prepositions with the different cases is explained in sections 791–808. The beginner, however, should note especially the following

COMMONEST DISTINCTIONS OF MEANING.

ἀμφί and περί : with genitive *concerning* ; with accus. *around, about*.

διά : with genitive *through* ; with accus. *on account of*.

κατά : with genitive *against* ; with accus. *along, over, according to*.

μετά : with genitive *with* ; with accus. *after*.

ὑπέρ : with genitive *above, in behalf of* ; with accus. *over, beyond*.

ἐπί : with genitive and dative *on* ; with accus. *to, toward, for*.

παρά : with genitive *from* ; with dative *with, near* ; with accus. *to, contrary to*.

πρός : with gen. *on the side of* ; with dat. *at, besides* ; with acc. *to, toward*.

ὑπό : with genitive *by, under* ; with dative and accus. *under*.

Use of the Prepositions.

ἀμφί

791. ἀμφί (Lat. *amb-*) properly *on both sides of* (cf. ἄμφω *both*), hence *about* (cf. περί, 803).

1. WITH GENITIVE, *about, concerning*, rare in prose : ἀμφί ὧν εἶχον διαφερόμενοι *quarrelling about what they had* (XA.4.5¹⁷).

Very rarely of place : ἀμφί ταύτης τῆς πόλιος (*about*) *in the neighborhood of this city* (Hd.8.104).

2. WITH DATIVE, only Ionic and poetic, *about*, and hence *concerning, on account of* : ἰδρώσει τελαμῶν ἀμφί στήθεσσι *the shield-strap will sweat about his breast* (B 388), ἀμφί ἀπόδω τῇ ἐμῇ πείσομαι τοι *concerning my departure, I will obey you* (Hd.5.19), ἀμφί φόβω *by reason of fear* (EOr.825).

3. WITH ACCUSATIVE, *about, of place, time, etc.* : ἀμφί τὰ ὄρια (*about*) *close to the boundaries* (XC.2.4¹⁶), ἀμφί μέσον ἡμέρας *about midday* (XA.4.4¹), ἀμφί τὰ πενήτηκοντα *about fifty* (XA.2.6¹⁵), ἀμφί δείπνον εἶχεν *he was busy about dinner* (XC.5.5⁴⁴).

Phrases: *ὀ ἀμφὶ τινα* a person with those about him, his friends, followers, soldiers, etc.

IN COMPOSITION: *about, on both sides.*

ἀνά.

792. ἀνά originally *up* (opposed to *κατά*).

1. WITH DATIVE, only in Epic and lyric poetry, *upon*: ἀνά Γαργάρον ἔκειρον *on the summit of Gargarus* (O 152), χρυσεῶ ἀνά σκήπτρῳ *upon a golden staff* (A 15).

2. WITH ACCUSATIVE, *up along*; *passing over, through* (cf. *κατά* with acc., 800, 2):

a. Of place: ἀνά πᾶσαν τὴν γῆν *over the whole land* (XAges.9¹), ἀνά στρατόν *through the camp* (A 10), ἀνά τὸν ποταμόν *up the river* (Hd.2.96).

b. Of time: ἀνά πᾶσαν ἡμέρᾶν *every day* (XC.1.2⁸), Hm. ἀνά νύκτα *through the night* (Ξ 80).

c. In distributive expressions: ἀνά ἑκατόν *by hundreds* (XA.5.4¹³).

Phrases: ἀνά κράτος (*up to his power*) with *all his might* (XA.1.10¹⁵), ἀνά λόγον *according to proportion* (PPhaed.110⁴), ἀνά στόμα *χειν to have in one's mouth, to talk about* (B 250).

IN COMPOSITION: *up, back, again.*

ἀντί.

793. ἀντί *instead of, for.*

WITH GENITIVE only: ἀντί τῆς ἀρχῆς δουλείᾳ ἀλλάξασθαι *in exchange for empire, to get slavery* (Andoc.2⁷¹).

a. The original meaning, *facing, opposite to*, was lost, except in composition.

IN COMPOSITION: *against, in opposition to, in return.*

ἀπό.

794. ἀπό (Lat. *ab*) *from, off, away from* (properly *from* a position on something).

WITH GENITIVE only:

a. Of place: Hm. ἀφ' ἵππων ἄλτο χαμᾶζε *from the (horses) car he sprang to the ground* (Π 733), ἀφ' ἵππου θηρεύειν *to hunt (from a horse) on horseback* (XA.1.2⁷).

b. Of time: ἀπὸ τούτου τοῦ χρόνου (from) *since that time* (XA.7.5⁸).

c. Of cause: ἀπὸ ξυμμαχίας αὐτόνομοι *independent from the terms of an alliance* (T.7.57), ἀπὸ ξυσθήματος ἦκει *he is come by agreement* (T.6.81).

Phrases: ἀπὸ σκοποῦ *away from the mark, amiss* (PTheat.179⁹), ἀπὸ ταῦτομάτου (from self-moved action) *without occasion, of itself* (Ae.1¹⁷¹), ἀπὸ στόματος εἰπεῖν *to repeat by heart, lit., from mouth* (XSym.3⁵).

IN COMPOSITION: *from, away.*

διά.

795. διά (Lat. *di-, dis-*) *through* (originally *between, asunder*).

1. WITH GENITIVE:

a. Of place: Hm. διά μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος *through the shining shield passed the stout spear* (H 251).

- b. Of time: *διὰ νυκτός* through the night (XA.4.6²²).
 c. Of means: *δι' ἐρμηνέως λέγειν* to speak by an interpreter (XA.2.3¹⁷).
 d. Of a state of action or feeling: *αὐτοῖς διὰ πολέμου ἵναί* to proceed (in the way of war) in a hostile manner toward them (XA.S.2⁸), *διὰ φόβων γίγνεσθαι* to come to be in a state of alarm (PLg.791^b).
 e. *διὰ* with the genitive often denotes an interval of space or time: *διὰ μακροῦ* after a long interval (T.6.16), *διὰ τετρακοσίων ἐτῶν* after (an interval of) 400 years (I.6²⁷), *διὰ δέκα ἐπάλξεων πύργοι ἦσαν* at intervals of ten battlements, there were towers (T.3.21).

Phrases: *διὰ στόματος ἔχειν* to have in one's mouth, i. e., passing through the mouth (XC.1.4²⁵), *διὰ χειρὸς ἔχειν* to have in hand (T.2.13), *διὰ ταχέων* (by quick ways) quickly (XA.1.5⁹), *διὰ τέλους* completely (SAj.685).

2. WITH ACCUSATIVE:

- a. Regularly, on account of: *διὰ νόσον τοῦ ἰατροῦ φίλος* on account of sickness he is fond of the physician (PLys.218^o).
 b. Through, during, mostly poetic: Hm. *διὰ δώματα* through the halls (A 600), *διὰ νύκτα* during the night (τ 66).

Phrases: *αὐτὸς δι' ἑαυτὸν* by and for himself (PRp.367^d), *διὰ τί;* why, wherefore?

IN COMPOSITION: *through*, also *apart* (Lat. *di-, dis-*): *διαφέρω* = *differo*.

eis.

796. *eis* (also *ēs*) *into, to* (properly *to a position in something, opposed to ἐξ out of*) = Lat. *in* with accusative.

WITH ACCUSATIVE only:

- a. Of place: *Σικελοὶ ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν* the Siculi passed over from Italy into Sicily (T.6.2), *eis ἄνδρας ἐγγράφειν* to enrol among men, i. e., write into the list of men (D.19²⁰).
 b. Of time: *ēs ἡὼ* till dawn (λ 375), *ēs ἐμέ* to my time (Hd 1.92), *eis ἐνιαυτὸν* (to the end of a year) for a whole year (κ 467). An action may be thought of as taking place when a certain time is *come to*; hence *eis* is also used for the time *when*, especially a fixed or expected time: *ἐδόκει γὰρ eis τὴν ἐπιούσαν ἔω ἤξειν βασιλεύᾳ* for it was thought that on the next morning the king would arrive (XA.1.7¹).
 c. Of other relations: *eis τετρακοσίων* to the number of 400, about 400 (XA.3.3⁶), *eis διστώ* to the depth of eight men, eight deep (XA.7.1²³), *eis δύναμιν* to the extent of one's power (XA.2.3²³), *παιδεύειν ἀνθρώπους eis ἀρετὴν* to train men with a view to virtue (PGo.519^o), *ēs τέλος* finally (EIon 1261).

IN COMPOSITION: *into, in, to*.

NOTE.—In Attic prose, *eis* is the common form: only Thucydides (like Hd.) has *ēs*. The poets use either form at pleasure.

ēn.

797. *ēn* (Hm. *ēni*) *in, =* Lat. *in* with the ablative.

WITH DATIVE only:

- a. Of place: *ēn Σπάρτῃ* in Sparta (T.1.128):—with a word implying number, it has the sense of *among*: *ēn τοῖς φίλοις* among their friends (XA.5.4²⁹).
 b. Of time: *ēn τῷ χειμῶνι* in the winter (XOec.17³).
 c. Of other relations: *ēn τῷ θεῷ τὸ τέλος ἦν* (in the power of) with God was the issue (D.18¹⁹³), *ēn παρασκευῇ εἶναι* to be in preparation (T.2.80).

Phrases: ἐν ὄπλοις εἶναι *to be under arms* (XA.5.9¹¹), ἐν αἰτιᾷ ἔχειν *τινά* *to hold one* (in blame) *responsible* (T.1.35), περὶ ἄσσομαι ἐν καιρῷ σοι εἶναι *I will try to be* (in good time) *useful to you* (XH.3.4⁹).

IN COMPOSITION: *in, on.*

NOTE.—Rare poetic forms are εἰν, εἰνί.

ἐξ.

798. ἐξ (before consonants ἐκ: Lat. *ex, e*) *out of, from* (properly *from a position in something*).

WITH GENITIVE only:

- a. Of place: ἐκ Σπάρτης φεύγει *he is banished from Sparta.*
- b. Of time: ἐκ παιδός (from a child) *since childhood* (XC.5.1⁹). Hence of immediate succession: λόγον ἐκ λόγου λέγειν *to make one speech after another* (D.18^{31a}).
- c. Of origin: ἐκ τῶν θεῶν γενόμετες *born of the gods* (I.12⁸¹). Hence with passive verbs (instead of ὑπό with the gen.): τιμᾶσθαι ἐκ τινος *to be honored by some one*: the agent is then viewed as the source of the action; this construction is rare in Attic, but frequent in other dialects.
- d. Of inference: ἐκ τῶν παρόντων (judging from) *according to the present circumstances* (T.4.17).

Phrases: ἐκ δεξιᾶς *on the right hand* (788 c), ἐκ πολλοῦ *at a great distance, ever since a remote time*, ἐξ ἴσου *on an equality*, δῆσαι (κρεμάσαι) τι ἐκ τινος *to bind (hang) one thing on another.*

IN COMPOSITION: *out of, from, away.*

ἐπί.

799. ἐπί *on, upon.*

1. WITH GENITIVE:

- a. Of the place where: προῦφαίνετο ὁ Κύριος ἐφ' ἄρματος *Cyrus appeared upon a chariot* (XC.8.3¹³), ἐπί τοῦ εὐανόμου (sc. κέρως) *on the left wing* (XA.1.8⁹).
- b. Of the place whither: ἐπὶ Σάμου πλεῖν *to sail toward Samos* (T.1.116).
- c. Of time: ἐπὶ τῶν προγόνων *in our forefathers' time* (Ae.3¹⁷⁸).
- d. In other relations: λέγειν ἐπὶ τινος *to speak with reference to some one* (PCharm.155^d), ἐφ' ἑαυτοῦ οἰκεῖν *to live by himself* (T.2.63), ἐπ' ὀλίγων τεταγμένοι δρᾶσιν *up few men deep* (XA.4.8¹¹), ἐπὶ γνώμης γενέσθαι *to take a resolution* (D.4⁹), ἐπὶ τινος κεκληῆσθαι *to be named after some one* (Hd.4 45).

2. WITH DATIVE:

- a. Of place: Hm. ἐπὶ χθονὶ σίτον ἔδοντες *eating bread upon the earth* (θ 222), ἐπὶ τῇ θαλάσῃ οἰκείσθαι *to be situated* (close upon) *by the sea* (XA.1.4¹).
- b. Of time: ἐπὶ τούτοις *after this, thereupon* (XC.5.5²¹).
- c. Of aim or condition: ἐπὶ παιδείᾳ τούτῳ ξίμαθες *in order to an education hast thou learned this* (PProt.312^b), ἐπὶ τόκῳ δαείζειν *to lend on interest* (PLg.742^c), ἐπὶ τοῖσδε *on these conditions* (T.3.114).
- d. In other relations: ἐπὶ τοῖς πράγμασις εἶναι *to be at the head of affairs* (D.9²), ἐπὶ τοῖς πολέμοις εἶναι *to be in the power of the enemy* (XA.5.8¹⁷), ἐπὶ τινι χαίρειν *to rejoice* (on the ground of) *at something* (XM.2.6⁸⁵).

3. WITH ACCUSATIVE:

- a. Of place: *to, upon, against:* ἀναβαίνειν ἐφ' ἵππον *to mount on horseback* (XA.1.8⁸), ἐπὶ δεξιᾷ *toward the right* (XA.6.4¹), ἐπὶ βασιλεῖ *to march against the king* (XA.1.3¹).

b. Of extension over place or time: ἐπὶ πᾶσαν Εὐρώπην throughout all Europe (PCriti.112^a), ἐπὶ τρεῖς ἡμέρας for (during) three days (XA.6.6^{2a}).

c. Of an object sought: τρέχω ἐπὶ τορβήν I run to fetch a ladle (ArAn.79).

Phrases: ἐπὶ πολὺ to a great extent (T.1.6), ὡς ἐπὶ τὸ πολὺ for the most part (T.2.13), τὸ ἐμ' ἐμέ so far as I am concerned (EOr.1345).

IN COMPOSITION: ὑπὸν, over, after, toward, unto. Often it cannot well be translated.

κατά.

800. κατά (cf. adv. κάτω below) originally down (opposed to ἀνά).

1. WITH GENITIVE:

a. Down from: Ἡμ. βῆ δὲ κατ' Οὐλύμπιο κερήνων he went down from the heights of Olympus (A 44).

b. Underneath: κατὰ γῆς underground (PPhaedr.249^a).

c. Down upon: μύρον κατὰ τῆς κεφαλῆς καταχέαι to pour ointment over the head (PRp.398^a).

d. Against a person (of speaking, etc.): ψεύθεσθαι κατὰ τινος to speak falsely against one (PEuthyd.284^a). Rarely in a good sense: concerning, respecting.

Phrases: πόλιν κατ' ἑκρᾶς ἐλεῖν to take a city completely, i. e., from its highest point down (T.4.112), κατὰ νότου in the rear of an army (T.4.33).

2. WITH ACCUSATIVE, down along; passing over, through; pertaining to, according to, opposite:

a. Of place: κατὰ ῥέον down stream (Hd.2.96), κατὰ Θεσσαλίαν throughout Thessaly (PCr.45^c), κατὰ γῆν καὶ κατὰ θάλατταν (over) by land and by sea (XA.3.2¹³), τὸ καθ' αὐτοὺς the part opposite them (XA.1.8²¹).

b. Of time: κατ' ἐκεῖνον τὸν χρόνον at that time (T.1.139), οἱ καθ' ἡμᾶς our contemporaries (D.20¹²).

c. Of other relations: κατὰ τὸν αὐτὸν τρόπον (according to) in the same manner (XC.8.2^b), κατὰ πάντα in all respects (D.24¹⁰⁶), κατὰ δύναμιν according to ability (Hd.3.142), κατὰ τοὺς νόμους according to the laws (D.8²), τὸ κατ' ἐμέ as regards me (D.18²⁴⁷).

d. In distributive expressions: Ἡμ. κατὰ φύλα by clans, each clan by itself (B 362), κατὰ δύο by twos, two by two (D.20⁷¹), καθ' ἡμέραν day by day (T.1.2).

IN COMPOSITION: down, against. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

μετά.

801. μετά amid, among.

1. WITH GENITIVE, with, implying participation (cf. σύν, 806): μετά συμμάχων κινδυνεύειν to meet the dangers of battle in common with allies (T.8.24), μετά πολλῶν δακρύων with (amid) many tears (PAp.34^a).

2. WITH DATIVE, poetic, chiefly Epic: Ἡμ. Ἔκτορα θεὸς ἔσκε μετ' ἀνδράσι Hector who was a god among men (Ω 258).

3. WITH ACCUSATIVE:

a. Usually after, in time or order: μετά τούτων τὸν χρόνον after this time (PRp.537^b), μετά θεοῦ ψυχῆ θεϊστάτων next to the gods, the soul is most divine (PLg.726^a).

b. To (a position) among or along with, poetic: Ἡμ. λὼν μετὰ ἔθνος ἐταίρων going among the multitude of his friends (H 115).

c. *After* (in quest of), poetic: Hm. βῆναι μετὰ πατρὸς ἀκουήν *to go in quest of tidings of a father* (β 308).

Phrases: μετὰ χεῖρας ἔχειν *to have in hand*, properly, to take between the hands and hold there (Ae.1⁷¹), μεθ' ἡμέραν *by day* (Ant.5⁴⁴).

IN COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (μετατιθέναι *to put in a new place*).

παρά.

802. παρά (Hm. also πάρ, παραι) *alongside of, by, near*.

1. WITH GENITIVE, *from beside, from*: Hm. παρά νηῶν ἐν ἀπονοστήσειν *to return from the ships* (M 115), λαμβάνειν παρά πολεμίων *to take from the enemy* (XHier.1²⁴). Very rarely, and only in poetry, simply *alongside of*: ναυητῶν παρ' Ἰσμηνοῦ βέλτρων *dwelling by the currents of Ismenius* (SAnt.1128).

2. WITH DATIVE: *with, beside*: παρά τῷ διδασκάλῳ σίτεῖσθαι *to dine with the teacher* (XC.1.2⁸), Hm. μυνάξειν παρά νησί κορωνίσι *to remain by the curved ships* (B 392). Figuratively: παρ' ἐμοί *in my opinion* (Hd.1.32).

3. WITH ACCUSATIVE, *to* (a position) *beside, unto*: also *along by*:

a. Of place: Hm. τῶ δ' ἀπ' αὐτῆς ἴτην παρά νῆας *but they two went again to the ships* (A 347), βῆ δ' ἀχέων παρά θίνα πολυφλοίσβοιο θαλάσσης *he went sorrowing along the shore of the roaring sea* (A 34).

b. Of time: παρ' ὅλον τὸν βίον *(along by) during his whole life* (MMon.131).

c. Of comparison: παρά τοῖς ἄλλοις εὐτακτῶν *obedient in comparison with the others* (XM.4.4¹).

d. Of cause: παρά τὴν ἡμετέρων ἀμέλειαν Φίλιππος ἐπιβήξεται *through our neglect Philip is becoming great* (D.4¹¹), properly, by it, in connection with it.

e. Of exception or opposition: ἔχω παρά ταῦτα ἄλλο τι λέγειν *beside this I have another thing to say* (PPhaed.107^a), παρά τοῖς νόμοις *contrary to the laws* (XM.4.4²), properly, passing by or beyond them, trans-gressing them, the opposite of κατά with acc. (800, 2 c).

Phrases: παρά μικρὸν *by little, within a little*, παρά μικρὸν ἦλθον ἀποθανεῖν *I came near dying* (I.19²³), παρά πολὺ νικᾶν *to be (victorious by much) completely victorious* (T.1.29), παρ' ὀλίγον ποιεῖσθαι *to esteem lightly* (XA.6.8¹¹).

IN COMPOSITION: *beside, along by or past, aside, amiss*.

περί.

803. περί *around* (on all sides, cf. ἀμφί 791).

1. With GENITIVE:

a. Chiefly in derived sense, *about, concerning* (Lat. *de*): τίνα γνώμην ἔχεις περὶ τῆς πορείας; *what opinion have you about the march?* (XA.2.2¹⁰).

b. In Hm. *surpassing, more than*: περὶ πάντων ἔμμεναι ἕλλων *to be superior to all others* (A 287). Hence, in prose, such phrases as περὶ πολλοῦ ποιεῖσθαι *to consider as* (more than much) *very important* (PAP.46^o), περὶ οὐδενὸς ἡγεῖσθαι *to esteem* (just above nothing) *very low, think little of* (Lys.31²¹). Cf. 746 a.

2. With DATIVE, not frequent in Attic prose:

a. Of place: θώρακα ἔχει περὶ τοῖς στέρνοις *he wears a cuirass round his breast* (XC.1.2¹³).

b. Of cause: δεδιότες περὶ τῷ χωρίῳ *being alarmed for the place* (T.1.60).

3. WITH ACCUSATIVE, nearly the same as ἀμφί: *περὶ Ἑλλάσποντον* about the Hellespont, in the region of the Hellespont (D.8³); and in derived sense, *σπουδάσειν περὶ τὴν πολιτείαν* to be busily engaged about the government (I.8⁵¹), *τὰ περὶ τὴν γεωργίαν* what pertains to husbandry (XO.20¹).

IN COMPOSITION: *around (remaining) over, surpassing* (with adjectives = Lat. *per-* in *permagnum*).

For Hm. *περὶ* as adverb *exceedingly*, see 785.

πρό.

804. *πρό* (Lat. *pro*) *before*.

WITH GENITIVE only:

- Of place: *πρό τῶν πυλῶν* before the gates (XH.2.4⁸⁴).
- Of time: *πρό τῆς μάχης* before the battle (XA.1.7¹²).
- Of preference: *πρό τούτου τεθνᾶναι ἔλοιτο* before this he would rather choose death (PSym.179^a).
- Of protection or care: *μάχεσθαι πρό παιδῶν* to fight for one's children, properly, in front of them (Θ 57), *πρό ὑμῶν ἀγρυπνεῖν* to watch in your behalf (XA.7.6⁸⁵).

Phrases: *πρό πολλοῦ ποιῆσθαι* (to esteem in preference to much) to consider as valuable, important (I.5¹⁴), Hm. *πρό ὁδοῦ* further on the way (Δ 382).

IN COMPOSITION: *before, forward, forth*.

πρός.

805. *πρός* (Hm. also *προτί, ποτί*) *at or by* (properly *confronting*).

1. WITH GENITIVE:

- In front of, looking towards, on the side of: *πρός Θράκης κείσθαι* to be situated over against Thrace (D.23¹⁸³), *τὸ πρός ἐσπεράς τεῖχος* the westward wall (XH.4.4¹⁸).

Similarly in swearing: *πρός θεῶν* before the gods, by the gods (XA.5.7⁵). So *πρός πατρός* on the father's side, *πρός μητρός* on the mother's side (D.21¹⁴⁴).

- To express what is natural or appropriate on the part of some one: *πρός γυναικὸς ἦν* it was the way of a woman (AAg.1636), *οὐκ ἦν πρὸς τοῦ Κύρου τρόπου* it was not according to the character of Cyrus (XA.1.2¹¹).

c. From: *ἔπαινον ἔχων πρὸς ὑμῶν* having praise from you (XA.7.6⁸³). Sometimes used with passive verbs (instead of *ὑπό*, 808, 1 b): *πρὸς θεῶν δρώμενος* seen by the gods (AEum.411): cf. *ἐκ*, 798 c.

2. WITH DATIVE:

- At: *ὁ Κύρος ἦν πρὸς Βαβυλῶνι* Cyrus was at Babylon (XC.7.5¹). Also in derived sense, *engaged in*: *πρὸς ἔργῳ εἶναι* to be busied with a work (XH.4.8²).
- In addition to: *πρὸς τούτοις* besides this, furthermore (XC.1.2⁸).

3. WITH ACCUSATIVE:

- To: *ἔρχονται πρὸς ἡμᾶς* they come to us (XA.5.7²⁰), *λέξατε πρὸς με* speak to me (XA.3.3²). Also against: *ἵνα πρὸς τοὺς πολεμίους* to march against the enemy (XA.2.6¹⁰).

b. Towards: *πρὸς Βορρᾶν* towards the north (T.6.2). Especially of disposition or relation toward some one: *οἰκείως διακείσθαι πρὸς τινα* to be confidentially disposed towards one (XA.7.5¹⁶), *σπονδὰς ποιήσασθαι πρὸς τινα* to make a truce with one (T.4.15).

c. *In reference to, with a view to*: πρὸς ταῦτα *in view of this, therefore* (APr.915), διαφέρειν πρὸς ἀρετὴν *to have the advantage in respect to virtue* (PAP.35^b), πρὸς τί με ταῦτ' ἐρωτᾷς; *to what end do you ask me this?* (XM.3.7²), πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν *to judge of happiness* (by reference to) *according to money* (I.4¹⁶).

Phrases: πρὸς ἡδονήν, χάριον *with a view to please, gratify* (APr.494, SPhil. 1155), πρὸς βίαν *by force, forcibly* (APr.208), πρὸς ὀργὴν *in anger, angrily* (SEL369), οὐδὲν πρὸς ἐμέ *it is nothing to me* (D.18⁴¹).

IN COMPOSITION: *to, towards, in addition.*

σύν.

806. σύν (also ξύν) *with, i. e. in company with, in connection with* = Lat. *cum* (cf. μετά with the gen., 801, 1):

WITH DATIVE ONLY:

ἐπαυδεύετο σὺν τῷ ἀδελφῷ *he was educated with his brother* (XA.1.9²), σὺν θεοῖς *with the help of the gods* (XC.6.4¹⁹), σὺν τῷ νόμῳ *in conformity with the law* (XC.1.3¹⁷).

IN COMPOSITION: *with, together.*

ὑπέρ.

807. ὑπέρ (Hm. also ὑπείρ) *over* = Lat. *super*.

1. WITH GENITIVE:

a. Of place: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται *the sun journeys above us* (XM.3.8⁹).
 b. In derived sense, *for, in behalf of*: μάχεσθαι ὑπὲρ τινος *to fight for one*, orig. over him, standing over to defend (PLg.642^c), πνεῖν ὑπὲρ σοῦ *to labor in your behalf* (XA.7.3⁸¹). Also on account of: ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίῳ *I congratulate you on account of your freedom* (XA.1.7³).
 c. *Concerning* (= περί), rarely found before Demosthenes: τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν *to have such an opinion concerning the war* (D.2¹).

2. WITH ACCUSATIVE, *over, beyond*, of place and measure: Hm. ὑπὲρ οὐδὲν ἐβήσατο *he passed over the threshold* (ν 63), οἱ ὑπὲρ Ἑλλησποντον οἰκοῦντες *those who dwell beyond the Hellespont* (XA.1.1⁹), ὑπὲρ δύναμιν *beyond one's ability* (D.21⁶⁹).

IN COMPOSITION: *over, beyond, exceedingly, in behalf of.*

ὑπό.

808. ὑπό (Hm. also ὑπαί) *under* = Lat. *sub*.

1. WITH GENITIVE:

a. Less often *under*, of place: ὑπὸ γῆς *under the earth* (PAP.18^b). Hence in some expressions of dependence: ὑπ' αὐλητῶν χωρεῖν *to march under the lead of flute-players* (T.5.70).

b. Much more frequently, *by*, of agency, with passive verbs: ἐτίμητο ὑπὸ τοῦ δήμου *he was honored by the people* (XH.2.3¹⁵), ὑπὸ τῶν δούλων ἀπέθανον *they were slain by the slaves* (XHier.10⁴). Cf. 820.

c. Of cause: ὑπὸ ἀπολαῖας ἐνδιέτριψεν *through bad weather he delayed* (T.2.85).

2. WITH DATIVE, *under*: ὑπὸ τῷ οὐρανῷ *under the heavens* (PPhaed.110^b), ὑπὸ τῇ ἀκροπόλει *at the foot of the acropolis* (XA.1.2⁸), ὑπὸ βασιλεῖ *to be under (the power of) the king* (XC.8.1⁹).

3. WITH ACCUSATIVE :

a. Of place, properly to (a position) *under*: Hm. ὑπὸ πόντον ἐδύσετο κύμαλ-
νοντα *he dived under the surging sea* (λ 253). Hence, in derived sense, of
subjection: πόλεις τε καὶ ἔθνη ὑφ' ἑαυτοῦ ποιεῖσθαι *to bring cities and nations*
under their power (PRp.348^d).

b. Of time (either impending or in progress): ὑπὸ νύκτα *just before night*
(T.1.115), cf. Lat. *sub noctem*; ὑπὸ τὴν νύκτα *during the night* (Hd.9.58).

IN COMPOSITION: *under, secretly, slightly, gradually*. It is sometimes used
where the idea *under* is foreign to our conceptions, and in many such cases
can hardly be translated.

THE VOICES.

ACTIVE.

809. The active voice represents the subject as acting:
thus τύπτω *I strike*.

810. The active voice of some verbs has both a transitive (593 a)
and an intransitive meaning:

ἐλαύνειν tr. *to drive*, intr. *to ride, march*; πράττειν tr. *to do*, intr. εὖ
(κακῶς) πράττειν *to do or fare well (ill)*; ἔχειν tr. *to have, hold*, intr.
καλῶς ἔχει Lat. *bene se habet, it is well*, ἔχε δὴ *stop now*, ἔχ' ἡρέμα *keep*
still.—In English, this is still more common, as in the verbs *move*,
turn, break, melt, increase, etc.

In some verbs, the two meanings belong to different tenses, see 500, 501.

a. Some transitive verbs become intransitive in compounds: βάλλειν *to*
throw, εἰσβάλλειν and ἐμβάλλειν *to make an invasion*, also (of rivers) *to empty*;
διδόναι *to give*, ἐνδιδόναι *to give in, surrender*, ἐπιδιδόναι *to advance, improve*;
κόπτειν *to cut*, προκόπτειν *to make progress*.

For intransitive verbs which become transitive in composition, see 712 c.

MIDDLE.

811. The middle voice represents the subject as acting on
himself, or more exactly, as affected by his own action.

The subject may be variously affected by the action. Hence we distinguish
the following three uses of the middle.

812. The DIRECT MIDDLE represents the subject as acting
directly on himself: λούεσθαι *to wash one's self, bathe*.

So τρέπεσθαι *to turn one's self*, ἐπιδεικνύσθαι *to show one's self*, ἴσασθαι *to*
set one's self, καλύπτεσθαι *to cover one's self*. The subject is also the *direct*
object of the action.

a. In English, instead of the reflexive pronoun, an intransitive verb is often to be used: *παύειν to stop, παύεσθαι (to stop one's self) to cease; φαίνειν to show, φαίνεσθαι (to show one's self) to appear; πείθειν to persuade, πείθεσθαι (to persuade one's self) to trust, comply.*

b. The direct middle is much less frequent than the indirect; instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *ἡ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι either to harm us or to secure themselves (T.1.33).*

813. The INDIRECT MIDDLE represents the subject as acting for himself, or on something belonging to himself: *πορίζεσθαι χρήματα to provide money for one's self, σπάσασθαι τὸ ξίφος to draw one's (own) sword.*

So *ἄγεσθαι γυναῖκα to take a wife (to one's own house), ποιῆσθαι τινα φίλον to (make some one a friend) gain some one's friendship (for one's self), μεταπέμπομαι τινα I send for one (that he may come to me), τίθεσθαι τὴν ψῆφον to deposit one's (own) vote.* Sometimes the middle means to, rather than for, one's self: *Ἡμ. ἐφέλκεται ἄνδρα σιδήρος the iron draws the man to itself (π 294).*

a. With 'ward off' etc. the middle is translated from (cf. 767 a): *ἀμύνεσθαι κινδύνον to ward off danger (for, i. e.) from one's self, τρέπεσθαι τοὺς πολεμίους to turn the enemy from ourselves, put them to flight.*

814. The SUBJECTIVE MIDDLE represents the subject as acting with his own means and powers, and differs but slightly from the active:

παρέχειν to furnish in any way, παρέχεσθαι to afford from one's own property; ποιεῖν πόλεμον to make war simply, ποιῆσθαι πόλεμον to make war with one's own resources; λαμβάνειν τι to take something, λαμβάνεσθαι τινος to take hold of something with one's own hand; σκοπεῖν to view, σκοπεῖσθαι to take one's own view, consider in his mind.

a. Hence some intransitive verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλευεῖν to take counsel, βουλεύεσθαι to take one's own counsel, form his own plan; πολίτευεῖν to be a citizen, act as such, πολιτεύεσθαι to perform one's civic duties, to conduct public affairs; πρεσβεύειν to be an ambassador, negotiator, πρεσβεύεσθαι (used of the state) to conduct its negotiations, by sending ambassadors.*

815. In some verbs, the indirect middle has a *causative* use:

διδάσκειν τὸν υἱόν I have my son taught (make others teach him for me), παρατίθεμαι δείπνον I have a meal served up to me (make others serve it for me). Cf. PMen.93^d, T.1.130.

816. The following verbs should be especially noted, as showing important differences of meaning between active and middle:

1. *αἰρεῖν to take; αἰρεῖσθαι to choose.*

2. *ἀποδοῦναι to give back; ἀποδόσθαι to sell (give it away for one's self, for value received).*

3. ἄπτειν *to attach*; ἄπτεσθαι τινος *to touch something* (attach one's self to it).

4. ἄρχειν *to begin* (in advance of others, opposed to ὑστερεῖν *to be behind*); ἀρχεσθαι *to begin* (one's own work, without reference to others, opposed to παύεσθαι *to cease*).

5. γαμῖν *to marry* (of the man); γαμίσθαι *to marry* (of the woman).

6. γράφειν νόμον *to write or propose a law*; γράφεσθαι τινα *to bring suit against some one* (have him written down in the magistrate's book).

7. δανείζειν *to lend*; δανείζεσθαι *to borrow* (make another lend to one).

8. δικάζειν *to give judgment*; δικάζεσθαι *to maintain a suit at law* (make another give judgment for one).

9. ἔχειν *to hold*; ἔχεσθαι τινος *to hold on to*, hence *be close to something*.

10. μισθοῦν *to let for hire*; μισθοῦσθαι *to hire* (make another let to one).

11. τιθέναι νόμους *to make laws for others* (said of the lawgiver); τίθεσθαι νόμους *to make laws for itself* (said of the people).

12. τιμωρεῖν τιμὴν *to avenge some one*; τιμωρεῖσθαι τινα *to avenge one's self on some one*.

13. φυλάττειν τινά *to watch* (guard) *some one*; φυλάττεσθαι τινα *to be on one's guard against some one* (watch him for one's interest).

a. The same verb may have different uses of the middle voice: thus διδάσκειν indirect middle with causative meaning (815); but also as direct middle, *I teach myself, learn*.

817. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

Thus direct middle, ὑπισχεῖσθαι (to hold one's self under) *to undertake, promise*; indirect, δέχεσθαι *to receive* (to one's self), κτᾶσθαι *to acquire* (for one's self), ἀναβιώσασθαι causative, *to* (make live again) *re-animate*; subjective, ἀγωνίζεσθαι *to contend* (with one's own powers), οἰεσθαι *to think* (in one's own mind).—For passive deponents, see 497.

For future middle used in passive sense, see 496.

PASSIVE.

818. The passive voice represents the subject as acted on, or suffering an action: τύπτομαι *I am struck*.

a. Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive: usually by ὑπό with the genitive (808, 1 b); rarely by other prepositions (798 c, 805, 1 c); sometimes by the dative (769).

819. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many intransitive verbs form a passive voice, the *indirect* object (genitive or dative) of the active becoming the subject of the passive. Thus in particular *ἐρᾶν love*, *ἄρχειν rule*, *καταφρονεῖν despise* (which take the genitive); *πιστεύειν trust*, *ἀπιστεῖν distrust*, *φθονεῖν envy*, *ἐπιβουλεύειν plot against*, *πολεμεῖν war against* (which take the dative):

μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι they learn to govern and to be governed (XA.1.9⁴), *ἔρᾳ ἡμῖν βουλεύεσθαι μὴ καταφρονηθῶμεν 'tis time for us to beware lest we be despised* (XA.5.7¹²), *πιστεύεσθαι ὑπὸ τῆς πατρίδος to be trusted by one's country* (XSym.4²⁹), *ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύομεθα we are plotted against by the Athenians* (T.1.82), *φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεύς envied by Odysseus* (XM.4.2²³).

b. With verbs of *entrusting* and *enjoining*, the dative sometimes becomes thus the subject of the passive verb, while the accusative, which would properly become the subject, remains unchanged: *οἱ ἐπιτετραμμένοι τὴν φυλακὴν* (for *ἐκείνοι οἷς ἐπιτέτραπται ἡ φυλακὴ*) *those entrusted with the guard* (T.1.126), *ἄλλο τι μείζον ἐπιταχθήσεσθε* (for *ἄλλο τι μείζον ἐπιταχθήσεται ὑμῖν*) *ye will have some other greater command imposed on you* (T.1.140).

c. Neuter passive participles, representing the *cognate accusative* of the active (716 b), are formed from intransitive verbs: *τὰ στρατηγούμενα the things done in commanding, strategic operations* (D.4⁴¹), *τὰ ἐμοὶ πεπολιτευμένα my political course or conduct* (D.18⁶⁹).

d. Deponent verbs (though properly middle, 817) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: *βιάεσθαι to do violence*, aor. *βιάσασθαι*; but also pass. *to suffer violence*, aor. *βιασθῆναι* (cf. 499). So too in other verbs, a passive meaning may arise from that of the middle: *αἰρεῖν to take*; middle *αἰρείσθαι*, aor. *ἐλέσθαι to choose*; passive *αἰρείσθαι*, aor. *αἰρεθῆναι to be taken*, also *to be chosen*.

REMARK.—On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For the aorist passive with middle sense, see 498.

820. The active of one verb sometimes serves as the passive of another. Thus *ἀκούειν*, poet. *κλύειν*, (properly 'hear') in the sense of *to be called* or *to be well* or ill *spoken of* takes the place of the passive of *λέγειν*. So *εὖ πάσχειν* ('suffer well') means *to be treated well* as passive of *εὖ ποιεῖν*; *ἀποθήσκειν* ('die') *to be killed* as passive of *ἀποκτείνειν*; *φεύγειν* ('flee') *to be banished* or *prosecuted* as passive of *διώκειν*; *ἐκπίπτειν* ('fall out') *to be cast out* as passive of *ἐκβάλλειν*; and often *κεῖσθαι* ('lie') *to be put* replaces the rare perfect passive of *τίθημι*.

Thus *μέγα εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων 'tis a great thing to be well spoken of by six thousand men* (XA.7.7²³), *νῦν κόλακες καὶ θεοὺς ἐχθροὶ ἀκούουσι now they are called fawners and god-hated* (D.18⁴⁶), *ἐν Θρᾷκῃ γὰρ ἀπέθανεν ὑπὸ Νικάνδρου for he was slain by Nicander in Thrace* (XA.5.1¹⁵), *οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους those who transgress the laws appointed by the gods* (XM.4.4²¹), *μὴ πῶς ἐγὼ ὑπὸ Μελέτῳ τοσαύτῃς δίκῃς φύγοιμι may I never be prosecuted on such grave charges by Melotus* (PAP.19^c).

THE TENSES.

821. The tenses in Greek do not merely distinguish *time*, as in English. Besides doing this, they have another office; that of distinguishing the *action* in relation to its own progress, as *continued*, *completed*, or simply *brought to pass*.

This distinction of *action* pertains to all the modes, while the distinction of *time* is nearly confined to the indicative.

822. The present and imperfect represent the action as *continued*; the perfect, pluperfect, and future perfect as *completed*; the aorist and future as *indefinite*, that is, as simply *brought to pass*.

The difference will be best understood on comparing the meanings of the aorist, present, and perfect *infinitives* of several verbs:

Aorist.	Present.	Perfect.
ποιῆσαι to do.	ποιεῖν to be doing, be engaged in.	πεποιηκέναι to have done.
ἀποθανεῖν to die.	ἀποθνήσκειν to be dying.	τεθνηκέναι to be dead.
φυγεῖν to flee, run away, take flight, be banished.	φευγεῖν to be fleeing, or in exile.	πεφευγέναι to have got safe off, be out of dan- ger.
φοβηθῆναι to take fright, be frightened.	φοβείσθαι to fear, be afraid.	πεφοβῆσθαι to be terror- stricken.
ἀνθῆσαι to blossom forth, burst into flower.	ἀνθεῖν to bloom, be blooming.	ἠνθηκέναι to be in flower.
πιστεῦσαι to put one's trust.	πιστεύειν to trust.	πεπιστευκέναι to have a settled confidence.

a. It is often hard to express these distinctions in English, and recourse must be had, sometimes to the 'progressive forms' of the tenses, sometimes to other phrases, as shown above. Observe that the simple English verb is not always the same in this respect: thus *to sleep* expresses continued action, *to take*, action brought to pass.

b. The name of the aorist tense (*ἀόριστος indefinite*) has reference to this characteristic of its meaning.

c. It is often said that the aorist expresses *momentary* action, and this is usually true. Nevertheless a prolonged action, when conceived as a single fact, may be expressed by the aorist. See 841 b.

823. The tenses of the *indicative* also express *time*. The present and perfect express *present* time; the imperfect, aorist, and pluperfect express *past* time; the future and future perfect express *future* time. This may be shown as follows:

	ACTION BROUGHT TO PASS.	ACTION CONTINUED.	ACTION COMPLETED.
PRESENT TIME.		Pres. γράφω <i>am writing.</i>	Perf. γέγραφα <i>have written.</i>
PAST TIME.	Aor. ἔγραψα <i>wrote.</i>	Impf. ἔγραφον <i>was writing.</i>	Plupf. ἐγγράφη <i>had written.</i>
FUTURE TIME.	Fut. γράψω <i>shall write.</i>		Fut. Perf. γεγράψεται <i>it will have been written.</i>

a. It will be observed that there is no tense for action brought to pass at the present time, or action continued at a future time. But the former is seldom or never needed, and for the latter the future may be used: γράψω *shall be writing.*

I. TENSES OF THE INDICATIVE.

Present.

824. The present represents an action as *going on* at the present time: γράφω *I write* or *am writing.*

a. Customary actions and general truths are also expressed by the present: οὗτος μὲν ὕδωρ, ἐγὼ δ' οἶνον πίνω *he drinks water, but I wine* (D.19^a), τίκτει κόρος ὕβριν *satiety begets insolence* (Solon 8).

b. But a general truth is sometimes expressed by the *perfect* or the *future*, as that which has been or will be true: πολλοὶ διὰ δόξου μεγάλα κακὰ πεπόνθασιν *many on account of glory have suffered great evils* (XM.4.2²⁵), ἀνὴρ ἐπιεικὴς ἀπολέσας τι βῆστα οἴσει *a reasonable man, when he has lost anything, will bear it very easily* (PRp.603^a).—For a similar use of the aorist, see 838. (γ) *Uide* 840

825. PRESENT OF ATTEMPTED ACTION.—The present may represent an action as attempted merely, not accomplished: thus δίδωμι may mean *I offer*, πείθω *I try to persuade.*

ἐξελαίνετε ἡμᾶς ἐκ τῆς χώρας *you are trying to drive us out of the country* (XA.7.7¹). The same use is found in the other modes: Ἡμ. τέρποντες πυκνῶς ἀπαχήμενον· οὐδέ τι θυμῷ τέρπετο *seeking to cheer him in his grievous sorrow; but not at all in spirit was he cheered* (T 312).

826. With *πάλαι* and other expressions of past time, the present is used, where in English the perfect would be required: *πάλαι ζητοῦμεν* *we have long been seeking* (Sot.1112). The imperfect is in like manner used for the English pluperfect.

827. The present of some verbs may be used nearly in the sense of the perfect, to express the continued result of a completed action. Thus ἀκούω (*I hear*) may mean *I (have heard) am informed*; νικάω (*I conquer*) may mean *I (have conquered) am victorious*; φεύγω (*I flee*) may mean *I (have fled) am in exile*; ἀδικέω (*I do wrong*) may mean *I (have done wrong) am a wrong-doer*. The presents ἤκω *I am come*, οἴχομαι *I am gone*, are always used in this way.

a. The imperfect of these verbs has a corresponding use: ἐνίκων *I was victorious*, etc.

828. HISTORICAL PRESENT.—In vivid narration, a past event is often thought of and expressed as present:

Δαρείου καὶ Παρυσάτιδος γίγνONTαι παῖδες δύο of *Darius and Parysatis are born two sons* (XA.1.1¹). The present in this use is freely interchanged with the past tenses: ἐπεὶ ἤγειτο Ἀρχιδάμος ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὐκ ἐδέξαντο, ἀλλ' ἐγκλίνοισι when *Archidamus led against the enemy, they did not abide the attack, but turn to flee* (XH.7.5¹³).

a. Even a future event, when thought of as immediate or certain, may be expressed by the present: εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία if *this city shall be taken, the whole of Sicily is* (i. e., will be) *in their hands* (T.6.91). This is the general use of εἶμι *I (am going, i. e.) am about to go* (477 a).

Imperfect.

829. The imperfect represents an action as going on at a past time: ἔγραφον *I was writing*.

a. The imperfect is especially common where different past actions are represented as going on at the same time:

Hm. ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἡμῶν, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαὸς while *it was morning and the sacred day was wazing, so long the weapons of both hosts did clash, and people fell* (Θ 66).

830. The imperfect is regularly used to denote a customary or frequently repeated past action:

Σωκράτης ὥσπερ ἐγίνωσκεν οὕτως ἔλεγε as *Socrates thought, so he (always) spoke* (XM.1.1⁴), ἐλέγετο *it was (repeatedly) said, the talk was* (XA.1.2¹³).

831. In narration the imperfect is sometimes employed where the aorist would seem to us more natural; this is especially frequent with verbs implying speech (saying, commanding, asking, etc.): ἔλεγε τοῖς προέδροις ὅτι ἐσβολὴ ἔσται *he told the magistrates that there would be an attack* (T.3.26).

832. IMPERFECT OF ATTEMPTED ACTION.—The imperfect, like the present (825), often denotes an attempted action:

Κλέαρχος τοὺς στρατιώτας ἐβιάζετο λέναι· οἱ δ' αὐτὸν ἐβαλλον, ἐπεὶ ἤρξατο προίεμαι *Clearchus (was forcing) tried to force his soldiers to march; but they kept throwing stones at him, when he began to go forward* (XA.1.3¹).

833. The imperfect is often used, instead of the present, to denote a present fact or truth which has been *just recognized*, although true before: οὐ τοῦτ' ἦν εὐδαιμονία, κακοῦ ἀπαλλαγὴ *this—deliverance from evil—is not happiness*, as we before supposed it to be (PGo.478^c), οὐ σὺ μόνος ἔρ' ἦσθ' ἔποψ; *aren't you then the only epops*, as I supposed? (ArAv.280).

834. Verbs of *obligation* are used in the imperfect, with reference to present time, to express that which *ought to be*, but is not: thus ἔδει σε τοῦτο ποιεῖν may mean *you ought to be doing this* (but are not).

ἔδει τοὺς λέγοντας μῆτε πρὸς ἑχθρῶν ποιεῖσθαι λόγον μηδένα μῆτε πρὸς χάριν *the speakers ought not to make any discourse with reference either to enmity or to favor*, implying that they do (D.8¹). Thus also χρῆν *it were proper*, εἰκός ἦν *it were fitting*.

a. This must not be confounded with the normal use of the imperfect to express *past obligation*: thus ἔδει σε τοῦτο ποιεῖν may also mean *you were under obligation to do this*, without any implication of non-fulfillment.

835. The imperfect is sometimes used with ἄν, to express a *customary* past action; that is, an action which took place, if occasion served, at various past times:

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν τί λέγοιεν *taking up their poems, I would (often) ask what they meant* (PAp.22^b).

a. The aorist indicative with ἄν has a similar use: δραχμαὶς ἄν ἦτησ' εἰκοσιν εἰς ἱμάτιον *I would (= used to) ask for twenty drachmae for a cloak* (ArPlut.982).

b. This use must be carefully distinguished from the *hypothetical indicative* with ἄν; see 895.

Aorist.

836. The aorist indicative represents an action simply as *brought to pass* or *done* at a past time: ἔγραψα *I wrote*.

a. The action is thought of merely as an *event* or *single fact*, without regard to the time it occupied. In this its ordinary use, the aorist may be called the *factitive aorist*:

τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνηῦρε *Apollo invented archery and medicine and divination* (PSym.197^a), Ἡμ. τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδῆς, θῆ δ' ἴδους προθύροιο *her much the first godlike Telemachus espied, and went straight toward the door-way* (α 113).

837. The aorist indicative is often used where the perfect or pluperfect might be looked for:

τῶν οἰκετῶν οὐδένα κατέλειπεν, ἀλλ' ἑπαυτας πέπρακε *of his servants he (left) has left no one, but has sold them all* (Ae.1⁹⁹), Κύρον μεταπέμπεται (828) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *he sends for Cyrus from the government of which he (made) had made him satrap* (XA.1.1⁹).

838. EPISTOLARY AORIST.—In letters a writer sometimes puts himself in the position of the reader, and views the moment of writing as a past time: μετ' Ἀρταβάδου, ὃν σοι ἔπεμψα, πᾶσσε *negotiate with Artabazus, whom I (sent) send to thee* (T.1.129). The perfect may also be so used.

839. In questions with τί οὐ, containing a proposal, the aorist is often used, instead of the present: τί οὐ σὺ μοι ἐγένου συνθηρᾶτης; *why (didn't you) don't you become my fellow-hunter?* (XM.8.11¹⁵).

840. GNOMIC AORIST.—General truths are often expressed by the aorist indicative, as having proved true in past instances. Such aorists are naturally translated by the English present:

τὰς τῶν φαύλων συνθηλαῖας ὀλίγος χρόνος διέλυσε *the associations of the bad a little time dissolves* (I.1¹), μί' ἡμέρᾳ τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἤρ' ἔνω *a single day drags one man down, from high estate, and lifts another up* (Efrag.424).

a. This is called *gnomic aorist*, as being especially frequent in proverbs or maxims (γνώμαι). By Hm. it is often used in *similes* or comparisons.

841. INCEPTIVE AORIST.—If the present of a verb denotes a *continued state*, the aorist commonly expresses the beginning of that state: thus ἐνόσησε *he fell ill* (pres. νοσῶ *am ill*).

So ἔχω *have*, ἔσχον *got, got possession of*; ἄρχω *rule*, ἤρξα *attained dominion*; βασιλεύω *am king*, ἐβασίλευσα *became king*; κοιμῶμαι *sleep*, ἐκοιμήθην *went to sleep*; ισχύω *am strong*, ἔσχυσα *grew strong*; σιγῶ *am silent*, ἐσίγησα *became silent*; δακρῶ *weep*, ἐδάκρυσα *burst into tears*; ἐρῶ *love*, ἠράσθην *fell in love*; κινδυνεύω *am in danger*, ἐκινδύνευσα *incurred risk*. So ἔστην *took my stand* (perf. ἔστηκα *am standing*).

a. This use is found in all the modes of the aorist: νοσῆσαι *to fall ill*, etc.

b. The inceptive meaning is not inseparable from these aorists: they are sometimes used in the ordinary *factive* sense (836 a): ἐβασίλευσε δέκα ἔτη *he reigned ten years*, the whole reign being conceived as one act.

842. The aorist is sometimes used, in the first person singular, to denote a feeling, or an act expressive of it, which began to be, *just before* the moment of speaking. In English the present is used: ἐγέλασα *I can't help laughing*, *liter.*, I laughed (ArEq.696), ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου *I praise the deed, and forethought which you exercised* (SAj.536).

For the aorist indicative with ἄν, expressing occasional action, see 835 a.

Future.

843. The future denotes an action that will take place at a future time: γράψω *I shall write*.

a. The future action may be understood either as *brought to pass* or as *continued* (cf. 823 a): thus ἄρξω may denote either *I shall attain to rule* (cf. aor. ἤρξα, 841) or *I shall rule* (be ruler): πρᾶγματεῖσθαι βίως ἄρξουσι *they take measures to attain to power* (XRI.14⁵), διαπερτεῖον οὕτινες ἄρξουσί τε καὶ ἄρξονται *we must distinguish who are to rule and who to be ruled* (PRp.412^b).

844. The second person of the future is used as a softened form of command: πάντως δὲ τοῦτο θράσεις *but this you shall do by all means* (ArNub.1352).

With negatives, it expresses prohibition: *οὐ τοῦτο λογιέσθε* you will not (are not to) consider this (Lycurg.⁶⁷).

a. But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς*; will thou not wait? (PSym.172^a). For *οὐ μή* with the future, see 1082 a.

845. With the future indicative Homer sometimes joins *κέ* or *ἔν*, without materially modifying the meaning: *καὶ κέ τις εἶδ' ἔρει* and thus some one will say (Δ 176). In Attic writers this construction is very rare, and even doubtful.

846. PERIPHRASTIC FUTURE.—To represent a future action as immediately expected or intended, the verb *μέλλω* am about is used with the infinitive of the future or present, or (more rarely) the aorist:

μέλλω ὑμᾶς διδάξειν ὅθεν μοι ἡ διαβολὴ γέγονε I am about to teach you whence this calumny has arisen against me (PAr.21^b), *ἐγὼ ὑμᾶς μέλλω ἔγειν εἰς Φάσιν* I am going to lead you to Phasis (XA.5.7^a), *μέλλοντος λαβεῖν αὐτοῦ* when he is on the point of seizing it (ArAch.1159).

a. Other tenses of *μέλλω* are used in a similar way: *πλησίον ἦδη ἦν ὁ σταθμός, ἔνθα ἔμελλε καταλθεῖν* the station was now near, where he was about to stop for the night (XA.1.8¹). Cf. Lat. *ducturus sum, eram, ero*, etc.

b. The phrase *πῶς οὐ μέλλω* or *τί οὐ μέλλω* has a peculiar meaning, *how (why) should I not?— πῶς οὐ μέλλει τὸ σοφώτερον καλλίον φαίνεσθαι*; why should not that which is wiser appear nobler? (PProt.809^a).

Perfect and Pluperfect.

847. The perfect represents an action as completed at the present time; the pluperfect, as completed at a past time: *γέγραφα* I have written, *ἔγεγράφη* I had written.

848. A future action is sometimes vividly expressed by the perfect: *ἔλωλας, εἰ σε ταῦτ' ἔρῃσομαι* πάλιν thou art a dead man, if I ask thee this again (Sot.1166). Cf. 828 a. Even the aorist can be thus used: see Eur. Alc. 386.

849. PERFECT WITH PRESENT MEANING.—Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μémημαι (from *μνήσκω*), properly, have recalled to mind, and so remember, Lat. *memini*.

κέκλημαι (*καλέω*) have received a name, am called.

κέκτημαι (*κτάομαι*) have acquired, possess.

ἡμφίεσμαι (*ἀμφιέννυμι*) have dressed myself in, have on.

πέποιθα (*πείθω*) have put confidence, have confidence in.

πέφυκα (*φύω*) have been produced, am by nature.

ἔστηκα (*ἵστημι*) have set myself, stand.

βέβηκα (*βαίνω*) have stepped, stand, also am gone.

ἔγνωκα (*γινώσκω*) have recognized, know.

a. When the present of a verb denotes a state or condition, the perfect denotes merely a more settled condition: see the last three examples in 822.

b. Here belong also several perfects which have no presents: as *οἶδα* *know*, *οἶκα* *am like*, *εἶθα* *am accustomed*, *δέδοικα* *am afraid*, and others; furthermore the perfects of several verbs signifying to make a noise: *κέκράγα* (*κρά(ω)* *bow*), *κέκρηγα* (*κρή(ω)* *shriek*), *κέκλαγγα* (*κλά(ω)* *day*); also *κέχρημαι* (*χρή(ω)* *need* and others). In these the perfect seems never to have expressed completed action.

c. In all these verbs, the *pluperfect* has the meaning of an *imperfect*: *ἔκεκτήμην* *was in possession of*, *ἑστήκη* *was standing*;—and the *future perfect* has the meaning of a simple *future*: *ἑστήξω* *shall stand*, *μηνήσομαι* *shall remember*, *κεκράξομαι* *shall bow*.

Future Perfect.

850. The future perfect denotes an action which will be completed at a future time: *γεγράψεται* *it will have been written*.

For the forms (chiefly passive) of this tense see 466, 467. For the periphrastic future perfect with *ἔσομαι* see 467 a.

a. But often the future perfect differs very little from the ordinary future in meaning. In some verbs, it regularly takes the place of the future passive: thus *πεπράσσομαι* *shall be sold*, *κεκόψομαι* *shall be cut* are the regular Attic forms, instead of *πράθσομαι*, *κοπήσομαι*; and *δεδήσομαι* *shall be bound*, *πεπαύσομαι* *shall be quiet* are oftener said than *δεθήσομαι*, *παυθήσομαι*. Cf. also 849 c.

II. TENSES IN OTHER MODES.

GENERAL RULE.

851. In the subjunctive, optative, imperative, and infinitive, the tenses do not of themselves designate time.

The present in these modes denotes an action simply as *continued*: thus *ποιεῖν* *to be doing* (at any time).

The aorist denotes an action simply as *brought to pass*: *ποιῆσαι* *to do* (at any time).

The perfect denotes an action simply as *completed*: *πεποιηκέναι* *to have done* (at any time).

a. The time of the action, when time is thought of at all, is *implied* in the connection, not *expressed* by the form of the verb. Thus:

PRESENT TIME: *οὐ βουλεύεσθαι ἔρα*, ἀλλὰ *βεβουλευῆσθαι* *it is time, not to be planning, but to have a plan formed* (PCr.46*), *μανόμεθα πάντες ὅπταν ὀργιζόμεθα* *we all are mad whenever we are angered* (Philem.iv.54). Here *βουλευεσθαι*, *βεβουλευῆσθαι*, *ὀργιζόμεθα* are understood, from the connection merely, to refer to present time.

FUTURE TIME: τίς ἐθελήσει κήρυξ ἰέναι; *who will be willing to go as herald?* (XA.5.7⁸⁰), ὅπταν ἀπίωμεν, ἔψονται *whenever we go away, they will follow* (XA.6.5¹⁵). Here the connection shows that ἰέναι, ἀπίωμεν refer to the future.

PAST TIME: ἐβούλετο τὰ παῖδε ἀμφοτέρω παρεῖναι *he wanted both his sons to be with him* (XA.1.1¹), Κύρος ἔπεμπε βίκους οἴνου ὅποτε πᾶν ἤδον λάβοι *Cyrus sent jars of wine whenever he got any very good* (XA.1.9²⁵). Here παρεῖναι, λάβοι are seen from the context to refer to the past.

b. The imperative, though *expressing* no time, necessarily implies the future. So even the perfect imperative; this expresses permanence or finality: τετάχθω *let him (have been placed) have his station* (PRp.562^a).

OPTATIVE AND INFINITIVE IN INDIRECT DISCOURSE.

852. The optative and infinitive, when they stand in *indirect discourse* representing an indicative of the direct discourse, do denote time, relatively to that of the leading verb.

853. The present and perfect optative and infinitive in these circumstances (852) represent respectively the present and perfect indicative, and so denote time relatively *present*: that is, the same time as the leading verb: γράφειν φησί *he says that he is writing* (now); ἔφη γράφειν or ἔλεγεν ὅτι γράφοι *he said that he was writing* (then).

So γεγραφέναι φησί τὴν ἐπιστολὴν *he says that he has the letter written* (now), ἦκασον προεληλακέναι *they guessed that he had ridden ahead*, i. e., that the action was then already completed (XA.1.10¹⁶), ἦκεν ἄγγελος λέγων ὅτι Σύννεσις λελοιπῶς εἶη τὰ ἔκρα *there came a messenger saying that Syennesis had left the heights*, i. e., was then gone from them (XA.2.1²¹).

a. But sometimes they represent the imperfect and pluperfect indicative, and so denote time relatively *past*:

πέπεισμαι ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους *I am persuaded that men used to run away from Scylla for this reason* (XM.2.6⁸¹). Here φεύγειν represents ἔφενγον. The aorist φυγεῖν would mean that they ran away on some one occasion. With the perfect infin., λέγεσθαι ἄνδρα τινὰ ἐκπεπληχθαι *'tis said that a certain man had been fascinated* (XC.1.4²⁷); here ἐκπεπληχθαι represents ἐξεπέπληκτο.—The optative in this construction is much less frequent than the infinitive: for an example, see 935 b.

854. The aorist optative and infinitive in the same circumstances (852) represent the aorist indicative, and so denote time relatively *past*: γράψαι φησί *he says that he wrote*, ἔφη γράψαι or ἔλεγεν ὅτι γράψαι *he said that he had written*.

οἱ Ἴνδοι ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς (indic. ἔπεμψε) *the Indians said that the king of the Indians had sent them* (XC.2.4¹), λέγονται ἐν μέρει τινὶ τῆς χώρᾶς Κύκλωπες οἰκῆσαι *the Cyclopes are said to have lived in a part of the country* (T.6.2).

a. Observe that γράψαι, aorist infinitive, when in indirect discourse means *to have written*, but when not in indirect discourse it means *to write*.

855. The future optative and infinitive represent the future indicative, and so denote time relatively *future*: γράψειν φησί *he says that he will write*, ἔφη γράψειν or ἔλεγεν ὅτι γράψοι *he said that he would write*.

ὁ τι δὲ ποιήσοι, οὐ διεσήμηνε *but what he would do, he did not indicate* (XA.2.1²⁸), ταῦτα ὑπισχεῖτο ποιήσειν *he promised that he would do this* (I.5⁶²).

a. The future optative is never used otherwise than in indirect discourse; nor is the future infinitive, except in the construction with μέλλω (846), and with τὸ (959): τὸ ἐκφοβήσῃσιν *the expectation of frightening* (T.4.12⁶).

b. The future perfect optative and infinitive differ from the future only in expressing *completed* action. See Xen. Anab. 1. 5. 16.

PARTICIPLES.

856. The participles denote time relatively to that of the verb on which they depend. The present and perfect participles denote time relatively *present*, the aorist participle time relatively *past*, the future participle time relatively *future*. Thus :

Present participle: οἱ γράφοντες *those who write* (now), οἱ δειλοὶ κίνεσσι τοὺς μὲν παρὶόντας δάκνουσι, τοὺς δὲ διώκοντας φεύγουσιν *cowardly dogs bite the passers-by, but run from those who pursue them* (XA.3.2²⁶), ἔτυχον ἐν τῇ ἀγορᾷ καθέδοντες *they happened to be sleeping in the market-place* (T.4.113).

Perfect participle: οἱ γεγραφότες *those who have written* (have the writing now done), ἀγχείς ἐπὶ τοῖς συμβεβηκόσιν, Δισχίνη σου *are vexed at what has resulted, Aeschines* (D.18⁴¹), ἔλεγον πάντα τὰ γεγενημένα *they told all that had happened*, i. e., was at that time completed (XA.6.3¹¹).

Aorist participle: οἱ γράψαντες *those who wrote*, ταῦτα ποιήσας διέβαινε *having done this he went across* (XA.1.4¹⁷), Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει *Croesus, the Halys crossed, a mighty empire will destroy* (Oracle, Arist. Rhet.3.5).

Future participle: οἱ γράψοντες *those who will write*, οὐ συνήλθομεν ὡς βασιλεῖ πολεμήσοιτες *we did not come together to make war* (as about to make war) on the king (XA.2.8²¹).

a. The present participle may, however, like the present infinitive (853 a), stand for an imperfect indicative, and so denote time relatively *past*: Ἀθηναῖοι οἱ πρότερον πορθοῦντες τὴν Βοιωτίαν *the Athenians who formerly used to ravage Boeotia* (XM.3.5⁴). Here πορθοῦντες = οἱ ἐπόρθουν. In like manner the perfect participle may represent a pluperfect: see Soph. Phil. 778 (κεκτημένω).

b. The aorist participle, when joined to a principal verb in the aorist, is sometimes used without the idea of past time, to denote an action coinciding in time with the other: εἰ γε ἐποίησας ἀγαπήσας με *thou didst well in reminding me* (PPhaed.60⁶). So especially the *supplementary* aorist participle with the aorists of φθάνω, τυγχάνω, λαθάνω (984): αὐς ἔτυχεν ἐλθόν *he chanced to come* (T.7.2), βουλομένη ἂν λαθεῖν αὐτὸν ἀπελθόν *I should like to get away without his knowledge* (XA.1.3¹⁷); rarely with other tenses of the same verbs: λήσομεν ἐπιπεσόντες *we shall fall on them unawares* (XA.7.3⁴⁸).

THE MODES.

The Adverb ἄν.

The uses of ἄν (Homeric κέ) are so important for the syntax of the modes that the following summary is in place here.

857. The adverb ἄν has two distinct uses :

1. In independent clauses,
 - (a) with the *indicative* (past tenses),
 - (b) with the *optative*.
2. In dependent clauses, with the *subjunctive*.

a. There is no adequate translation for ἄν, taken by itself. In its use with the indicative and optative, its effect is given in English by the words 'would,' 'should,' or 'may.' With the subjunctive it is untranslatable.

*AN IN INDEPENDENT CLAUSES.

858. With the past tenses of the indicative, ἄν marks an action as contingent on an unfulfilled supposition, and therefore contrary to fact (*hypothetical indicative*, 895): ἔδωκεν ἄν, εἴ τι εἶχεν *he would have given, if he had had anything*.

a. *AN is never used with the principal tenses of the indicative, except in the Homeric use with the future indicative (845).

859. With the optative, ἄν forms an expression of *possibility* (*potential optative*, 872): τοῦτο γένοιτο ἄν *this may (might, would) happen*.

a. In Hm. ἄν may be joined to the subjunctive in the sense of the future indicative (868).

*AN IN DEPENDENT CLAUSES.

860. All relative and conditional clauses which have the subjunctive, must also have ἄν; but this ἄν is attached to the introductory word of the clause, and belongs less closely with the verb: ὃ τι ἂν βούληται *whatever he may choose*, ὅπου ἂν ᾗ *wherever he be*.

With εἰ, ὅτε, ὅποτε, ἐπεὶ and ἐπειδή, ἄν unites to form ἑάν (ἦν, ἄν) ὅταν, ὅπόταν, ἐπήν or ἐπάν (Hd. ἐπέάν), ἐπειδάν.

a. For the omission of ἄν in such sentences, see 894 b, 898 b, 914 a and b, 921 a. For the rare κέ with optative in dependent clauses, see 900 b.

861. *ἄν* is used with the infinitive and participle, when either stands in the place of an indicative or optative which would take *ἄν*; see 964 and 987.

862. POSITION OF *ἄν*.—In clauses with the indicative and optative (858, 859) *ἄν* is not always placed next the verb to which it belongs. It often attaches itself to negatives (*οὐκ ἄν*), or interrogatives (*πῶς ἄν*), or emphatic words (*μάλιστα ἄν*), or to the principal verb instead of a subordinate one (*οὐκ οἶδ' ἄν εἰ πείσασαι* for *οὐκ οἶδα εἰ πείσασαι ἄν*, EMed.941).

863. *ἄν* sometimes stands alone, its verb being understood: *οἱ δ' οἰκέται βέγγουσιν· ἄλλ' οὐκ ἄν πρὸ τοῦ* (sc. *ἔρρηκτον*) *the slaves are snoring; well, they wouldn't have done so before* (ArNub.5). So *πῶς γὰρ ἄν* (sc. *εἴη*); *how can it be?* For *ἔσπερ ἄν εἰ*, see 905.

864. *ἄν* REPEATED.—This may occur when the sentence is very long, or when it contains more than one prominent word to which *ἄν* might naturally attach itself (862): *πῶς ἄν οὖν οὐκ ἄν δεινὰ πάσχοιμεν;* *how then should we not be outrageously treated?* (Lys.20¹⁶).

A. FINITE MODES IN SIMPLE SENTENCES.

Indicative.

865. The *indicative* expresses that which *is, was, or will be*. It is used when the *reality* of the action is affirmed, denied, or questioned: 'he went; he did not stay; will he return?'

For the indicative in conditional sentences (with or without *ἄν*), see 898, 895; in expressions of wishing, see 871. For the indicative (imperfect or aorist) with *ἄν* to denote customary action, see 885 and a.

Subjunctive.

866. The subjunctive has three common uses in simple sentences:

1. The first person is used to express a *request* or *proposal* (hortative subjunctive): *ἴωμεν* *let us go*, *φέρε δὴ, περᾶθῶ* *come now, let me try*.

a. So negatively with *μή*: *μή μαινόμεθα* *let us not be mad* (XA.7.1²⁹).

2. The second and third persons are used with *μή* in *prohibitions*: *μή ποιήσῃς ταῦτα* *do not do this*. This use is confined to the *aorist*: see 874.

3. The first person is used in questions as to what may be done with *propriety* or *advantage* (subjunctive of deliberation): τί φῶ; *what shall I say?*

The meaning is not 'what am I going to say' as a future fact, but 'what had I best say.' So δέξασθε συμπότην, ἢ ἀπίωμεν; *will you receive a fellow-reveller, or shall we go away?* (PSym.212^a). Only the question τί πάθω; *what will become of me?* is an exception; the subjunctive here being equivalent to the future indicative; cf. 868.

b. Often βούλει *do you wish* is prefixed to this subjunctive; the two questions, though closely connected, being independent of each other: βούλει σοι εἶπω; *do you wish me to tell you?* (PGo.521^d), properly, 'do you wish—shall I tell you?' as two separate questions.

c. Questions of this sort are sometimes asked in the *third* person with τις, instead of the first person: ποῖ τις οὖν φύγῃ; *whither can one flee?* (SAj.468).

867. The subjunctive is also used with μή, in expressions of *anxiety* or *apprehension*: μὴ ἀγροικότερον ἢ τὸ ἀληθές εἰπεῖν *I am afraid it may be too rude to say what is true* (PGo.462^a). In strictness, the sentence here expresses something desired: 'may it not be too rude.' If the object of apprehension is negative, μὴ οὐ is used: Hm. μὴ νύ τοι οὐ χραίσμῃ σκηπτρὸν καὶ στέμμα θεοῖο *(there is danger) indeed that the staff and wreath of the god may not avail thee* (A 28), μὴ οὐ θεμῖτόν ἢ *I fear it is not right* (PPhaed.67^b).

868. In Hm., the subjunctive is sometimes used to denote *future* events, nearly like the future-indicative: οὐ γὰρ πῶ τοιοῦς ἴδω ἀνέρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see* (A 262). To the subjunctive in this use, ἄν or κέ is sometimes added: οὐκ ἄν τοι χραίσμῃ κίθαρις *nought will the lyre avail thee* (Γ 54). Cf. 845.

Optative.

869. The optative has two uses in simple sentences; one without ἄν, in wishes; and one with ἄν, in assertions and questions.

870. OPTATIVE OF WISHING.—The optative is used without ἄν, to express a wish that something may happen: ἀπόλοιτο *may he perish*.

So τοῦτους οἱ θεοὶ ἀποτίσαντο *may the gods requite them* (XA.3.2^a), δ παῖ, γένοιο πατρός εὐτυχέστερος *mayst thou, my son, be happier than thy sire* (SAj.550), μὴ μοι γένοιθ' ἂ βόλομ', ἀλλ' ἂ συμφέροι *may not what I would fain, but what is best, be mine* (MMon.366). From this use comes the name *optative*.

a. This optative may be introduced by the particles of wishing, εἴθε or εἰ γάρ: thus εἴθε σὺ φίλος ἡμῖν γένοιο *O that thou wouldst be our friend* (XH.4.1^{aa}). The sentence is then strictly a condition with omitted conclusion, as in English 'O if this would happen.'

b. In poetry, simple εἰ occurs; for instance Eur. Hec. 836. Hm. sometimes has αἶθε and αἶ γάρ.

c. Wishes are also introduced by ὥς: Hm. ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο *would that discord from among both gods and men might perish* (Ξ 107).

d. A wish expressed by the optative refers to the *future*. Very rarely, however, an aorist optative is used of the future realization of a past event: *αὶ γὰρ ἐλασάτο μόνυχας ἵππους* *O that they may (prove to) have driven off the hoofed steeds* (K 536).

e. Another form of wishing is *πῶς ἂν* with the optative, strictly a question. This occurs chiefly in dramatic poetry: *πῶς ἂν ὀλοίμην*; (how can I perish?) *would that I might die* (EMed.97).

871. UNATTAINABLE WISH.—A wish past realization, that is, inconsistent with a known reality, refers either to the present or the past. It is expressed, like a condition contrary to fact (895), by a *past tense of the indicative* with *εἶθε* or *εἰ γάρ*. The *imperfect, aorist, or pluperfect* is used, according as the contrary reality would be expressed by a *present, an aorist, or a perfect*:

εἰ γὰρ τοσαύτην δύναμιν εἶχον *O that I had so much power*, implying, 'I have not' (EAlc.1072), *εἶθε σοὶ τότε συνεγενόμην* *O that I had been with thee then*, implying, 'but I was not' (XM.1.2⁴⁶).

a. Such wishes are expressed also by *ὄφελον* (*ought*) with the present or aorist infinitive: *ὄφελε μὲν Κύρος ζῆν* *would that Cyrus were alive*, liter., 'Cyrus ought to be alive' (XA.2.1').

The particles of wishing may be prefixed: *εἴθ' ὄφελον, εἰ γὰρ ὄφελον*. The negative is *μὴ*, not *οὐ* as might be supposed: *μὴ ποτ' ὄφελον λιπεῖν* *would that I had never left* (SPhil.969).

872. POTENTIAL OPTATIVE.—The optative is used with *ἂν* as a less positive expression for the future (or present) indicative, and is translated with *may, might, would*, etc.: *τοῦτο γένοιτ' ἂν* *this may (or might) happen*.

πολλὰς ἂν εἶροι μηχανὰς *many devices thou mayst find* (EAnd.85), *οὐκ ἂν ἀρηθρίην* *I would not (= will not) deny it* (D.21¹⁹¹), *ἐνθα πολλὴν σωφροσύνην καταμάθοι τις ἂν* *where one may notice many an instance of self-control* (XA.1.9⁵), *ἡδέως ἂν ἐροίμην* *I (would gladly ask) should like to ask* (D.18⁶⁴).

a. The potential optative is frequently used in the conclusion of a conditional sentence (900); and even where no condition is expressed, as in the above cases, one may usually be supplied in thought. Thus 'this might take place' (if circumstances should favor), 'you would find' (should you search).

b. Properly the potential optative refers to the *future*. When it seems to refer to the present, it denotes in strictness the future realization of a present fact: *ποῦ δῆρ' ἂν εἴεν οἱ ξένοι*; *where, pray, may the strangers be?* i. e., where would they be found if sought (SEL.1450), *ὅρᾳ ἂν εἴη λέγειν* *it (would be, will be) probably is time to say* (XM.3.5⁷).

c. Very rarely it is used, in like manner, of a past event: *εἴησαν δ' ἂν οὔτοι Κρήτες* *these were probably Cretans*, i. e., would prove on examination to have been so (Hd.1.2).

d. The potential optative may be used for the *imperative*, expressing a command as a permission: *λέγοις ἂν ὅς τάχιστα* *speak at once*, liter., 'you may speak' (ASept.261).

e. In poetry, the potential optative is used without *ἄν*, though very seldom: *οὐκ ἔστιν ὅτι μείζονα μοῖραν νείμαιμ' ἢ σοί there's none to whom a higher rank I would award than thee* (ΔPr.291).

f. The future optative is never used with *ἄν*. See 855 a.

Imperative.

873. The imperative represents the action as *commanded*: *λέγε speak, πάταξον μὲν, ἀκουσον δέ strike, but listen.*

For the tenses of the imperative, see 851 and b. For the infinitive instead of an imperative, see 957.

874. Prohibitions, that is, negative commands, are expressed by *μή* with the *present imperative* or the *aoist subjunctive*: *μή λέγε τούτο or μή λέξῃς τούτο do not say this.*

a. The present imperative is used if continuance is thought of, otherwise the aorist subjunctive. For instance, the present is used in telling any one not to go on with what he is doing: thus *μή χαλέπαινε do not persist in your present anger* (T 183), but *μή χαλεπήνης do not take offence*; *μή βράδυε μηδ' ἐπιμνήσθης ἔτι Τροίας linger not (as you are now doing), nor mention Troy again* (SPhil.1400).

b. The aorist imperative is sometimes used with *μή* in the *third* person, but almost never in the second: *ἀλλὰ γὰρ μή θρήνῃν τις τοῦτον τὸν λόγον νομισάτω but let no one regard this discourse as a lamentation* (XAg.10²). The present subjunctive is never used in prohibitions.

875. The imperative is idiomatically used in dramatic poetry after *οἶσθ' ὃ* and like questions, where we should expect *δεῖ* with the infinitive: *οἶσθ' ὃ δράσον; do you know what you are to do?* liter., 'do—do you know what?' (ArAv.54). So *οἶσθ' ὡς ποιήσον; (Sot.548).*

B. FINITE MODES IN COMPOUND SENTENCES.

876. SUBORDINATION.—A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound* sentence: it consists of a *principal*, and a *dependent* or *subordinate*, sentence or clause.

οἱ δὲ ἀπεκρίναντο (principal clause) *ὅτι οὐκ ἐνταῦθα εἶη* (dependent clause) *but they answered that he was not there* (XA.4.5¹⁰); *εἰ θεοὶ τι δράσωσι αἰσχρόν* (dependent), *οὐκ εἰσὶν θεοὶ* (principal) *if gods do aught that's base, they are not gods* (Efrag.294).

a. CO-ORDINATION.—On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent: *κοιὴ ἢ τύχη, καὶ τὸ μέλλον ἀόρατον fortune is fickle, and the future is unseen* (I.1²⁹). Such sentences are not called compound. The co-ordination of sentences, as opposed to their subordination, is relatively more frequent in early Greek, especially in Homer.

877. A dependent clause may have another clause depending on it, to which it stands as principal.

Thus in the compound sentence ἡρόμην Ἄφοβον εἰ τινες παρήσαν ὅτ' ἀπελάμβανε τὴν προῖκα I asked *Aphobus whether any persons had been present when he received the dowry* (D.30⁴⁰), ὅτ' ἀπελάμβανε τὴν προῖκα depends on εἰ τινες παρήσαν, and this again depends on ἡρόμην Ἄφοβον.

878. PROLEPSIS.—A substantive which properly belongs to the dependent clause, is often transferred (usually with change of case) to the principal clause. The object is to give it a more emphatic position. When the substantive is thus brought in before its proper place, the arrangement is called *prolepsis* (πρόληψις *anticipation*).

Thus ἐώρα τοὺς ἀνθρώπους ὡς εἶχον δεινῶς (= ἐώρα ὡς οἱ ἄνθρωποι εἶχον δεινῶς) he saw that the men were in sad plight (XA.6.4²²), Ἡμ. Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετεῖη Tydides thou wouldst not have known, in which of armies twain was he (E 85), καὶ τῶν βαρβάρων ἐπεμελείτο ὡς πολεμῆν ἱκανοὶ εἴησαν he took care also that the barbarians should be in condition to make war (XA.1.1⁵).

879. PROTASIS, APODOSIS.—A subordinate clause which has the special office of preparing the way for its principal clause is called a *protasis*, and the principal clause is called the *apodosis*. All conditional clauses are protases, and so are many relative clauses: thus ἐπεὶ ἦσθερο διαβέβηκotas (protasis), ἦσθη (apodosis) when he saw that they had crossed, he was pleased (XA.1.4¹⁶).

The protasis naturally precedes the apodosis, though this order is occasionally reversed. On the other hand, other subordinate clauses ordinarily follow their principal clauses.

I. MODES IN FINAL CLAUSES.

880. Final clauses are of three kinds: A. Clauses of pure purpose; B. Clauses with ὅπως after verbs of *effort*, etc.; C. Clauses with μή after verbs of *fearing*.

A. PURE PURPOSE.

881. Clauses expressing purpose are introduced by ἵνα, ὡς, ὅπως (and Ἡμ. ὄφρα) that, in order that, and μή, ἵνα μή, ὡς μή, ὅπως μή that not; and take the subjunctive: ἐρχομαι ἵνα ἴδω I come to see.

But if the clause depends on a past tense, the optative may be used instead of the subjunctive: ἦλθον ἵνα ἴδοιμι (or ἴδω) I came to see.

κύνas τρέφεις ἵνα τοὺς λύκους ἀπερύκωσιν you rear dogs, that they may keep off the wolves (XM.2.9²), διανοεῖται τὴν γέφυραν λῦσαι, ὡς μὴ διαβῆτε he intends to destroy the bridge, that you may not cross (XA.2.4¹¹).

καθειλκον τὰς τριήρεις, ὡς ἐν ταύταις σώζονται they were launching the triremes, that in these they might save themselves (XA.7.1¹⁹), εἶδοκει ἀπιέναι, μὴ ἐπιθεσις γένοιτο τοῖς καταλελειμμένοις it was thought best to return, lest an attack should be made on those who were left behind (XA.4.4²²).

a. The optative is used on the principle of implied indirect discourse (see 937). It is therefore permitted only, not required; the subjunctive after past tenses being freely used: τὰ πλοῖα Ἀβροκόμῃς κατέκαυσεν, ἵνα μὴ Κύρος διαβῆ Abrocomas burned the vessels, that Cyrus (may not) might not cross (XA.1.4¹⁸).

b. The optative may be used by attraction, when the clause depends on an optative: βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἀν ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος εἴη the king would like exceedingly to destroy us, that the other Greeks might be afraid (XA.2.4³).—Very rarely the optative occurs after a principal tense of the indicative: Iliad A 344.

c. Ὅπως with the future indicative is rarely used in pure final clauses: τρέφονται ὅπως μαχοῦνται they are kept that they may fight (XC.2.1²¹).

882. With ὡς, ὅπως (and in Hm. ὄφρα), the particle ἄν (Hm. κέ) is sometimes used before the subjunctive. It adds nothing to the meaning: ὡς ἂν μάθῃς, ἀντάκουσον hear me in turn, that you may learn (XA.2.5²⁶). Homer and Herodotus use this ἄν even before the optative.

883. In some elliptical expressions, the principal clause is omitted: ὡς δὲ συντέμω but to be brief, sc. I say only this (ETro.441); ἵν' ἐκ τούτων ἤρξωμαι to begin with this (D.21⁴³).

884. UNATTAINABLE PURPOSE.—A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative. Such a clause must depend on a conclusion contrary to fact (895), a wish past attainment (871), or some other expression implying non-reality:

εἰ γὰρ ὄφελον οἰοί τ' εἶναι τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἰοί τ' ἦσαν ἀδ καὶ ἀγαθὰ τὰ μέγιστα I wish they were able to work the greatest mischief, that they might be able to work the greatest good, implying 'but as it is, they cannot' (PCr.44⁴), ζῶντι εἶδει βοηθεῖν, ὅπως ὅτι δικαιοτάτος ὢν ἐξῆ they ought to have aided him while living, that he might have lived most justly (PLg.959^b).

B. VERBS OF EFFORT.

885. After verbs which signify attention, care, or effort, the object of the endeavor is expressed by ὅπως or ὅπως μὴ with the future indicative: σκοπεῖ ὅπως παρέσει see to it that you are on hand.

Such verbs are σκοπεῖν, ὀράν, ἐπιμελεσθαι, εὐλαβεῖσθαι, πράσσειν, etc.

ὅπως καὶ θμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει it shall be my care that you too shall praise me (XA.1.4¹⁸), φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις beware that you do nought unworthy of that rank (I.2⁸⁷).

a. Even after a past tense, the future indicative usually remains: ἐπράσσον ὅπως τις βοήθεια ἤξει they negotiated for the sending of succor (T.3.4). Occa-

sionally it gives place to the future optative: ἐπεμελείτο ὅπως μὴ ἄσιτοι ποτε ἔσονται *he took care that they never should be without food* (XC.8.1⁴³).

b. The subjunctive or optative of the present or aorist (cf. 881) is sometimes used, instead of the future indicative: ἐπράσσειν ὅπως πόλεμος γένηται *he was striving that a war might be brought about* (T.1.57).

c. In Homer this is almost always the case; ὡς may also be used for ὅπως, and κέ may be added before the subjunctive: φράσεται ὅς κε νήται *he will devise that he shall homeward come* (α 205), κείρᾳ ὅπως κεν δὴ σὴν πατρίδα γαίῳν ἵκηαι *try to reach at last thy native land* (δ 545).

886. Before ὅπως with the future, in earnest commands and warnings, the principal verb is often omitted: ὅπως ἀνὴρ ἔσει (sc. σκόπει *be sure to be a man* (ECycl.595), ὅπως περὶ τοῦ πολέμου μηδὲν ἔρεις (sc. φυλάττου *take heed to say nothing about the war* (D.19⁸²).

C. VERBS OF FEARING.

887. After verbs of *fearing* and kindred ideas, the object of the fear is expressed by μή *that, lest*, or μὴ οὐ *that not, lest not*, with the subjunctive: φοβοῦμαι μὴ γένηται *I fear that it may happen*.

After a past tense, the optative may be used (as in pure purpose, 881): ἐφοβούμην μὴ γένοιτο (or γένηται) *I feared that it might happen*.

δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I am afraid we may forget the way home* (XA.3.2²⁵), δέδιμεν μὴ οὐ βέβαιοι ἦτε *we fear you may not be steadfast* (T.3.57), ἦν δὲ Φίλιππος ἐν φόβῳ μὴ ἐκφύγοι τὰ πράγματα *Philip was in alarm lest his objects might escape him* (D.18⁸⁸), τοὺς συμμάχους ἐδέδισαν μὴ ἀποστῶσι *they were afraid that their allies (may) might revolt* (T.5.14).

a. Rarely ὅπως μὴ is used for μή: οὐ φοβεῖ ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων; *are you not afraid that you may be doing something impious?* (PEuthyph.4^o). The future indicative may then be used: δέδοιχ' ὅπως μὴ τεύξομαι *I fear I shall find* (ArEq.112). The verb of fearing here takes the construction of 885.

b. Even μή alone rarely takes the future indicative: φοβοῦμαι μὴ ἡδονὰς ἐνρήσομεν ἐναντίας *I fear that we shall find opposite pleasures* (PPhil.13^a).

c. After such words as δρᾶν and σκοπεῖν, μή often introduces something *suspected as probable*, i. e. conjectured (rather than feared): ἔθρει μὴ οὐ τοῦτο ᾗ τὸ ἀγαθὸν *take heed lest this may not be the real good* (PGo.495^b).

888. When the fear relates to something past or present, the indicative is used after μή and μὴ οὐ:

φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν *we are afraid that we have failed of both* (T.3.53), δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν *I fear that all the goddesses said was true* (ε 300).

a. The subjunctive (aorist or present) in such cases is rare: δεινῶς ἀθύμῳ μὴ βλέπων ὁ μάντις ᾗ *sore am I troubled lest the prophet (prove to) be clear sighted* (Sot.747); cf. the first example in 887 a. See Iliad A 555.

II. MODES IN CONDITIONAL SENTENCES.

889. A conditional clause is one containing a *supposition*. It is introduced by a word meaning *if*: either $\epsilon\iota$, or $\epsilon\acute{\alpha}\nu$ (860) contracted $\eta\nu$, $\acute{\alpha}\nu$ (Homeric $\epsilon\acute{\iota}$ $\kappa\epsilon$).

The conditional clause (*protasis, condition*) together with its principal clause (*apodosis, conclusion*) forms a *conditional sentence* or *period*.

890. Conditional sentences are either *particular* or *general*. In a particular conditional sentence, the supposition relates to a definite act or acts. In a general conditional sentence, it relates to *any one* of a series of acts; and this may be indicated by the use of 'if ever' in the condition and 'always' in the conclusion ('if ever' being nearly equivalent to 'when-ever').

Thus: *if he wishes (now) to go, he has leave*, is a particular conditional sentence; but *if he (ever) wishes to go, his master (always) gives him leave*, is a general conditional sentence.

Particular and general conditions are not distinguished in form, except in the first of the following four classes.

891. There are four classes of conditional sentences. Two are for present and past suppositions, and two for future suppositions.

The first class has three forms, one for particular conditions and two for general. Altogether, then, there are six forms, as shown in the following

TABLE OF CONDITIONAL FORMS.

I. *Simple present or past supposition* :

A. Particular: $\epsilon\iota$ with pres. or past indic. . . . indicative.

B. General: } 1. $\epsilon\acute{\alpha}\nu$ with subjunctive pres. indicative.
 2. $\epsilon\iota$ with optative imperf. indicative.

II. *Present or past supposition, contrary to reality* :

$\epsilon\iota$ with past indicative . . . past indicative with $\acute{\alpha}\nu$.

III. *Future supposition with more probability* :

$\epsilon\acute{\alpha}\nu$ with subjunctive . . . future indicative, or imperative.

IV. *Future supposition with less probability* :

$\epsilon\iota$ with optative optative with $\acute{\alpha}\nu$.

First Class.

892. *Simple Present or Past Supposition.*—We have here two distinct cases, Particular Suppositions and General Suppositions.

893. A. PARTICULAR.—The condition assumes something, without implying any judgment as to its reality. We have then :

in the condition, *εἰ* with present or past indicative ;

in the conclusion, any tense of the indicative :

εἰ τοῦτο ποιεῖς, ἐπαινῶ if you are doing this, I approve.

εἰ θεοὶ τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοὶ if gods do aught that's base, they are not gods (EFr.294), εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής if he was a god's son, he was not greedy of gain (PRp.408^c), εἰ παρὰ τοὺς ὄρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει if contrary to his oaths he broke the truce, he has his due (XA.2.5⁴¹), εἶπερ γε Δαρείου καὶ Παρυσάτιδος ἔστι παις, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι so sure as he is a son of Darius and Parysatis, I shall not win this prize without a struggle (XA.1.7⁹).

a. Observe that condition and conclusion may be in different tenses ; and that the conclusion may refer to the future, and so have the future indicative. See the last two examples.

b. The imperative, or the optative of wishing, may also be used in the conclusion: *σοὶ εἴ πῃ ἄλλη δέδοκται, λέγε καὶ δίδασκε if you have come to a different view, speak and instruct me (PCr.49^o).*

c. Rarely a future indicative, expressing *present intention*, is used in the condition: *ἀρε πλῆκτρον εἰ μαχεῖ (= εἰ μέλλεις μαχεῖσθαι) raise your spur if you are going to fight (ArAdv.759).* This must not be mistaken for a future condition: cf. 899.

894. B. GENERAL.—The occasional reality of the condition is implied, and the conclusion states what happens (or happened) *if ever* the condition is (or was) fulfilled. There are here different forms for present and past time.

1. For present time :

in the condition, *ἐάν* with the subjunctive (any tense) ;

in the conclusion, the present indicative :

ἐὰν τοῦτο ποιῆσῃ, ἐπαινῶ if he (ever) does this, I (always) approve.

2. For past time :

in the condition, *εἰ* with the optative (pres., aor., or perf.) ;

in the conclusion, the imperfect indicative :

εἰ τοῦτο ποιήσεις, ἐπῆνον if he (ever) did this, I (always) approved.

ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θηήσκειν *if death draws near, no one desires to die* (EAlc.671), πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ *tis one may find out all things, if one shun not the toil* (Philem.iv.13).

εἰ που ἐξελαῖνοι, ἐφ' ἵππου χρυσοχαλίνου περιήγε τὸν Κύρον *as often as he rode out, he took Cyrus about on a horse with golden bridle* (XC.1.8²), εἰ τοῦ φίλων βλέψειεν οἰκετῶν δέμας, ἔκλειεν ἡ δούστηνος εἰσωρομένη *if e'er she saw the form of one of her beloved slaves, she wept, unhappy lady, at beholding him* (STR.908). The future optative is never used: see 855 a.

a. As the conclusion of general suppositions implies habitual or repeated action, equivalent forms may be used. Thus for the present may be used the gnomic aorist (840); for the imperfect may occur the imperfect or aorist with ἄν (835): ἵππος εὐγενῆς, κἂν ᾗ γέρωσ, ἐν τοῖσι δεινοῖσι θυμὸν οὐκ ἀπόλεσεν *a steed of noble breed, though he be old, in danger loses not his mettle* (SEI.25), εἰ τις αὐτῷ δοκοῖη βλάκεσθαι, ἐκλεγόμενος τὸν ἐπιτήθειον ἔπαισεν ἄν *if any one seemed to him to be lagging, he would single out the offender and strike him* (XA.2.8¹¹). So even the simple aorist with 'often,' 'never,' etc.: see XA.1.9¹⁸.

b. Homer usually has εἰ alone, instead of ἐάν, in general suppositions. In the Attic poets this is very rare: ἀλλ' ἄνδρα, κεί τις ᾗ σοφός, τὸ μαθάνειν πόλλ' αἰσχρὸν οὐδέν *but for a man, though he be wise, aye to be learning much is no disgrace* (SAnt.710).

c. Occasionally the indicative with εἰ is used in the condition, the particular form (893) being used in a general sense: εἰ τίς τι ἐπηρώτᾳ, ἀπεκρίνοντο *if any one asked any thing, they answered* (T.7.10).

Second Class.

895. Present or Past Supposition contrary to reality.—

—The supposition is understood to be past fulfilment, and contrary to fact. We have then:

in the condition, εἰ with a past tense of the indicative;

in the conclusion, a past tense of the indicative with ἄν.

The *imperfect*, *aurist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aurist*, or a *perfect*. Accordingly the imperfect and pluperfect denote *present* time, and the aorist *past* time.

Thus εἰ τοῦτο ἐποίει, ἐπήνον ἄν *if he were doing this, I should approve* (but he is not doing it, and I do not approve), εἰ τοῦτο ἐποίησεν, ἐπήνεσα ἄν *if he had done this, I should have approved* (but he did not do it and I did not approve).

εἰ ἐρώων ἀπορούντας ἑμᾶς, τοῦτ' ἄν ἐσκόπων *if I saw you in distress, I should be considering this* (XA.5.6²⁰), οὐκ ἄν ἐποίησεν Ἀγασιᾶς ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐπέλεσσα *Agasias would not have done this, if I had not bidden him* (XA.6.6¹⁵), εἰ μὴ ἑμεῖς ἦλθετε, ἐπορεύμεθα ἄν πρὸς βασιλεῖα *if you had not come, we should be marching against the king* (XA.2.1⁴), εἰ ἐκεκτήμην οὐσίαν, ἐπ' ἀσπράβης ἄν ὠχοῦμην *if I possessed a fortune, I should ride on a saddle* (Lys.24¹¹), εἰ αὐτάρχει τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἄν ὑβρίκει τοσοῦτον χρόνον *if your decrees were sufficient, Philip would not have insulted you so long, implying 'but they are insufficient, and he has insulted you'* (D.8¹⁴).

NOTE.—The indicative with *ἄν*, thus used in the conclusion, is called the *hypothetical indicative*.

a. The imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*; it then refers to the *past*: οὐκ ἄν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχε *he would not have been master of any islands, if he had not been possessor of a naval force*, implying 'but he was possessor of a navy, and was master of islands' (T.1.9).

b. In the conclusion, the aorist sometimes refers to *present* time, being used of the inception or bringing to pass of the action (822): εἰ ἐγὼ σε ἐτύγχανον ἀνερωτῶν, τί ἂν μοι ἀπεκρίνω; *if I happened to be asking you, what would you (proceed to) answer?* (PTheag.123^b), but τί ἂν ἀπεκρίνῃς; *what would you be answering?*

896. In Homer the conclusion is sometimes expressed by the *optative* (instead of the past indicative) with *ἄν*; this makes no difference in meaning: καὶ νό κεν ἐνθ' ἀπόλοιο ἕναξ ἀνδρῶν Αἰνεΐας, εἰ μὴ ἔρ' ὀξὺ νόσηε Διὸς θυγάτηρ Ἄφροδίτη *and here Aeneas, lord of men, had perished quite, if Aphrodite, child of Zeus, had not observed him keenly* (E 311).

897. The particle *ἄν* is omitted, when the conclusion consists of an imperfect of *unfulfilled obligation* (834), as *ἔδει*, *χρῆν*, etc., with the infinitive; so that the contrary reality is the *non-fulfilment* of the obligation: εἰ σοφὸς ἦσθα, χρῆν σε τοῦτο ποιεῖν *if you were wise, you ought to do this* (but you do not do it). We might say that the real conclusion, καὶ ἐποίεις ἄν *and you would be doing it*, is omitted:

χρῆν σ', εἴπερ ἦσθα μὴ κακός, πείσαντά με γαμεῖν γάμον τόνδ' *thou oughtest, if thou wert not base, with my consent this wedlock to be forming* (EMed.586).

a. But *χρῆν ἄν*, *ἔδει ἄν* are used, when the contrary reality is the *non-existence* of the obligation: εἰ πλούσιος ἦσθα, χρῆν ἄν σε τοῦτο ποιεῖν *if you were rich, you would be under obligation to do this* (but now you are not under obligation to do it): εἰ ἦσαν πεπαιδευμένοι, ἔδει ἄν μαθόντα καὶ ἀσκήσαντα λέναι ὡς ἐπ' ἀθλητὰς *if they were trained, one would have to learn and practice, and meet them as one does athletes* (PALc.i.119^b).

b. Some other imperfects, particularly *ἐβουλόμην*, *ἠσχυρόμην*, are occasionally used without *ἄν*: *ἠσχυρόμην*, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην *I should be ashamed, if I had been deceived by one who was an enemy* (XA.7.6²¹).

Third Class.

898. *Future Supposition with more probability*.—The supposition relates to the future, and some expectation that it may be realized is implied. We have then:

in the condition, *εἰάν* with the subjunctive (any tense);

in the conclusion, the future indicative, or the imperative:

εἰάν τοῦτο ποιήσης, ἐπαινέσομαι *if you do this, I shall approve*.

ἦν τις ἀντιστήται, πειρασόμεθα χειροῦσθαι *if any one resists, we shall try to subdue him* (XA.7.3¹¹), ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν *for if we take this, they will not be able to remain* (XA.3.4⁴¹), ἦν πόλεμον αἰρήσῃς, μήκει

ἦκετε δεῦρο ἀνευ ὅπλων *if you choose war, do not come here again unarmed* (XC.3.2¹³).

a. Equivalent expressions may be used for the future indicative and the imperative in the conclusion. Thus the hortative and prohibitive subjunctive (866, 1 and 2). In Homer the subjunctive, with or without ἄν or κέ, (868) is found: εἰ δέ κε μὴ δώρσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι *if he restore her not, then I myself will seize her* (A 324).

b. Poets, especially Homer, sometimes use simple εἰ for ἔάν or εἰ κε (cf. 894 b): εἰ δ' αὖ τις βράησι θεῶν ἐπι οἴνοπι πόντῳ, τλήσομαι ἐν στήθεσσιν *but if some god shall wreck me on the wine-hued deep, I will endure in soul* (ε 221).

c. The aorist subjunctive in the condition is often nearly equivalent to the Latin *future perfect*: νέος ἂν ποθήσῃς, γῆρας ἔξεις εὐθαλές *si juvenis laboraveris, senectulem habebis jucundam*, i. e., *if young you toil (shall have toiled), a thriving age you will enjoy* (MMon.388).

899. Very often, the condition is expressed by εἰ with the future indicative (instead of ἔάν with the subjunctive). This makes no essential difference in meaning:

εἰ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δεῖνόν ἤξει *if anything shall happen to the Medes, the danger will come to the Persians* (XC.2.1¹³), εἰ τιμωρήσῃς Πατρόκλω τὸν φόνον καὶ Ἑκτορα ἀποκτενείς, αὐτὸς ἀποθανεῖ *if you shall avenge the murder of Patroclus and slay Hector, you will yourself be slain* (PAp.28^o).

Fourth Class.

900. *Future Supposition with less probability.*—The supposition relates to the future, but no expectation of its being realized is implied. We have then:

in the condition, εἰ with the optative (pres., aor., or perf.);

in the conclusion, the optative with ἄν (pres., aor., or perf.):

εἰ τοῦτο ποιήσεις, ἐπαινέσαιμι ἄν *if you should do (or were to do) this, I should approve.*

εἰ ἅπαντες μίμησαιμεθα τὴν Λακεδαιμονίων πλεονεξίαν, εὐθὺς ἂν ἀπολοίμεθα *if we should all imitate the rapacity of the Lacedaemonians, we should perish forthwith* (I.11²⁰), εἰ τις κεκτημένος εἴη πλοῦτον, χρῆστο δὲ αὐτῷ μὴ, ἄρ' ἂν εὐδαιμονοῖ; *if a man should possess wealth, but make no use of it, would he be happy?* (PEuthyd.280^d). The future opt. is never used: see 855 a.

NOTE.—The optative with ἄν is the *Potential Optative*: see 872.

a. Quite distinct from this are cases in which the verb of the condition is itself a potential optative with ἄν, conclusion to another condition expressed or implied: εἴπερ ἄλλῳ τῷ πειθόμεν ἔν, καὶ σοὶ πείθομαι *as surely as I would trust any one else (if he were to give me his word), I trust you* (PProt.329^b).

b. Homer sometimes uses εἰ κε with the optative instead of simple εἰ: εἰ χ' ἑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσῃς εἴη *should you devour, perchance hereafter I should get redress* (β 76).

c. Things contrary to fact are sometimes conceived as if possible, and expressed by a condition of the fourth class, instead of the second: οὐδ' ἂν σὺ φαίης, εἰ σε μὴ κνίξοι λέχος *nor wouldst thou say so, did thy couch disgraced not irk thee* (EMed.568).

Peculiarities of Conditional Sentences.

901. MIXED FORMS.—The form of the conclusion does not always correspond to that of the condition. Especially frequent are:

a. A condition of the *third* class and a conclusion of the *fourth*: ἐὰν ἐθέλησθε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἀγαθόν *if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good* (D. 8²³).

b. A condition of the *first* class (particular) and a conclusion of the *fourth* (cf. 893 a): εἰ μηδένα τῶν ἄλλων ἱππεύειν εἰᾶσαν, οὐκ ἂν δικαίως χαρίζοσθε αὐτοῖς *if they allowed none of the others to serve as horsemen, you will not justly show them any favor* (Lys. 15⁶).

c. One conclusion may have two conditions of different classes; in which case it conforms to one of them.

902. SUBSTITUTIONS FOR CONDITION.—The place of a condition may be taken by a participle (969 d), a preposition with its case, an imperative, or other form of expression:

οὐ δὲ κλύων εἰσεῖ τάχα *but if you listen, you will quickly know* (Ar. Av. 1390), διὰ γ' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολόμηντε *by yourselves* (i. e. if you had been left to yourselves) *ye would have perished long ago* (D. 18⁴⁹), παιῖδες γενέσθωσαν φροντίζων ἤδη πάντα πλεῖα *let children be born* (= if they are born), *everything now is full of cares* (Ant. ap. Stob. flor. 68⁸⁷).

903. CONDITION OMITTED.—This occurs especially in the *second* and *fourth* classes of supposition. Thus ἡβουλόμην ἂν *I should wish* (εἰ ἐδυνάμην if I had the power, as I have not); βουλοίμην ἂν *I should wish* (εἰ δυνάμην if I should have the power, as possibly I might have). The potential optative with ἂν, in simple sentences, may be explained in this way (cf. 872 a).

904. CONCLUSION OMITTED.—This occurs when *εἰ*, *εἴθε*, *εἰ γάρ* are used in expressions of wishing with the optative or indicative (870 a, 871).

a. When two opposite suppositions are expressed, the second by *εἰ δὲ μή* (906), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: εἰ μὲν οὖν ἐγὼ ὑμᾶς ἰκανῶς διδάσκω· εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μαθήσετε *if then I instruct you well enough, so be it; but if not, learn from the men of former times* (Xc. 8. 7²⁴).

905. VERB OMITTED.—The verb of the condition or the conclusion may be omitted, in cases where it may be readily supplied (611–613). Especially when the same verb belongs to condition and conclusion, it is often omitted with one of them:

εἰ τις καὶ ἄλλος ἀνὴρ, καὶ Κύριος ἀξίος ἐστὶ θαυμάζεσθαι *if any other man is worthy to be admired, Cyrus also is worthy* (Xc. 5. 1⁶), εἰ δὴ τῶ σοφώτερος φαίην εἶναι, τοῦτ' ἂν (sc. φαίην, etc.) *if in any respect I should say that I was wiser, in this I should say it* (P. Ap. 29^b).

a. So arise the following special phrases:

1. *εἰ μὴ* except: οὐ γὰρ δρῶμεν, εἰ μὴ ὀλίγους τοῦτους for we see none (if not) except these few (XA.4.7^b).

2. *εἰ μὴ διὰ* except for, explained by supplying an idea of hindrance: ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν it seemed that they would have taken everything, (if not prevented by) except for his delay (T.2.18).

3. ὥσπερ ἂν *εἰ* as, like: φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι fearing, like a boy, to be cut (PGo.479^a), properly, ὥσπερ ἂν φοβοῖτο, εἰ παῖς εἴη as he might fear, if he were a boy.

906. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μή*:

ἀπῆρει τὰ χρήματα · εἰ δὲ μή, πολεμήσειν ἐφη αὐτοῖς he bade them restore the property; but if not (if they should not restore it, εἰ μὴ ἀποδοῖεν), he said he would make war upon them (XH.1.3^a).

a. *εἰ δὲ μή* is sometimes found where *ἐάν δὲ μή* would be more regular: ἐάν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε · εἰ δὲ μή, ἀντιτίνατε if I seem to you to speak truth, agree with me; but if not, oppose (PPhaed.91^a).

b. *εἰ δὲ μή* is often used after negative sentences, where we might expect *εἰ δέ*: thus μὴ οὕτω λέγε · εἰ δὲ μή, οὐ θαρρόντα με ἔξεις do not speak thus; but (if otherwise) if you do, you will not find me confident (XC.3.1^{ab}). So too *εἰ δέ* is sometimes used where we might expect *εἰ δὲ μή*: εἰ μὲν βούλεται, ἐψέτω · εἰ δ', ὅ τι βούλεται, τοῦτο ποιέτω if he wishes, let him boil me; but if he wishes something else, let him do what he wishes (PEuthyd.285^a).

907. A peculiar class of clauses, having the form of conditions, are those in which *εἰ* or *ἐάν* has the force of *if perchance* or *on the chance that*. The clause expresses a contingency or possibility—either desired or apprehended—which serves as a *motive* for the action or feeling expressed by the principal verb:

ἄκουσον καὶ ἐμοῦ, ἐάν σοι ταῦτα δοκῇ listen to me too, if perchance you may arrive at the same conclusion (PRp.358^b), πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρου they advanced towards the city, on the chance that they (the citizens) should make a sally (T.6.100).

For *εἰ* after θαυμάζω, etc., see 926.

III. MODES IN RELATIVE CLAUSES.

908. Relative clauses are introduced by relative pronouns, or by relative adverbs (conjunctions) of *time*, *place* or *manner*.

909. ORDINARY RELATIVE CLAUSES.—In these the modes are used just as in simple sentences.

Such clauses have a *definite antecedent*; that is, refer to some definite person, thing, time or place. If negative they have *οὐ*.

a. Commonly the indicative is used: ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι *it is this that I ask of you* (XA.7.2²⁴). But any form of expression may occur, which is admissible in an independent sentence. Thus the *hortative subjunctive*: Ἄνυτος ἔδε παρακαθέτο, φ' μεταδώμεν τῆς ζητήσεως *Anytus has sat down here, to whom let us give a part in the investigation* (PMen.89^o); or the *optative of wishing*: οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν *for I think we should be so treated as I pray the gods may treat our enemies* (XA.3.2³); or even the *imperative*: ἀξιὸν πιστεῦσαι τῷ χρόνῳ, ἃν ὑμεῖς σαφέστατον ἐλεγχον τοῦ ἀληθοῦς νομίσαιτε *you must trust time, which I bid you consider as the surest test of the truth* (Lys.19⁶¹).—For οἷσθ' ἃ δρᾶσον, see 875.

910. A relative clause may express a *cause*, or a *result*. This has no effect upon the mode used:

Cause, θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως *you behave strangely in that you give us nothing* (XM.2.7¹³); *Result*, τίς οὕτως εὐήθης ἐστίν, ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἕξοντα; *who is so foolish, as not to know that the war in that quarter will come hither?* (D.1¹⁰).—For μή sometimes used in such sentences, instead of οὐ, see 1021 b.

911. FINAL RELATIVE CLAUSES.—Relative clauses expressing *purpose* take the future indicative; and if negative, have μή:

πρεσβεῖαν πέμπειν ἦτις ταῦτ' ἐρεῖ *to send an embassy to say this* (D.1²), θαλάσσιον ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι *cast me out into the sea, where ye may never see me more* (SOt.1411).—The use of ὅπως in final clauses (885) is a development of this.

Conditional Relative Clauses.

912. A relative clause may have a *conditional* force, the relative word implying the idea of 'if'; so that 'whatever person' (thing, place, etc.) is nearly equivalent to 'if any person' (thing, place, etc.). The relative has then an *indefinite* antecedent; that is, refers to an uncertain or undetermined person or thing, place or time.

913. Conditional relative clauses have forms corresponding to all the forms of conditional clauses, the principal clause taking in each case the form of the proper conclusion. The particle ἄν is attached to the relative word when the subjunctive follows (860): thus ὃς ἄν, ὁπόθεν ἄν etc. With ὅτε, ὁπότε, ἐπεὶ, and ἐπειδή, it unites to form ὅταν, ὁπότεν, ἐπὶν or ἐπᾶν, ἐπειδάν. If negative, the relative clause has μή.

914. FIRST CLASS.—*Simple present or past relative clauses.*

A. *Particular* (cf. 893).—Relative with present or past indicative . . . indicative:

ἄ μὴ οἶδα, οὐδὲ οἶσμαι εἶδέναι *what I do not know* (= εἰ τίνας μὴ οἶδα if I do not know anything), *I don't think that I know* (PAP.21^d), οὓς μὴ εὑρισκον, κενωτάφιον αὐτοῖς ἐποίησαν *whomsoever they did not find* (= εἰ τίνας μὴ εὑρισκον if they failed to find any), *they made a cenotaph for them* (XA.6.4⁹).

B. *General* (cf. 894).—Either:

(1) relative with ἄν and subjunctive . . . present indicative; or

(2) relative with optative . . . imperfect indicative:

νέος δ' ἀπόλλυτ' ὄντιν' ἄν φιλή θεός *he dieth young whome'er a god doth love*, i. e., if a god loves any one (Hypsaeus ap.Stob.flor.120¹⁸), ἐπειδὴν ἀρξώμεθα προσίεσθαι, φέρονται οἱ λίθοι πολλοὶ *whenever we begin to approach, the stones fly in great numbers* (XA.4.7¹), πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, διέφθειρον *they destroyed all, as many as they took on the sea* (T.2.67), ἐθήρευεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιο αὐτόν τε καὶ τοὺς ἵππους *he hunted on horseback whenever he wanted to exercise himself and his horses* (XA.1.2⁷).

a. The omission of ἄν with the subjunctive (cf. 894 b) is frequent in Homer, and occurs even in Attic poetry: τῶν δὲ πημονῶν μάλιστα λυπούσ' αἶ φανῶσ' αἰθαίρετοι *but of woes those cause most pain which come self-sought* (Sot.1231).

b. Analogous to the conditional relative is the Homeric use of the subjunctive, generally without κέ or ἄν, in similes after ὡς, ὥς ὅτε, and the like: ὡς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξῃ πόρτιος ἢ ἐ βοός, . . . ὡς τοὺς ἀμφοτέρους κτλ. *and as a lion, 'mongst the cattle leaping, breaks a heifer's or an ox's neck, so these two etc.* (E 161).

c. The optative occurs in place of the subjunctive, depending on an expression of *necessity* or *possibility* in the present tense: ἀλλ' ὅν πόλις στήσσει, τοῦδε χρῆ κλύειν *but whom the state appointeth, him we must obey* (Sant.666).

915. SECOND CLASS.—*Present or past, contrary to reality* (cf. 895). Relative with past indicative . . . past indicative with ἄν:

οὐ γὰρ ἄν αὐτοὶ ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα *for we should not ourselves be undertaking (as we are) to do what we did not understand* (PCharm. 171⁶).

916. THIRD CLASS.—*Future with more probability* (cf. 898). Relative with ἄν and subjunctive . . . future indicative, or imperative:

ὅ τι ἄν δέη, πείσομαι *whatever may be needful, I will undergo* (XA.1.3⁸), ἐπειδὴν διαπράξωμαι ἃ δέομαι, ἦξω *as soon as I shall have accomplished what I desire, I will come* (XA.2.3²⁹).

917. FOURTH CLASS.—*Future with less probability* (cf. 900). Relative with optative . . . optative with ἄν:

οὐκ ἄν οὖν θρέψαις ἄνδρα ὅστις ἐθέλοι ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; *would you not support a man who should be willing to keep off those who are trying to injure you?* (XM.2.9²).

918. In general the same freedoms and substitutions which occur in conditional sentences, are allowed in the corresponding conditional relative sentences.

CONGRUENCE OF MODE.

919. a. When a conditional relative clause depends on *any* subjunctive or optative, its verb commonly takes the same mode:

ἐπειδὴν ἂν ἴν πρήται κήριος γένηται *as soon as he becomes master of what he bargains for* (D.18⁴¹), Hm. ὡς ἀπόλοιο καὶ ἄλλος ὅτις τοιαῦτά γε βέροι *as may another perish too, whoe'er such deeds shall do* (a 47).

b. When a conditional relative clause depends on *any* past tense of the indicative implying *non-reality* (895, 871, 884), its verb is likewise put in a past tense of the indicative:

ἐνεγγινώσκετε δήπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν ὁσπερ ἔτεθράμμην *you would doubtless pardon me if I spoke in that language and manner, in which I had been brought up* (PAr.17^a).

Relative Clauses introduced by 'until.'

920. The relative adverbs ἕως, ἕστε, ἄχρι, μέχρι (Hm. ὄφρα, εἰσόκεν), when they mean *while, as long as*, have nothing peculiar in their construction; but when they mean *until*, the clauses introduced by them require special treatment.

921. Ἔως and other words signifying *until*, when they imply *expectation*, take ἂν and the subjunctive; but after a past tense the optative (without ἂν) may be used:

περιμένετε ἕστ' ἂν ἔλθω *wait till I come* (XA.5.1⁴), οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρᾳ χάρᾳ κακῶται *we are not waiting for our own country to be ravaged* (XC.3.3¹⁸), περιέμενε μέχρι ἔλθοι *he waited for him to come* (XH.1.3¹¹), ἔδοξεν οὖν προίεναί ἕως Κύρου συμμιξίαν *they resolved therefore to go forward until they should come up with Cyrus* (XA.2.1³).

a. The omission of ἂν is frequent in poetry, and occurs even in prose: κατατίθεσθαι ἐς Τένεδον, μέχρι οὗ τοῖς Ἀθηναίοις τι δόξη *he deposits them in Tenedos, until the Athenians shall have come to some decision* (T.3.28).

b. The optative is used in dependence on the optative; and a past indicative in dependence on a past indicative implying *non-reality*. Thus δέοιτό γ' ἂν αὐτοῦ μένειν ἕως ἀπέλοιο *he would beg him to stay until you should retire* (XC.5.3¹³), οὐκ ἂν ἐπαύομην ἕως ἀπεπειράθην *I should not stop till I had made trial* (POrat.396^c).

REMARK.—These clauses have much analogy to clauses of purpose, and it will be observed that they follow the same rules (881–884), save that the omission of ἂν before the subjunctive is here the exception, not the rule. The forms of expression which thus arise often correspond with those of conditional relative sentences of the second, third, and fourth classes (915–917); yet they sometimes differ from them, as in the use of the subjunctive depending upon a present indicative, and of the optative (of *implied* indirect discourse, 937): see the last three examples in 921, and that in 921 a.

922. When these words imply, not expectation, but *actual occurrence* at a particular past time, they take the indicative:

ταῦτ' ἐπόλουν μέχρι σκότος ἐγένετο *they kept on with this till it became dark* (XA.4.2⁴). The clause is then an ordinary relative clause (909).

923. When the clause implies *customary* occurrence, in present or past time, it takes the construction of a *general* conditional relative clause of the first class (914 B):

πλανᾶται ἕως ἂν δὴ τινες χρόνοι γένωνται *it wanders until certain periods have been fulfilled* (PPhaed.108^c), ἀπέμενε αὐτοὺς ἕστε ἐμφάγοιεν τι *he (always) waited till they had eaten a bit* (XC.8.1⁴⁴). In these, the form does not show whether actual occurrence or expectation is implied.

924. Πρὶν *before, until*, may either take the same constructions as ἕως, or be joined with the infinitive (955):

οὐ χρή με ἀπελθεῖν πρὶν ἂν δῶ δίκην *I do not deserve to depart till I have been punished* (XA.5.7^b), οὐ πρότερον ἐπάσαντο πρὶν ἐξέβαλον αὐτοὺς *they did not cease until they had driven them out* (I.12⁹¹).

a. In general πρὶν takes the infinitive when depending on an *affirmative* sentence, and a finite mode when depending on a *negative* sentence. But exceptions occur on both sides, and in Homer the infinitive is almost always employed.

IV. MODES IN CLAUSES OF CAUSE AND RESULT.

925. CAUSAL CLAUSES.—Clauses expressing cause or reason are introduced by ὅτι, *διότι because, ὡς as, ἐπεὶ since*, and other words, and take the indicative:

ἐνόμιζον ἡσσᾶσθαι, ὅτι οὐ πολλὰ ἐνίκων *they thought they were worsted, because they were not signally victorious* (T.7.34).

a. When the sense requires, the potential optative (872) or hypothetical indicative (895) may be used.

b. After a past tense, the optative may be used on the principle of implied indirect discourse (937), to show that the reason was *another's*, not the speaker's: ἐθαύμαζον ὅτι Κύρος οὐτε ἄλλον πέμποι οὐτε αὐτὸς φαίνοιτο *they wondered that Cyrus neither sent any one else nor appeared himself* (XA.2.1²).

c. For relative clauses with causal force, see 910.

926. After expressions of *wonder, indignation, delight*, and like emotions (as θαυμάζω, ἀγανακτῶ, δεινόν ἐστι, ἀγαπῶ), the cause is often expressed by εἰ with the indicative, as if it were a mere supposition:

θαυμάζω ὃ ἔργω εἰ μηδὲς ὑμῶν μήτ' ἐνθυμείται μήτ' ὀργίζεται *but I am surprised for my part that no one of you is either concerned or angry* (D.4⁴³), ἀγανακτῶ εἰ οὐτως ἂν νοῶ μὴ οὐδὲς ἔμω εἰπεῖν *I am vexed that I am so unable to express what I mean* (PLach.194^a).

927. CLAUSES OF RESULT.—These are introduced by ὥστε *so that*, which takes the indicative when stress is laid on the actual occurrence of the result, otherwise the infinitive (953) :

ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέκρυψε τὰ ὄπλα καὶ τοὺς ἀνθρώπους *there comes a tremendous fall of snow, so that it buried the arms and the men* (XA.4.4¹¹).

a. In reality, the indicative after ὥστε is *co-ordinate*, not subordinate (*ὥστε* meaning *and so*); it can be replaced by any expression used in simple sentences. Thus the potential optative: πλοῖα ἰσχύειτε ποιεῖν, ὥστε ἐξαίφνης ἐπιπέσετε *you have ships, and so can make a sudden attack* (XA.5.6³⁰).

b. For relative clauses of result, see 910.

V. MODES IN INDIRECT DISCOURSE.

928. The words or thoughts of another are often quoted *indirectly*; that is, their substance is given in the form of a dependent sentence. They are then said to be in indirect discourse (*oratio obliqua*); and in distinction from this, the original words themselves are called direct discourse (*oratio recta*).

Thus indirect discourse ἀπεκρίναντο ὅτι οὐκ εἶδέν *they answered that they did not know*, direct discourse οὐκ ἴσμεν *we do not know*.

Indirect discourse οὐκ ἐννοεῖ τί πείσεται *he does not consider what he shall suffer*, direct discourse τί πείσομαι; *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in indirect discourse.

b. A *direct* quotation is sometimes introduced by ὅτι, as if it were indirect: οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν *but they said (that) "we are able"* (XA.5.4³⁰), as if it were ἱκανοὶ εἶεν or εἰσὶ *they were able*.

929. Indirect discourse follows verbs of *thinking* and *saying* (*verba sentiendi et declarandi*): these include all implying knowledge or its expression; as perceiving, showing, hoping, asking; and even expressions like δοκεῖ *it seems*, δῆλόν ἐστι *it is evident*. The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

Rules of Indirect Discourse.

930. SIMPLE SENTENCES.—Indirect *assertions* are either

- (1) introduced by ὅτι or ὡς *that*, or
- (2) turned into the infinitive (see 946).

Indirect *questions* are introduced by εἰ *whether*, πότερον . . . ἢ *whether . . . or*, and other interrogatives or indefinite relatives (1011, 1016).

931. COMPOUND SENTENCES.—When a compound sentence is quoted indirectly, its principal clause is treated like a simple sentence (930), and the subordinate clauses remain dependent on it.

932. USE OF MODES.—1. In general (except where the infinitive is employed, 930), the same modes are used in indirect discourse that would be used in the direct. This is always so when the leading verb, on which the quotation depends, denotes *present* or *future* time: *ἔρωτᾷ τί ποιεῖς* *he asks what you are doing*.

2. But if the leading verb denotes *past* time, any indicative or subjunctive of the direct discourse *may* be changed, in the indirect, to the *optative* of the same tense: *ἤερο τί ποιοῖς* *he asked what you were doing*.

a. This applies equally to *subordinate* clauses of the quotation: see the last two examples but one below.

b. This optative is called the *optative of indirect discourse*, and must be carefully distinguished from all other uses of the optative.

EXAMPLES.—Mode unchanged: *λέγει ὡς ὑβριστῆς εἰμι* *he says that I am insolent* (Lys.24^{1b}), direct *ὑβριστῆς εἰ* *you are insolent*; *οὐκ οἶδ' ὅ τι ἂν τις χρῆσαιτο αὐτοῖς* *I don't know what any one can do with them* (XA.3.1⁴⁰), direct *τί ἂν τις χρῆσαιτο*; *ὡς ἔρωτᾷ τί ποιοῖς* *he asks what you are doing*; *βουλευομαι ὅπως σε ἀποδρῶ* *I am considering how I can run away from you* (XC.1.4¹⁸), direct *πῶς ἀποδρῶ*; deliberative subjunctive, 866, 3.

Optative: (1) for indicative: *ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη* *the soldiers perceived that their fear was groundless* (XA.2.2²¹), direct *κενὸς ὁ φόβος ἐστὶ* *the fear is groundless*; *Κύρος ἔλεγεν ὅτι ἡ ὁδὸς ἐσοῖτο πρὸς βασιλεῆ* *Cyrus said that their march would be against the king* (XA.1.4¹¹), direct *ἡ ὁδὸς ἐσται* *the march will be*; *ἠρώτᾷ τί πάθειεν* *he asked what had befallen them* (XC.2.3¹⁹), direct *τί ἐπέθετε*; *ὡς ἔρωτᾷ τί ποιοῖς* *he asks what you are doing*; *ἔλεγον ὅτι πληγεῖεν ταῖς βόλοισ* *they said that they had been struck by the darts* (XC.2.3¹⁹), direct *ἐπλήγημεν* *we were struck*; *ἔλεγον ὅτι τῆς ἐπὶ Βαβυλῶνα εἴη δι' ἧσπερ ἦκοιεν* *they said that it belonged to the road to Babylon, by which they had come* (XA.3.5¹⁵), direct *ἐστὶ* *it belongs*, *ἦκετε* *you have come*; *εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοῖ εἰ τοῦτο πεποιθὼς εἴη* *he said that he did not approve Dexippus if he had done this* (XA.6.6²⁵), direct *οὐκ ἐπαινῶ* *I do not approve*, *εἰ πεποίηκε* *if he has done*.

(2) For subjunctive: *ὡς ἐπιδάμνιοι τὸν θεὸν ἐπήροτο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν* *the Epidamnians inquired of the god whether they should give up their city to the Corinthians* (T.1.25), direct *παραδῶμεν*; *shall we give up?*

933. This change to optative is never *obligatory*; the mode of the direct discourse may remain unchanged even after a past tense, the past thought being vividly conceived as if present: *ἤερο τί ποιοῖς* *he asked what you (are) were doing*.

Thus *ἦκεν ἀγγέλλων τις ὡς Ἐλάτεια κατελήπται* *there came some one announcing that Elatea (has been) had been taken* (D.18¹⁶⁹), *πολλὸν χρόνον ἠπόρου*

τί ποτε λέγει for a long time I was in doubt what he (means) meant (PAP.21^b). Mixed forms are common: ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγώς εἶη they said that Cyrus was dead and that Ariæus had fled (XA.2.1²).

a. As the optative may represent either indicative or subjunctive, a certain ambiguity sometimes arises; thus ἠγνόουν ὃ τι ποιοῦεν (*nesciebant quia facerent*) may mean either they knew not what they were doing, or they knew not what to do.

934. When a subjunctive introduced by a relative with ἄν (860) is turned into optative, the ἄν is of course dropped. So εἰάν, ὅταν, ἐπειδάν, etc. become εἰ, ὅτε, ἐπειδή, etc.:

ἀπεκρίνατο ὅτι βουλευσοῖτο περὶ αὐτῶν ὃ τι δύναιτο ἀγαθόν he answered that he would provide for them whatever advantage he could (XA.7.1²⁴), direct βουλευσομαι ὃ τι ἄν δύνωμαι I will provide whatever I can; ὑπισχνέιτο, εἰ διαβαίεν, μισθοφορὰν ἔσσεσθαι he promised that, if they should go across, they should receive wages (XA.7.1³), direct εἰάν διαβήτε, ἔσται if you go across, you shall receive.

935. a. The hypothetical indicative with ἄν, and the indicative in a condition contrary to reality (895) never change to optative: ἀπελογούντο ὡς οὐκ ἄν ποτε οὕτω μωροὶ ἦσαν, ὡς, εἰ ἤδεσαν καταλαμβανόμενον τὸν Πειραιᾶ, ἐν τῷ ἔσσει ἄν ὑποχείριους αὐτοῦς παρέιχον they said in defence that they would not have been so foolish, if they had known that the Piræus was just being seized, as to have put themselves in their power in the city (XH.5.4²²).

b. The imperfect and pluperfect generally remain unchanged; but rarely they become the present and perfect optative (cf. 853 a): διεγούντο ὅτι αὐτοὶ ἐπὶ τοὺς πολεμίους πλείονες εἶεν they declared that they had themselves been sailing against the enemy (XH.1.7⁵), direct ἐπλέομεν we were sailing.

c. So too the aorist indicative remains unchanged in a subordinate clause of indirect discourse: ἔλεγον ὡς ὁ Ξενοφῶν οἶχοντο πρὸς Σεύθην ἃ ὑπέσχετο ἀποληψόμενος they said that Xenophon had gone to Seuthes to receive what he had promised him (XA.7.7⁵⁶).

936. Very rarely the present indicative becomes imperfect indicative (instead of optative): ἐπέειπεν, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα they obeyed him, seeing that he alone had the mind which a commander ought to have (XA.2.2⁵), direct μόνος φρονεῖ he alone has the mind.

937. IMPLIED INDIRECT DISCOURSE.—The rule for the change to optative (932, 2) applies also to various dependent clauses which, though not formally in indirect discourse, contain the thoughts of another person. Such may be, for instance, causal clauses containing another's reason (925 b), clauses depending on the infinitive with verbs of commanding, wishing, etc., or on a final clause:

τὸν Περικλέα ἐκάκιζον, ὅτι οὐκ ἐξέγοι they reviled Pericles, because (as they said) he did not lead forth (T.2.21), ἐπέστειλεν, εἰ τι πάθοι, ἀναθεῖναι ὃ τι οἶστο χαρισέσθαι τῇ θεῷ he charged him, if anything should happen to him, to dedicate whatever he thought would please the goddess (XA.5.3⁶), ἐπορευόμεν, ἵνα, εἰ τι

δέοιτο, ὠφελοῖσθαι αὐτόν *I was going, that I might aid him, if he should have any need of it* (XA.1.3⁴), present πορεύομαι, ἵνα, εἰάν τι δέηται, ὠφελεῶ.

a. On this principle depends the use of the optative in final clauses (881) and after *ἕως until* etc. (921), since both *purpose* and *expectation* imply thought.

C. INFINITIVE.

938. The infinitive and participle are verbal nouns—a substantive and an adjective. But they are unlike other nouns derived from verbs (541), being much more nearly related, in form and construction, to the finite verb. Thus:

- a. They are made from *all* verbs, and with different forms for the different voices and tenses.
- b. They may take an object, direct or indirect (593), like the finite verb.
- c. They are modified by *adverbs* (not adjectives).

Subject and Predicate with the Infinitive.

939. The subject of the infinitive, when it is expressed at all, stands in the accusative case. A predicate-noun, belonging to the subject of the infinitive, stands in the same case:

ἤκουόν σε Ἀθηναῖον εἶναι *I heard that you were an Athenian* (XA.3.1⁴⁶), τὸν καλὸν κάγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι *I assert that the virtuous man is happy* (PGo.470^e).

a. The subject of the infinitive may be another infinitive: διαπεπράγμενος ἦκει παρὰ βασιλέως δοθῆναι οὐ σώζειν τοὺς Ἕλληνας *he is come having obtained from the king that it should be granted him to rescue the Greeks* (XA.2.3²⁵), where σώζειν is the subject of δοθῆναι.

940. The subject of the infinitive is not expressed, when it is the same as the subject of the principal verb. A predicate-noun with the infinitive is then put in the *nominative*.

ἔφη θέλειν *he said he was willing* (XA.4.1²⁷), in Latin, on the other hand, *dixit se velle*; ἀδικεῖσθαι νομίζει *he thinks he is wronged* (XA.1.3¹⁰), Πέρσης εἶναι *he said he was a Persian* (XA.4.4¹⁷), ἐγὼ οὐχ ὁμολογήσω ἄκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee* (PSym.174^d).

a. If the infinitive with omitted subject depends on another infinitive, the predicate-noun of course takes the case of this infinitive's subject; and if it depends on a participle, it takes the case of the participle: ποιοῦσι δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι *they contrive it so that they seem to appear in manifold shapes* (PRp.381^o), ἀπαλλαγεῖς τῶν φασκόντων δικαστῶν εἶναι *being rid of those who profess to be judges* (PAP.41^a).

b. Sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either

in the nominative or the accusative (but *αὐτός* is usually nominative): *αὐτὸς πρὸ ἀπιέναι φησὶν he says that he will himself depart early* (XA.2.2¹), *εἰ οἴεσθε Χαλκιδικεῖας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πρᾶγματα, οὐκ ὀρθῶς οἴεσθε if you think that the Chalcidians will save Greece, but that you will escape the trouble, you are mistaken* (D.9¹⁴), *οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σύνδου I believe that I have earned more money than any two others* (PHipp.Maj.282°).

941. The subject of the infinitive is also omitted when it is the same as the *object* of the principal verb. A predicate-noun then usually takes the case of this object, even when it is genitive or dative; but sometimes stands in the accusative, in agreement with the omitted subject:

Κύρου ἐδέοντο ὡς προθύμοτάτου γενέσθαι they besought Cyrus to show himself as favorable as possible (XH.1.5²), *παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι it becomes every ruler to be prudent* (XHipp.7¹);—*συμφέροι αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους it is advantageous for them to be friends rather than enemies* (XO.11²³).

942. An *indefinite* subject of the infinitive (as *τινὰ any one*) is commonly unexpressed; but a predicate-noun referring to it stands in the accusative: *φιλάνθρωπον εἶναι δεῖ (sc. τινὰ) καὶ φιλόπολιν one ought to be humane and patriotic* (I.2¹⁶), *δρῶντας ἡδῖον θανεῖν 'tis sweeter (for men) to die acting* (EHel.814).

943. The construction of the accusative with the infinitive originally began with *transitive* verbs, the accusative being simply the *object* of the verb: thus *ἤγγειλαν Κύρου νικᾶν* meant at first 'they reported Cyrus as to conquering.' Afterward the accusative attached itself more closely to the infinitive, and the construction was extended to cases where the principal verb was intransitive or passive.

PERSONAL CONSTRUCTION FOR IMPERSONAL.

944. Instead of using an impersonal verb with the accusative and infinitive as its subject, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb. Thus it says *Κύρος λέγεται νικῆσαι Cyrus is said to have conquered*, instead of *λέγεται Κύρον νικῆσαι it is said that Cyrus conquered*.

a. This change *regularly* occurs with *δοκεῖ, εἶσθε it seems*, *δεῖ* in the sense of *it lacks* (much or little); and *usually* with *συμβαίνει it happens*, *δίκαιόν ἐστι it is just*, *ἀναγκαῖόν ἐστι it is necessary*, *ἐπιτήδειόν ἐστι it is fitting*, and some similar phrases, and with *λέγεται* and other passive verbs of *saying* and *thinking*:

δοκοῦμέν μοι καθῆσθαι it seems to me that we are encamped (XA.1.3¹²), *πολλοῦ δέω ἐγὼ ὑπὲρ ἑμαυτοῦ ἀπολογεῖσθαι I am far from speaking in my own defence* (PAr.30⁴), *δίκαιος εἰ βοηθεῖν τῷ ἀνδρὶ (you are just to take) it is right for you to take the man's part* (PProt.339°), *ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβαλεῖν ἀγγέλεται it is announced that the Assyrian is about to make an inroad into the country* (XC.5.3³⁰).

INFINITIVE WITHOUT THE ARTICLE.

945. The infinitive commonly stands either as the *object* or the *subject* of a verb. As such it has two distinct uses, according as it is, or is not, in indirect discourse.

a. An essential difference is that the infinitive in indirect discourse denotes *time* (852), while the other does not. Cf. 854 a.

Infinitive in Indirect Discourse.

946. The infinitive in indirect discourse is used as the object of verbs of *thinking* and *saying* (see 929); and represents an indicative (or optative) of the direct discourse (930):

οἶμαι βέλτιστον εἶναι *I think it is best* (XA.5.1^b), ἀκούω τινὰ διαβάλλειν ἐμέ *I hear that some one is slandering me* (XA.5.7^b), ὀμωμόκατε δικάζειν *ye have sworn that ye will give judgment* (D.39⁴⁰), φημί ταῦτα φλυαρίαις εἶναι *I say that this is nonsense* (XA.1.3¹⁸).

a. With the passive of these verbs, and with δοκεῖ *it seems*, φαίνεται *it is plain*, and like expressions, the infinitive stands as *subject*:

λέγεται καὶ τοὺς θεοὺς ὑπὸ τοῦ Διὸς βασιλεύεσθαι *'tis said that even the gods are ruled by Zeus* (I.3⁹⁶), ἐδόκει θεῖον εἶναι καὶ ὑποχωρῆσαι τὸν ποταμὸν *it seemed that it was a special providence and that the river had receded* (XA.1.4¹⁹).—But the change to personal construction (see 944) is very common in these cases.

b. Of these verbs, observe that

φημί and οἶμαι almost always take the infinitive,
εἶπον takes ὅτι or ὡς,
λέγω takes either.

Exceptions are very rare (XH.6.3⁷; 1.6⁷; XM.3.3¹⁴). Εἶπον with the infinitive commonly means *commanded*. In general, verbs of thinking take the infinitive much oftener than δεῖ or ὄσ.

947. A subordinate verb, depending on an infinitive in indirect discourse, is sometimes attracted into the infinitive, when the clause in which it stands is a part of the quotation: τοιαῦτ' ἄλλα σφᾶς ἔφη διαλεχθέντας λέγου· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ ἀνεγμμένην καταλαμβάνειν τὴν θύραν "*after such conversation,*" he said, "*they went away but when they came to the house, they found the door open*" (PSym.174⁴).

Infinitive not in Indirect Discourse.

948. As object, the infinitive is used especially with verbs which imply *power* or *fitness*, *feeling* or *purpose*, *effort* or *influence*, to produce (or prevent) an action:

οὐ δύνησεται βιάσασθαι *he will not be able to force them* (XA.1.3²), ἔχω γὰρ αὐτῷ μαρτυρῆσαι *for I can testify in his behalf* (XA.7.6²⁹), πεφύκασιν ἄπαντες ἀμαρτάνειν *all men are prone to err* (T.3.45), ἤθελον ἀκοῦειν *they were willing to listen* (XA.2.6¹¹), βούλεται καταμεῖναι τὴν στρατιάν *he wishes the army to remain* (XA.5.6¹⁷), φοβοίμην ἀν' ἔπεισθαι *I should be afraid to follow* (XA.1.3¹⁷), τυραννεῖν

ἐπινοεῖ *he intends to rule* (ArThesm.338), οὐκ ἐκόλυε βασιλεὺς τὸ Κύρον στρατεύμα διαβαίνειν *the king did not hinder Cyrus's army from crossing* (XA.1.7¹⁹), ἐπειρώτων εἰσβάλλειν *they tried to enter* (XA.1.2²¹), ἤρξατο προΐναί *he began to go forward* (XA.1.3¹), τοὺς ὁπλιτᾶς ἐκέλευσεν αὐτοῦ μείναι *he bade the hoplites remain on the spot* (XA.1.5¹³), ἐπειθεν αὐτὸν πορεύεσθαι *he urged him to march* (XA.6.2¹³).

a. Verbs of *hoping* and *promising* are construed in two ways. If felt as implying indirect discourse, they take the *future* infinitive; otherwise, that *present* or *aorist*. Thus we may say ὑπισχνεῖται δώσειν *he promises that he will give* (as in Latin, *se daturum esse*), or ὑπισχνεῖται δοῦναι (or διδόναι) *he promises to give*. Cf. XA.1.3²¹ and 2.3²⁰.

949. As subject, the infinitive is used chiefly with impersonal expressions like δοκεῖ *it seems good*, δεῖ, χρή *it is necessary*, ἔστι *it is possible*, ἔξεστι *it is permitted*, πρέπει, προσήκει *it is fitting*, καλόν ἔστι *it is honorable*, and many others:

πᾶσιν ἀδείν χαλεπὸν (sc. ἐστὶ) *to please all men is hard* (Solon 7), ἔξεστιν ὄραν 'tis permitted *to see* (XA.3.4²³), ἔδοξεν αὐτοῖς προΐναί *it seemed best to them to proceed* (XA.2.1²), οὐ δῆπου τὸν ἔρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι *surely it is not right that the ruler should be wickeder than the ruled* (XC.7.5⁶³).—For the change to a personal construction in some expressions of this kind, when the infinitive has a subject, see 944 and a.

950. The infinitive may also stand as the predicate: τὸ μανθάνειν ἐπιστήμην ἐστὶ λαμβάνειν *learning is getting knowledge* (PEuthyd.277^b); or in apposition with the subject or object: αὕτη μόνη ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στέρηθῆναι *this alone is evil fortune, to be deprived of knowledge* (PProt.345^b).

951. The infinitive is often used (as an indirect object) to denote the *purpose* of an action:

Περοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον *Xenophon left half the army to guard the camp* (XA.5.2¹), ταύτην τὴν χώραν ἐπέτρψε διαρπάσαι τοῖς Ἕλλησιν *this country he gave over to the Greeks to plunder* (XA.1.2¹⁹), παρέχει ἑαυτὸν ἐρωτᾶν *he gives himself up to (question) to be questioned* (PMen.70^c), πιεῖν ἔδωκά σοι *I gave thee to drink* (ECycl.520).

952. The infinitive may depend on *adjectives* or *substantives*, especially such as denote ability or fitness, or are otherwise analogous in meaning to verbs which take the infinitive (948):

Adjectives: ἰκανὸς νικᾶν *able to conquer* (XM.3.7¹), δευρὸς λέγειν *skilful in speaking, eloquent* (PAP.17^b), ἔτοιμος μάχεσθαι *ready to fight* (XC.4.1¹), ἔξιος ἔρχειν *worthy to govern* (XA.1.9¹), χαλεπὰ εὑρεῖν *hard to find* (PRp.412^b), γυνὴ εὐπρεπὴς ἰδεῖν *a woman comely to look on* (XM.2.1²³), οἰκία ἡδίστη ἐνδιαυτᾶσθαι *a house very pleasant to live in* (XM.3.8⁸), ὁ χρόνος βραχύς ἐστι δηγήσασθαι *the time is short for relating it* (PMenex.239^b).

Substantives: οὐχ ἔρα καθέδειν 'tis not *a time to be sleeping* (XA.1.3¹¹), συνοικεῖν εἶχεν ἡλικίᾳ *she was of an age to be married* (Isae.8⁸), ὄκνος ἦν ἀνίστασθαι *there was a reluctance to rise up* (XA.4.4¹¹), ἀνάγκη πείθεσθαι *there is need to obey* (XH.1.6⁸), θαῦμα καὶ ἀκοῦσαι *a wonder even to hear of* (PLg.856^a).

a. The active infinitive is generally employed in these expressions, even where we might expect the passive: *ἕξιός θαυμάσαι* 'worthy to admire,' i. e., that one should admire him, *worthy to be admired* (T.1.138).

953. The infinitive is used with *ὥστε* to denote the *result*:

τοῖς ἡλικιώταις συνεκέρατο, ὥστε οικείως διακείσθαι he had mingled with those of his own age, so as to be on familiar terms with them (XC.1.4¹), *ἤλαυνεν ἐπὶ τοῖς Μένωνος, ὥστε ἐκείνους ἐκπεπλήχθαι* he charged on Menon's soldiers, so that they were terror-stricken (XA.1.5¹³).—For *ὡς* used instead of *ὥστε*, see 1054, 1 f.

a. The infinitive with *ὥστε* may also denote the *purpose* (as a result to be attained): *πάν ποιούσιν, ὥστε δίκην μὴ δίδόναι* they do everything, in order not to suffer punishment (PGo.479^a).

b. *ὥστε* with the infinitive sometimes means on *condition* that: *ἐξῆν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ* it was in their power to be leaders of the rest of the Greeks, on condition of being themselves subject to the king (D.6¹¹).—For *ἐφ' ὅστε* in the same sense, see 999 a.

954. After comparative words, *ἢ ὥστε* (less often *ἢ*, or *ἢ ὡς*) is used with the infinitive:

ἥσθοντο αὐτὸν ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν they perceived that he had too small a force to assist his friends (XH.4.8²⁸), *liter.*, 'smaller than so as to assist them'; *νόσημα μείζον ἢ φέρειν* a disease too great to be borne (Sot.1293).

955. The infinitive is often used after *πρὶν* *before*; see 924, and a:

διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι they crossed before the others answered (XA.1.4¹⁶), *ἐπὶ τούτοις ἐθύετο πρὶν τιμὴν εἰπεῖν τῶν στρατιωτῶν* about this he made sacrifice before telling any of the soldiers (XA.5.6¹⁶).

a. Hm. uses *πᾶρος* in a similar way: *πᾶρος τὰδε ἔργα γενέσθαι* before these deeds were done (Z 348).—Instead of *πρὶν* alone, we often find *πρότερον . . . πρὶν*, or *πρόσθεν . . . πρὶν* (and in Hm. *πρὶν . . . πρὶν*, or *πᾶρος . . . πρὶν*): *πρότερον ἐκείνος ἐτελεύτησε πρὶν τι ἐμοὶ διενεχθῆναι* he died before ever having any difference with me (PLach.180^a).

b. Instead of *πρὶν* alone, we should expect *πρὶν ἢ* (*priori quam*); and this occurs, oftenest in Hd., twice in Hm., but perhaps never in Attic.

956. INFINITIVE IN LOOSE CONSTRUCTION.—The infinitive, with or without the particle *ὡς*, is used in several phrases with loose construction, somewhat like the adverbial accusative (719): *ὡς εἰπεῖν* or *ὡς ἔπος εἰπεῖν* so to speak, (*ὡς*) *συνελόντι εἰπεῖν* (sc. *τινί*, cf. 771 b) to speak concisely, *ἐμοὶ δοκεῖν* as it seems to me, in my view, *ὀλίγου δεῖν* or *μικροῦ δεῖν* almost, *liter.*, 'so as to want little of it.'

a. So *εἶναι* is used in several phrases, where it may be translated at any rate, or not translated at all: *ἐκὼν εἶναι* willingly (so as to be willing), *τὸ νῦν εἶναι* for the present, *τὸ κατὰ τοῦτον εἶναι* so far as this man is concerned: thus *ἐκὼν εἶναι οὐδὲν ψεύσομαι* I will tell no falsehood (willingly at any rate) if I can help it (PSym.215^a).

957. INFINITIVE FOR IMPERATIVE.—The infinitive is sometimes used to express a command in the second person; the subject, if expressed, is *nominative*. This is rare in Attic prose:

θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι *with courage, Diomed, now against the Trojans fight* (E 124), σὺ, Κλεαρτῖδᾶ, τὰς πόλᾶς ἀνοίξᾶς ἐπεκθεῖν *do thou, Cleartidas, open the gates and sally forth* (T.5.9).

a. With a subject-*accusative*, the infinitive may express a wish or prayer; and also (in proclamations and decrees) a command in the third person: θεοὶ πολῖται, μὴ με δουλείᾳ τυχεῖν *gods of our country, may not bondage be my lot* (ASept.253), ἀκούετε λεφέ· τοὺς γεωργοὺς ἀπιέναι *hear ye people; let the husbandmen depart* (ArPax 551).

For the infinitive in exclamations, see 962.

INFINITIVE WITH NEUTER ARTICLE.

958. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Its different cases are used just like the cases of substantives: thus for instance the oblique cases may depend on prepositions. The subject, predicate, and object of the infinitive are expressed in the same way, whether it has or has not the article. Hence the rules in 939–942 and 938 b are applicable here.

959. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

Nom. and Acc. τὸ φιλεῖν (the act of) *loving*,
Gen. τοῦ φιλεῖν *of loving*,
Dat. τῷ φιλεῖν *to, for, by, loving*.

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει *to be wise is the first law of happiness* (SAnt.1347).

ACCUSATIVE: αὐτὸ τὸ ἀποθῆσκειν οὐδεὶς φοβεῖται *mere dying nobody is afraid of* (PGo.522°), διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; *do you think you would not be injured on account of being a foreigner?* (XM.2.1¹⁶), πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος *trained to having only moderate wants* (XM.1.2¹).

GENITIVE: τοῦ πιεῖν ἐπιθυμία *desire of drinking* (T.7.84), ἀήθης τοῦ κατακοῦεν τινός *unaccustomed to obeying any one* (D.1²²), ἐμοὶ οὐδὲν πρεσβύτερον τοῦ εἶναι βέλτιστον ἐμὲ γενέσθαι *to me there is nothing more important than to become as good as possible* (PSym.218^a), ἔρwanτες τοῦ διαβαίνειν *having taken the lead in crossing* (XA.1.4¹⁵), ἄντι τοῦ ἐπὶ Κάρῳ ἵέναι εὐθὺς ἐπὶ Φρυγίᾳ ἐπορεύετο *instead of going against Caria he marched straight toward Phrygia* (XH.3.4¹²), ἐκτὸς εἰ τοῦ μέλλειν ἀποθῆσκειν ἀβριον *you are in no danger of dying to-morrow* (PCr.46°).

DATIVE: κεκράτηκε τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι *he has triumphed by being more prompt in action* (D.8¹¹), Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι *Menon delighted in being able to deceive* (XA.2.6²⁶), ἐν τῷ φρονεῖν γὰρ μὴδὲν ἥδιστος βίος *in knowing nought consists the happiest life* (SAj.554), ἐθαυμάζετο ἐπὶ τῷ εὐθίμως τε καὶ εὐκόλως ζῆν *he was admired for his living cheerfully and contentedly* (XM.4.8²).

960. The infinitive with τοῦ is often used, without a preposition, to denote the *purpose*, especially a *negative* purpose:

ἐτειχίσθη Ἀταλάντη ἡ νῆσος, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν *the island Atalante was fortified, that pirates might not ravage Euboea* (T.2.32), Μίνως τὸ ληστικὸν καθῆρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ *Minos swept piracy from the sea, for the better coming in to him of his revenues* (T.1.4).

961. The infinitive with τὸ is sometimes found in loose construction, analogous to the accusative of specification: τὸ πρὸ σταλαπωρεῖν οὐδεὶς πρόθυμος ἦν *as to enduring hardships no one was zealous* (T.2.53).

a. In this way τὸ μὴ with the infinitive often expresses a *negative result*: τίς Μήδων σοῦ ἀπελείφθη, τὸ μὴ σοὶ ἀκολουθεῖν; *what one of the Medes remained away from you, so as not to follow you?* (XC.5.1²⁵).

962. INFINITIVE IN EXCLAMATIONS.—The infinitive with τὸ is used as an exclamation of surprise or indignation: τῆς μοριᾶς· τὸ Δία νομίζειν *what folly! to believe in Zeus!* (ArNub.819).

a. In poetry τὸ is sometimes lacking: ἐμὲ παθεῖν τάδε *that I should come to this!* (AEum.837).

963. Verbs of *hindering* and kindred meaning take either (1) the simple infinitive, or (2) the infinitive with τοῦ: furthermore, in accordance with 1029, they may take (3) the infinitive with μὴ or (4) with τοῦ μὴ, or (5) with τὸ μὴ (961). All these forms mean exactly the same. Thus for *he hinders me from speaking*, may be said κωλύει με λέγειν, κωλύει με τοῦ λέγειν, κωλύει με μὴ λέγειν, κωλύει με τοῦ μὴ λέγειν, κωλύει με τὸ μὴ λέγειν.

INFINITIVE WITH ἄν.

964. The infinitive takes ἄν when it stands in the place of a finite verb which would take it. Thus the infinitive with ἄν corresponds

- (a) to the *potential optative* with ἄν (872), and
 (b) to the *hypothetical indicative* with ἄν (895):

(a) λέγει σωτηρίας ἄν τυχεῖν (independent construction ἄν τύχοι) *he says that he should attain safety* (XA.3.1²⁶), δοκεῖτέ μοι πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσασθαι (indep. βέλτιον ἄν βουλευσασθε), εἰ τὸν τόπον τῆς χώρας ἐνθυμηθεῖτε *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country* (D.4³¹).

(b) Κῦρος, εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἄρχων γενέσθαι (indep. ἄριστος ἄν ἐγένετο) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler* (XO.4¹⁸), ἄνευ δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι (indep. οὐκ ἄν ξυνέβη) *except for an earthquake, it seems to me that such a thing would not have happened* (T.3.89).

a. The future infinitive is not used with ἄν: cf. 855 a and 872 f.

D. PARTICIPLE.

For the nature of the participle, see 938. For the agreement of the participle with its substantive, see 620, 614-617. For the time denoted by the tenses of the participle, see 856.

ATTRIBUTIVE PARTICIPLE.

965. The participle, like any adjective, may qualify a substantive as an attributive: πόλις οἰκουμένη *an inhabited city*.

So always when it follows the article (666): ὁ παρῶν καιρὸς *the present occasion* (D.3²), ὁ ἱερὸς καλούμενος πόλεμος *the so-called Sacred war* (T.1.112).

966. The attributive participle is often used alone, its substantive being omitted (621):

οἱ παρόντες *the persons present*, ὁ τυχῶν *whoever happens*, ἐπλεῖ ἐπὶ πολλὰς ναῦς κεκτημένους *he sailed against men who possessed many ships* (XH.5.1¹⁹).

Such participles are often to be translated by substantives: ὁ δράσας *the doer*, οἱ λέγοντες *the speakers*, προσήκοντές τινες *some relatives*, πόλις πολεμούντων *a city of belligerents*, τὰ δέοντα *the duties*, τὸ μέλλον *the future*, τὸ τελευταῖον ἐκβάν *the final issue*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως *the advantages of the state* (D.18²⁸), ὁ ἐκείνου τεκῶν *his parent* (EE1.335).

b. The participle with the neuter article is rarely used in an *abstract sense*, like the infinitive: τὸ μὴ μελετῶν *the not-exercising, failure to exercise* (T.1.142), = τὸ μὴ μελετᾶν. In prose, this is nearly confined to Thucydides.

PREDICATE-PARTICIPLE.

967. All participles which are not attributive, are called *predicate-participles*. See 594 rem. The predicate-participle is either *circumstantial* or *supplementary*; being in the latter case more closely related to the principal verb. These two classes are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

968. The circumstantial participle adds a circumstance connected with the action of the principal verb: ταῦτα εἰπὼν ἀπῆεν *having said this, he went away*.

So γελῶν ἐπῆνεσε *he praised them laughing* (XC.2.2¹¹), ἐδάκρυε πολλὸν χρόνον ἑστῶς *he wept a long time standing* (XA.1.3³), ἔτι παῖς ὢν πάντων κράτιστος ἐνομίετο *while yet a boy, he was thought to excel all* (XA.1.9²), ἀκούσασί τῶν στρατηγῶν ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν *when the generals heard this, they resolved to collect their forces* (XA.4.4¹⁹). Often the participle must be

translated by a clause with *when* or some similar word, as in the last two examples. Sometimes it is best rendered by a separate finite verb: *καταπηθήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδῦ he sprang from his chariot and put on his cuirass* (XA.1.8³). In cases like the third example above, ὦν cannot be omitted.

a. The following participles are idiomatically used for adverbs (cf. 619 and a): ἀρχόμενος *at first*, τελευτῶν *at last*, διαλειπὸν χρόνον *after an interval of time*. So ἔχων means *persistently*, ἀνύσας *quickly*, θαρρῶν *boldly*, λαθῶν *secretly*, χαίρων *with impunity*:

τελευτῶν οὖν ἐπὶ τοῦς χειροτέχνῃς ἦα *at last, then, I went to the artisans* (PAr.22⁶), φλυαρεῖς ἔχων *you keep trifling*, i. e., 'holding on to it' (PGo.490⁶), ἔνοιγ' ἀνύσας *make haste and open* (ArNub.181), οὐ χαίροντες ἂν ἀπαλλάξαιτε *you will not get off scot-free* (XA.5.6²³).

b. The participles ἔχων, ἄγων, φέρων, λαθῶν, χρώμενος may often be rendered *with*: Σωσίας παρῆν ἔχων ὀπλιτᾶς τριακοσίους *Sosias was there with 300 hoplites* (XA.1.2⁹), βοῆ χρώμενοι *with a shout* (T.2.84).

c. The phrases τί παθόν; ('having suffered what?') and τί μάθόν; ('having learned what?') signify *why*, asked in a tone of surprise or severity: τί γὰρ μαθόντες τοὺς θεοὺς ὕβριζετε; *why the deuce did you insult the gods?* (ArNub.1506).

969. Most commonly, the circumstantial participle denotes *merely* an attendant circumstance. But it may also imply *means, manner, cause, purpose, condition, or concession*. Thus:

a. MEANS OR MANNER: ληζόμενοι ζῶσι *they live by plundering* (XC.3.2²⁵), ἦκει τὰ χαλεπὰ φερόμενα *the troubles are come with a rush* (XC.2.3⁸).

b. CAUSE: Παρυσάτις ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξερῆν *Parysatis favored Cyrus, because she loved him more than the reigning Artaxerxes* (XA.1.1⁴).

c. PURPOSE: the participle is then usually *future*: παρελήλυθα συμβουλεύσω *I have come forward to advise* (I.6¹), ἐπεμψέ τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήσει *he sent a man to say that he wished to meet him* (XA.2.5²). The present also occurs, though seldom: πέμπειν κωλύοντας *to send persons to hinder* (T.6.88).

d. CONDITION: σὺ δὲ κλύων εἰσει τάχα βῆ *if you listen, you will quickly know* (ArAv.1390). The conditional participle with μή can often be rendered by *without*: οὐκ ἔστιν ἄρχειν μὴ δίδοντα μισθόν *it is not possible to command without giving pay* (D.4²⁴).

e. CONCESSION: τὸ ὕδωρ εὐωνότατον ἄριστον ἐν ὕδατι *water is the cheapest of things, though it is the best* (PEuthyd.304^b), ὁμεις ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως *you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding* (D.18⁴⁸).

REMARK.—It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν *by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies* (XC.8.7²⁶).

Participle with Case Absolute.

970. GENITIVE ABSOLUTE.—The circumstantial participle may be joined with a genitive not immediately dependent on any word in the sentence. The two are then said to be in the *Genitive Absolute*: τούτων λεχθέντων ἀνέστησαν *this said, they rose up.*

ὑποφαίνοντος τοῦ ἤρος, ὃ Ἀγησίλαος κλίνοπέτης ἦν *when spring was just peering, Agesilaus was bed-ridden* (XH.5.4⁵⁸), ταῦτα ἐπράχθη Κόνωνος στρατηγούτος *this was done while Conon was general* (1.9⁵⁹), ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he ascended the mountains, no one hindering* (XA.1.2²²).

971. The genitive absolute, besides denoting merely time or attendant circumstances (as in the above examples), may imply other relations (cf. 969). Thus:

a. CAUSE: τῶν σωμάτων θηλυνόμενων, καὶ αἱ ψυχὰι ἀρρωστώτεραι γίνονται *(the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker* (XO.4²).

b. CONDITION: θεῶν θελόντων ἂν δ' ἀληθεύσαιμ' ἐγὼ *if the gods will it, I will speak the truth* (ASept.562).

c. CONCESSION: βοηθήσαι, πολλῶν ὕτων πέραν, οὐδεὶς αὐτοῖς δυησεται *though there be many on the opposite bank, no one will be able to come to their aid* (XA.2.4³⁰).

972. The Greek construction of the genitive absolute differs from the Latin ablative absolute in several respects:

a. The noun is often omitted, when it can be easily supplied: ἐντεῦθεν προΐοντων (sc. αὐτῶν), ἐφαίνετο ἵχνια ἵππων *as they were proceeding thence, there appeared tracks of horses* (XA.1.6¹), ὕοντος (Zeus raining, cf. 602 c) *while it was raining* (ArVesp.774).

b. The participle ὄν being cannot be omitted: παίδων ὄντων ἡμῶν *when we were boys* (but Lat. *nobis pueris*). Except with the adjectives ἐκὼν and ἄκων, which closely resemble participles: ἐμοῦ ἐκόντος *with my consent*, ἐμοῦ ἄκοντος *against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: Κύρος συγκαλέσας τοὺς στρατηγούς εἶπεν *Cyrus, convocatis ducibus, dixit* (XA.1.4⁸).

d. The genitive absolute is sometimes needlessly used, when the noun denotes something mentioned in the main clause: ταῦτ' εἰπόντος αὐτοῦ, ἔδοξε τι λέγειν τῷ Ἀσιτιάγῃ (= ταῦτ' εἰπὼν ἔδοξε) *when he had said this, he seemed to Asiages to say something important* (XC.1.4²⁰), διαβεβηκότος Περικλέους, ἡγγέλθη αὐτῷ (= διαβεβηκότι Περικλεῖ ἡγγέλθη) *when Pericles had crossed over, word was brought to him* (T.1.114).

973. ACCUSATIVE ABSOLUTE.—Instead of the genitive absolute, the accusative is used when the participle is impersonal: thus ἐξόν (it being permitted) *since it is permitted.*

ἀλλὰ τί δή, ὄμῳς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; *but why, when it was in our power to destroy you, did we not proceed to do so?* (XA.2.5²³), *προσταχθέν μοι Μένωνα ἄγειν εἰς Ἑλλησποντον, φχόμεν διὰ τάχους* (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste* (D.50¹²), *παρεκελεύοντο κραυγῇ οὐκ ἄλλῃ χρώμενοι, ἀδύνατον δὲ ἐν νυκτὶ ἄλλῳ τῷ σημῆναι* *they cheered each other on with no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means* (T.7.44).

a. Usually the participle belongs to an *infinitive*, as in the above examples. But sometimes it stands quite alone, as the participle of a verb with indeterminate subject (602 d): *δῆλον γὰρ ὅτι οἴσθα, μέλον γέ σοι* *for of course you must know, (it being a care to you) since you take an interest in it* (PAp.24^d).— Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: *ὅπως ἔχοντος* or *ἐχόντων* (it being thus, things being thus) *in this state of things* (PRp.381^c, XA.3.1⁴⁰). So, also, when the noun is replaced by a *dependent sentence*: *σημανθέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρῃ* *when it was reported to Astyages that enemies were in the land* (XC.1.4¹⁸); for the plural, cf. 635 a.

974. After *ὡς* (978) and *ὥσπερ*, the accusative absolute is sometimes found, even when the participle is not impersonal:

Σωκράτης ἤρχετο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ δίδοναι, ὡς τοὺς θεοὺς κἀλλιστα εἰδότες ὅποια ἀγαθὰ ἐστί *Socrates prayed to the gods simply to bestow good, thinking that the gods know best what things are good* (XM.1.3⁸), *σιωπῇ ἐδείκνουν, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς* *they were dining in silence, just as if this had been enjoined upon them* (XSym.1¹¹).

a. Rarely so, without preceding *ὡς* or *ὥσπερ*: *προῆκον αὐτῷ τοῦ κλήρου μέρος* *since a part of the inheritance belonged to him* (Isae.5¹²), *δόξαντα δὲ ταῦτα* *but this having been resolved on* (XH.3.2¹⁹); even *δόξαν ταῦτα* (XA.4.1¹³), on the analogy of *ἔδοξε ταῦτα*.

Adjuncts of the Participle.

975. The relations of the circumstantial participle to the principal verb are rendered more distinct by certain particles, which may be called adjuncts of the participle. Thus:

976. The adverbs *εὐθύς straightway* and *αὐτίκα forthwith*, prefixed to the participle, denote that the action of the principal verb immediately succeeds that of the participle; *ἅμα at the same time* and *μεταξύ between*, prefixed (rarely appended), represent the two actions as *contemporaneous*:

τῷ δεξιῷ κέραι εὐθύς ἀποβεθηκότει ἐπέκειντο *they fell upon the right wing immediately after its landing* (T.4.43), *αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνεββαψατο Ζεὺς* *as soon as he was born, Zeus sewed him into his thigh* (Hd.2.146), *ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληες* *the Greeks fought while upon the march* (XA.6.8⁸), *Μενέξενος μεταξύ παίζων εἰσέρχεται* *Menexenus, sporting the while, comes in* (PLys.207^a).

a. Strictly speaking the above adverbs, though closely connected with the participle, modify the principal verb. And sometimes they are joined with this verb, not with the participle. So also

b. τότε, εἶτα, ἔπειτα, οὕτως are often used with the principal verb after participles: ὑπὲρ μεγίστων καὶ καλλίστων κινδυνεύσαντες, οὕτω τὸν βίον ἐτελεύτησαν they risked all for a great and noble cause, and so ended their lives (Lys.279).

977. The adverb ἔτε (also οἶον, οἶα) with the participle gives a causal meaning:

Κῦρος, ἔτε παῖς ὢν, ἤδετο τῇ στολῇ *Cyrus, inasmuch as he was a child, was delighted with the equipage* (XC.1.3^a), ἔφη καταβαθεῖν πᾶν πολὺ, ἔτε μακρῶν τῶν νυκτῶν οὐσῶν he said that he slept a long while, because the nights were long (PSym.223^b).

978. The conjunction ὡς as, as if, with the participle, represents its action sometimes as seeming or pretended, but oftener merely as thought or asserted by some other person than the speaker. Thus ὡς νικῶν ('as conquering') may mean either pretending to be victorious or thinking himself victorious.

Πρόξενον ἐκέλευσε παραγενέσθαι, ὡς ἐς Πεισιδᾶς βουλόμενος στρατεύεσθαι, ὡς πρᾶγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χερᾷ he bade Proxenus report himself for duty, on the pretence that he wanted to march against the Pisidians, because the Pisidians (as he alleged) were harassing his territory (XA.1.11¹).—ταβρην τὴν χερῶν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν, ὡς πολεμῶν οὖσαν this country he gave over to the Greeks to be plundered, since it was (as he considered) hostile (XA.1.21^a), θαυμάζονται ὡς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι they are admired as having been (in the view of their admirers) both wise and fortunate men (XC.1.11¹), ὡς διδακτοῦ οὐσης τῆς ἀρετῆς λέγει he speaks in the belief that virtue is a thing that can be taught (PMen.95^o), ἀπεβλέπατε πρὸς ἀλλήλους, ὡς αὐτοὺς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα (974) ye looked to one another, expecting each that he himself would not do it, but that his neighbor would accomplish it (D.14¹⁵), συλλαμβάνει Κῦρον ὡς ἀποκτενῶν he seizes Cyrus, meaning (as he declared) to put him to death (XA.1.13¹).

a. ὥσπερ as, as if, on the other hand, implies simply resemblance or comparison: ἄρχουντο ἐφιστάμενοι ὥσπερ ἄλλοις ἐπιδεικνύμενοι they stopped and danced, as if exhibiting for others (XA.5.4²⁴).

979. καίπερ (less often καί) with the participle gives a concessive meaning and is rendered though: συμβουλεύω σοι καίπερ νεώτερος ὢν I advise you, although I am younger (XC.4.5²²).

a. In Hm., the καί and πέρ are often separated: οἱ δὲ καὶ ἀχνόμενοι περ ἐπ' αὐτῷ ἤδ' ἔλασαν but they, though troubled, gleeefully at him did laugh (B 270); or πέρ alone is used in the same sense: ἀχνόμενοι περ (κ 174).

b. ὅμως yet, nevertheless may be added to the principal verb, whether καίπερ is expressed or not: τὸ πλῆθος ἔμετρον ὀρώντες, ὅμως ἐτολμήσατε λέναι ἐπ' αὐτοῦς though seeing that their number was immense, you still had the courage to charge on them (XA.3.21⁶).—Sometimes ὅμως is separated from its verb by the concessive clause: σὺν σοι ὅμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαρροῦμεν with you, though in the enemy's country, we are not afraid (XC.5.13⁶), ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως but I, though wronged, will ask thee none the less (EMed.280).

c. For καὶ ταῦτα and that with concessive participles, see 612 a.

Supplementary Participle.

980. The supplementary participle is closely connected with the verb, and supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb.

Thus: (subject) ἴσθι λυπηρὸς ὢν *know that you are offensive*; (object) οἶδα αὐτὸν λυπηρὸν ὄντα *I know that he is offensive*.

981. The supplementary participle is used with verbs of *being, appearing, and showing*; and of *beginning, continuing, and ceasing* to be.

So εἰμί, ὑπάρχω *am*, φαίνομαι *appear*, φανερός (δῆλος) εἰμι *am manifest*, εἶκοι *seem*, δεικνύμι, δηλώω, ἀποφαίνομαι *show*, ποιέω *represent*, ἐξελέγγω *convict*, ἀγγέλλω *announce*, ὁμολογέω *acknowledge*; —ἀρχομαι *begin*, διατελέω *continue*, παύω *make cease*, παύομαι, λήγω *cease*, διαλείπω, ἐπιλείπω *leave off*, also ἀπαγορεύω *give over*, ἐλλείπω *fail*.

Thus εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν *if we are acceptable to the majority* (T.1.38), δῆλος ἦν ἀνώμενος *it was clear that he was distressed* (XA.1.2¹¹), ἀποφαίνοσσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας *they show that the exiles were long ago bad* (Lys.30¹), πάντα ἔνεκα ἑαυτοῦ ποιῶν ἐξεληλεγμαι *he has been convicted of doing everything for his own advantage* (D.2⁸).

ἑπτὰ ἡμέρας μαχόμενοι διετέλεσαν *seven days they (continued fighting) fought without stopping* (XA.4.3²), τοὺς βαρβάρους ἔπαυσεν ὑβρίζοντας *he made the barbarians cease behaving insolently* (I.12⁸⁸), οὐκ ἀπέειπε μεγάλην καὶ καλὴν ἐπίμεινον δόξαν *he did not give up aiming at a great and noble reputation* (X.Ages.11¹⁴).

a. Here belongs the construction of ἔχω with the aorist (seldom the perfect) participle, as a circumlocution for the perfect; this is chiefly found in dramatic poetry: κηρύξας ἔχω *I have proclaimed* (SAnt.192) *liter.* 'having proclaimed I hold myself thus,' ἀδελφὴν τὴν ἐμὴν γῆμᾶς ἔχεις; *hast thou my sister as thy wedded wife?* (Sot.577).

982. Verbs of *knowing, perceiving, remembering, and the contrary*, take the supplementary participle.

Such are οἶδα, γινώσκω *know*, ἐπίσταμαι *understand*, ἀγνοέω *am ignorant*, —αἰσθάνομαι *perceive*, νομίζω *consider*, δράω *see*, περιοράω (overlook) *αἰσθάνομαι* *hear*, μανθάνω *learn*, πυνθάνομαι *learn by inquiry*, εὑρίσκω *find*, λαμβάνω (catch) *detect*, ἀλίσκομαι, φωράομαι *am detected*, —μέμνημαι *remember*, ἐπιλανθάνομαι *forget*.

Thus οἶδά σε λέγοντα δεῖ *I know that you are always saying* (XC.1.6⁶), ἴσθι μέντοι ἀνόητος ὢν κνοῖω, *however, that you are foolish* (XA.2.1¹³), ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἤζοντα *he knows not that the war which is raging there will come hither* (D.1¹⁵).

εἶδον αὐτοὺς πελάζοντας *they saw them approaching* (XC.1.4²⁰), δρῶ μὲν ἐξαμαρτάνων, γύναι *I see indeed, woman, that I do err* (EMed.350), ἡδέως ἀκούω Σωκράτους διαλεγόμενου *I like to hear Socrates discourse* (P.Sym.194⁴), ἢ ἐπιβουλεύων ἀλίσκῃται *if he be detected in laying plots* (X.Ages.8⁸).

μέμνημαι Κριτίᾳ τῶδε ξυνόντα σε *I remember that you were in company with Critias here* (PCharm.153*), ἐπιλελήσμεθ' ἡδέως γέροντες ὄντες *we have forgotton with joy that we are old* (EBacch.188).

a. The phrase *σύνουδά μοι* (or *ἐμαυτῷ*) may take the participle either in the nominative or in the dative: *σύνουδα ἐμαυτῷ σοφὸς ὢν* or *σοφῷ ὄντι* *I am conscious of being wise* (see PAp.21^b; 22^d).

983. The supplementary participle is further used with verbs of *endurance* and *emotion*.

So with *φέρω bear*, *ἀνέχομαι support*, *καρτερέω endure*,—*χαίρω, ἡδομαι, τέρπομαι am pleased*, *ἀγαπάω am content*, *ἀγανακτέω, ἀχθομαι, χαλεπῶς φέρομαι am vexed, displeased*, *ὀργίζομαι am angry*, *ἀτυχθῆνομαι am ashamed*, *μεταμέλομαι, μεταμέλει μοι repent*: also *κάμνω am weary*.

Thus *οὐκ ἀνέχομαι ζῶσα* *I shall not endure to live* (EHipp.354), *ἡδομαι ὑφ' ἑμῶν τιμώμενος* *I am pleased to be honored by you* (XA.6.1²⁶), *οὐ μοι μεταμέλει οὕτως ἀπολογησαμένη* *I do not repent of having made such a defence* (PAp.38*), *μαυθάνων μὴ κἄμνε* *be not weary in learning* (Stob.Flor.3⁸⁰).

984. With *τυγχάνω* (poet. *κυρέω*) *happen*, *λανθάνω* *escape notice*, *φθάνω anticipate*, the supplementary participle contains the main idea. In translating, it often becomes the *verb*, while the verb becomes an adverbial modifier: *ἔτυχε θύόμενος* *he happened to be sacrificing* or *by chance he was sacrificing*.

Thus *ἔτυχον ἐν τῇ ἀγορᾷ ὄπλιται καθεύδοντες ἠορίτες*, *as it chanced, were sleeping in the market-place* (T.4.118), *ἔλαθον ἐγγύς προσελθόντες* *they approached unperceived* (XA.4.2¹), *βουλομένη ἂν λαβεῖν αὐτὸν ἀπελθὼν* *I should like to go away without his knowledge* (XA.1.3¹⁷), *φονεῖα ἐλάνθανε βόσκων* (sc. *ἐαυτὸν*) *he entertained a murderer unawares* (Hd.1.44), *φθάνουσιν ἐπὶ τῷ ἔκρω γενόμενοι τοὺς πολεμίους* *they arrive at the summit before the enemy do* (XA.3.4⁴⁹).

a. With *τυγχάνω*, the participle, especially *ὢν*, is sometimes omitted: *εἴ τις εἴθους τυγχάνει* *if any one chances to be friendly* (ArEecl.1141).

985. Some other verbs, especially those meaning to *do well* or *ill* (*εὖ* or *κακῶς ποιέω*, *ἀδικέω*, *ἁμαρτάνω*), to *surpass* or *be inferior* (*νικάω*, *ἡττάομαι*) may take a supplementary participle to express the *manner*:

εὖ γ' ἐποίησας ἀναμνήσας με *you have done well to remind me* (PPhaed.60*), *ἀδικεῖ τοὺς νέους διαφθείρων* *he is guilty of corrupting the young* (XM.1.1¹).

986. GENERAL REMARK.—With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus *φαίνεται πλουτῶν* means *he is manifestly rich*, but *φαίνεται πλουτεῖν* *he appears* (perhaps deceptively) *to be rich*.

αἰσχύνομαι λέγων *I speak with shame*, but *αἰσχύνομαι λέγειν* *I am ashamed to speak* (and therefore do not speak).

οἶδε (μανθάνει) νικῶν *he knows (learns) that he is victorious*, but *οἶδε (μανθάνει) νικᾶν* *he knows (learns) how to be victorious*.

μέμνημαι εἰς κίνδυνον ἐλθὼν *I remember that I came into danger*, but *μέμνημαι τὸν κίνδυνον φεύγειν* *I am mindful to shun the danger*.

PARTICIPLE WITH ἄν.

987. The participle takes ἄν when it represents a finite verb which would take it. Thus the participle with ἄν corresponds

- (a) to the *potential optative* with ἄν (872), and
 (b) to the *hypothetical indicative* with ἄν (895).

(a) αἰτεῖ ξένους, ὡς οὕτω περιγεγόμενος ἄν τῶν ἀντιστασιωτῶν (independent construction περιγεγόμενος ἄν) *he asks for mercenaries, saying that thus he should be able to overcome his adversaries* (XA.1.1¹⁰), ἐγὼ εἶμι τῶν τι ἡδέως ἄν ἐλεγχθέντων, εἰ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἄν ἐλεγξάντων, εἰ τίς τι μὴ ἀληθὲς λέγοι (indep. οἱ ἄν ἐλεγχθεῖεν, ἐλέγξειαν) *I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue* (PGo.458*).

(b) Ποτεῖδαιαν ἔλδον καὶ δυνηθὲς ἄν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδοκε (indep. ἐδυνήθη ἄν) *when he had taken Potidaea, and would have been able to keep it himself, if he had wished, he gave it up* (D.23¹⁰⁷).

VERBAL ADJECTIVES IN -ΤΕΟΣ.

988. The verbal adjective in -τέος has a passive meaning, like the Latin participle in *-dus* (cf. 475). Used as a predicate with εἰμί, it has two constructions—a personal and an impersonal. The copula εἰμί is very often omitted, see 611 a.

989. In the personal construction the verbal agrees with the subject of the sentence, like any predicate-adjective : ἐπιστολὴ γραπτέα ἐστίν (*epistula scribenda est*) *a letter must be written*.

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ *a man is not to be honored before the truth* (PRp.595^o), ὠφελήτεια σοὶ ἢ πόλις ἐστί *the state must be aided by you* (XM.3.6³), ἀ τοῖς ἐλευθέροις ἡγοῦντο εἶναι πράκτεια *things which they thought were to be done by freemen* (Ae.1¹⁸⁸).

990. In the impersonal construction the verbal stands in the neuter (-τέον or -τέα, see 635 a); and, although still passive, it takes an *object* in an oblique case, the same which the active voice of the verb would take : γραπτέον ἐστίν ἐπιστολήν *one must write a letter*.

τὴν πόλιν ὠφελήτειον *one must aid the state* (XM.2.1⁹⁸), τῶν βοσκημάτων ἐπιμελητέον *one must take care of his flocks and herds* (XM.2.1⁹⁸), φημί δὲ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῶν *I say that you must come to the rescue of the interests at stake* (D.1¹⁷), οὐς οὐ παραδοτέα ἐστί *whom we must not surrender* (T.1.86).

a. Observe that the *subject* of the personal construction becomes the *object* of the impersonal. Verbals of *transitive* verbs admit either construction, those of *intransitive* verbs the impersonal construction only.

In Latin, the impersonal construction is confined to intransitives: thus *parendum est legi* πειστέον τῷ νόμῳ, but not *scribendum est epistolam*.

991. The verbal in -τέος takes the *agent*, or doer of the action, in the *dative* (cf. 769 b). For examples, see the sentences given above.

a. With the impersonal construction, the agent is sometimes put in the *accusative*, perhaps because the verbal was thought of as equivalent to δεῖ with the infinitive: οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσιν 'tis not right that the wise should be subject to the foolish (I.9⁷).

992. The verbal in -τέος sometimes shows the meaning of the *middle voice*: πειστέον one must obey (πειθῶ persuade, mid. obey), φυλακτέον one must guard against (φυλάσσω watch, mid. guard against), ἀπτέον one must take hold of (ἄπτω attach, mid. touch).

PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction, Incorporation, etc.

993. A relative pronoun agrees with its antecedent in *number* and *gender* (627), but stands in any *case* required by the construction of its own clause. Yet we often find an irregular agreement in case (*attraction*), and sometimes a peculiar arrangement of the words (*incorporation*). Both these changes have the effect of bringing the relative clause into closer connection with its antecedent.

994. **ATTRACTION.**—The relative is often *attracted* into the case of its antecedent, especially *from* the accusative to the genitive or dative:

ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἣς κέκτησθε (instead of ἣν κέκτησθε) you will be men worthy of the freedom which you possess (XA.1.7³), τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος διδῶ (for ὃν ἂν διδῶ) we shall trust the guide whom Cyrus shall give us (XA.1.3¹⁶).

a. Other varieties of attraction are nearly confined to instances of incorporation and omitted antecedent: see below, 995, 996.

995. **INCORPORATION.**—The antecedent is often *incorporated*, or taken up, into the relative clause. The relative and antecedent must then be in the same case:

οὐκ ἀπεκρύπτετο ἣν εἶχε γνώμην (for τὴν γνώμην ἣν εἶχε) he did not conceal the opinion he had (XM.4.4¹), μὴ ἀφέλωσθε ὑμῶν αὐτῶν ἣν ἀεὶ δόξαν κέκτησθε (for τὴν δόξαν ἣν κέκτησθε) do not deprive yourselves of the reputation which you have always possessed (D.20¹⁴⁹).

a. A *nominative* or *accusative* antecedent, when incorporated, conforms to the case of the relative; but a *genitive* or *dative* antecedent commonly attracts the relative to its own case, unless the relative is nominative, or depended, before the incorporation, on a preposition (cf. 996 a):

εἰ τινα ὄρῃη κατασκευάζοντα ἢς ἔρχοι χῶρᾶς (for τὴν χῶρᾶν ἢς ἔρχοι) *if he saw any one improving the district of which he was governor* (XA.1.9^b).—ἐπορεύετο σὺν ἧ εἰχε δυνάμει (for σὺν τῇ δυνάμει ἣν εἰχε) *he marched with what force he had* (XH.4.1³³), τοὺτους ἔρχοντας ἐποίησεν ἢς κατεστρέφετο χῶρᾶς (for τῆς χῶρᾶς ἣν κατεστ.) *he made them governors of the country he subdued* (XA.1.9¹⁴). But οὐ λυδιστὶ, ἀλλ' ἤπερ μόνῃ Ἑλληνικῇ ἐστὶν ἁρμονίᾳ (for τῇ ἁρμονίᾳ ἣπερ) *not in the Lydian key, but in that key which alone is Greek* (PLach.188^d).

b. The relative may also keep its case when a demonstrative pronoun represents the antecedent in the main clause: see ☉ 441, SOc.907.

c. Observe that the antecedent, when incorporated, loses its article.

996. OMISSION OF ANTECEDENT.—The antecedent is often entirely omitted, where it is implied in the context, or is merely the general idea of person or thing:

ναυμαχίᾳ παλαιατῇ ὧν ἴσμεν (for τῶν ναυμαχιῶν ἧς) *a sea-fight the most ancient (of the sea-fights) that we know of* (T.1.13), ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβω εὖνοικῶς ἔχειν (for πρὸς τοὺτους οὓς) *I conceive good-will toward those whom I believe to be kindly disposed* (XM 2.6³⁴).

a. The relative: (1) keeps its own case when the omitted antecedent is nominative or accusative; but (2) it usually takes the case of the omitted antecedent when that is genitive or dative. A relative in the nominative masculine or feminine, or depending on a preposition, remains, however, unchanged:

(1) NOMINATIVE: ἐγὼ καὶ ὧν ἐγὼ κρατᾷ μενοῦμεν (for οἱτοὶ ὧν) *I and those whom I command will stay* (XC.5.1³⁶).—ACCUSATIVE: στυγῶν μὲν ἢ μ' ἔτικτες (for ἐκείνην ἢ) *hating her who bore me* (EAlc.338).

(2) GENITIVE: ἡ πόλις ἧμῶν ὧν ἔλαβεν ἅπασιν μετέδωκε (for τούτων δ) *our city gave to all a share of (those things which) what she took* (I.4²⁹), ὧν ἐντυγχάνω μάλιστα ἐγχαίω σε (for τούτων οἷς) *of those whom I meet with, I admire thee most* (PProt.361^o). But ἢ θίγω θῆθ' οἷ μ' ἐφύσσω; (for τούτων οἷ) *shall I touch those who beget me?* (EIon 560).—DATIVE: δεῖται σου τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς (for σὺν τούτοις οὓς) *he requests you to drink this (wine) with those whom you best love* (XA.1.9²⁶), ἐμμένειν οἷς ἔπρι ἐδοξεν ἧμῖν (for τούτοις δ) *to abide by what we agreed just now* (PProt.353^b). But ἀναγκαῖον αὐτοῖς διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν (for τούτοις παρ' ὧν) *they are obliged to give lessons to those from whom they expect to receive their fee* (XM.1.2⁴).

b. The omitted antecedent may be afterwards supplied by an emphatic demonstrative: ἀφ' ὧν προσαιτεῖ, ἀπὸ τούτων διεύχει *on what he begs, on that he subsists* (D.8³⁶).

997. OTHER RELATIVES.—The peculiarities just described (994–996) are not confined to οἷς, but apply also to the other relatives, οὗτος, ὅσος, ἥλικος, ὅστις, etc.:

δοικαῖν τὰς πόλεις τοιοῦτοις ἤθεσιν οἷς Ἐθαγόρας εἶχε (for οἷα) *to govern the cities with such manners as Ethagoras had* (I.9⁴²), πάντας εἰσφέρειν ἀφ' οὗτος

ἕκαστος ἔχει (for ἀπὸ τοσούτων ὄσα) *that all shall contribute from such means as each man has* (D.2²¹).

a. The same peculiarities extend to *relative adverbs*: ἔξω ὑμᾶς ἔνθα τὸ πρῶγμα ἐγένετο (for ἐκεῖσε ἔνθα) *I will take you to the place where the affair occurred* (X.C.5.4²¹), ἀποκλείοντες ὄθεν ἐν τι λαβεῖν ἢ (for ἐκεῖθεν ὄθεν) *excluding them from places whence it may be possible to take anything* (X.M.2.1¹⁶). Often we may supply a *pronoun* as the antecedent: ἄσκει ὁπόθεν δόξεις φρονεῖν (for τοῦτο ὁπόθεν) *practise that from which you will appear to be wise* (P.G.O.486^c). An instance of *attraction* is seen in διεκομίζοντο εἰθὺς ὄθεν ὑπεξέθετο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἱ) *they immediately brought over their children and women from the places to which they had withdrawn them* (T.1.89).

SPECIAL CONSTRUCTIONS.

998. Ἔστιν οἱ.—The frequent phrase ἔστιν οἱ ('*there are those who*') means *some*: it is used in all cases, ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς:

ἄκων ἔστιν καὶ ἐγὼ φιλῶ *some men I love in spite of myself* (P.Prot.346^a), πλὴν Ἀχαιῶν καὶ ἔστιν ὧν ἑλλαν ἔθνῶν *except the Achaeans and some other peoples* (T.3.92), ἕποκτοι ἐγένοντο ἔστιν ἐν οἷς *they came to be suspected in some things* (T.5.25).

a. For the singular ἔστιν, see 605. In the nominative, εἰσιν οἱ often occurs.

b. Similar expressions are ἔστιν ὅτε *sometimes*, ἔστιν οὐ *or* ὅπου *somewhere*, ἔστιν ὅπως *somehow*, etc.

c. In questions, ἔστιν οἷτινες is common: ἔστιν οὐστίνας ἀνδράπων τεθαύμακας ἐπὶ σοφίᾳ; *hast thou admired any among men on account of wisdom?* (X.M.1.4²).

999. The neuter relative, with omitted antecedent, is sometimes loosely used in place of a conjunction, as ὅτι or ὥστε. In this way ἀνθ' ὧν and ἐξ ὧν mean *because* (cf. οὖνεκα, ὀθούνεκα, 1050):

προσῆκει χάριν αὐτοῦς ἔχειν ὧν ἐσώθησαν ὑπ' ἡμῶν *it becomes them to be grateful for this, that they were saved by you* (D.18¹²), δοῦναι δίκην ἀνθ' ὧν ἐμὲ ζητείον ἐνθένδ' ἀφανίσαι *penance to pay, because ye sought to drive me hence* (ArPlut.434).

a. So also ἐφ' ὧτε (= ἐπὶ τούτῳ ὥστε) *on condition that*, often used with the infinitive: αἰρεθέντες ἐφ' ὧτε συγγράψαι νόμους *having been chosen on the condition that they should draw up laws* (X.H.2.3²¹).

b. Similar are ἐξ οὗ and ἀφ' οὗ *since*, ἐν ᾧ *while*, εἰς ᾧ *till*, μέχρι (ἄχρι) οὗ *until*, also to *where* (to that point of space at which), and like expressions.

1000. Οἷος (full form τοιοῦτος οἷος) is often used with the *infinitive*, and means *of such sort as to, proper for*. And so οἷός τε *in such condition as to, able to*; ὅσος *of such amount as to, enough to*.

Thus οὐκ ἦν ἑρᾶ ὁἶα τὸ πεδῖον ἕρπειν *it was not the proper season for watering the plain* (X.A.2.3¹³), συμβουλευεῖν οἷοί τ' ἐσόμεθα *we shall be able to give advice* (P.G.O.455^a), γεμόμενοι ὅσον ἀποζῆν *tilling the land enough to live* (T.1.2).

1001. Οἷος and ὅσος are sometimes used where we must supply an idea of '*thinking, considering*': ἀπέκλαον τὴν ἐμαντοῦ τύχην, οἷον ἀνδρὸς ἐταίρου *εἰπημένος εἶην I bewailed my own fortune (considering what kind of man)*

in that I had been deprived of such a man as a companion (PPhaed.117^c). Similarly εὐδαίμων μοι ἄνθρωπος ἐφαίνετο, ὡς γενναίως ἐτελεύτησεν the man appeared to me happy (considering how) in that he died so nobly (PPhaed.58^a).

a. The same relatives, οἷος, ὅσος, and ὡς, are used in exclamations: ὁ πάππος, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ O grandfather, how much trouble you have in your dinner, liter. 'oh! the amount of trouble which you have' (XC.1.3^a), ὡς καλὸς μοι ὁ πάππος how handsome my grandfather is! (XC.1.3^b).

1002. In saying 'such as I,' 'such as he,' etc., not only οἷος but the following nominative is attracted into the case of the antecedent:

χαριζόμενος οἷῳ σοι ἀνδρὶ (for τοιοῦτον οἷος σὺ εἶ) gratifying a man such as thou art! (XM.2.9^b), πρὸς ἄνδρας τολμηροῦς οἷους καὶ Ἀθηναίους (for οἷοι καὶ Ἀθηναῖοι εἰσιν) against bold men such as the Athenians (T.7.21).—To this construction the article may be prefixed: τοῖς οἷοις ἡμῖν τοὺς ὡς we are. Rarely the attraction is neglected.

a. By a similar attraction ὅστις, and especially ὅστισιν, are used in all the cases with the meaning of any whatsoever: ἔστιν ἕνα δίκαιον ἀνδρὸς βλάπτειν ὄντινόν ἀνθρώπων; (for τινὰ ὅστισιν ἔστι any one whoever he is) is it the part of a just man to injure any person whatsoever? (PRp.335^b). The same idiom extends to other indefinite relatives.

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες monthly (as if τοσαυτῶν ὅσοι μῆνές εἰσι as many times as there are months), ὅσα ἡμέραι (also ὁσαῖα) daily, etc.

1003. INVERSE ATTRACTION.—The antecedent, without being incorporated into the relative clause, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἀξία ἔστι (for ἡ οὐσία ἣν) the property which he left is of no more value (Lys.19^a). So with adverbs: καὶ ἕλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε (for ἕλλοσι) and in other places, wherever you may go, they will love you (PCr.45^c).

a. In this way, οὐδεὶς is attracted by a following ὅστις οὐ: and the whole phrase (declined throughout: οὐδεὶς ὅστις οὐ, οὐδενὸς ὅτου οὐ, etc.) has the meaning every one: οὐδενὶ δῖα οὐκ ἀποκρίνεται (for οὐδεὶς ἔστιν δῖα οὐκ ἀπ. there is no one whom he does not answer) he answers every one (PMen.70^c).

b. By a somewhat similar change, θαυμαστόν ἔστιν ὅσος, ὅσου, etc., passes into θαυμαστὸς ὅσος, θαυμαστοῦ ὅσου, etc.; and in like manner, θαυμαστόν ἔστιν ὡς, into θαυμαστῶς ὡς. A few other adjectives show the same idiom. Thus θαυμαστὴν ὄσιν περὶ σέ προθύμιάν ἔχει he has a wonderful degree of devotion for you (PALc.ii.151^a), ὑπερφύως ὡς χαίρω I am prodigiously pleased (PSym.173^c).

Other Peculiarities.

1004. RELATIVE WITH SUBORDINATE VERB.—A relative properly belonging with the main verb of the relative clause, is sometimes made to depend on a participle, or on a subordinate verb:

καταλαμβάνουσι τείχος, ὃ τειχισμένοι ποτε Ἀκαρνανεὶς κοινῶν δικαστηρίῳ ἐχρῶντο (properly φ ἐχρῶντο) they take a fortress, which the Acarnanians, having

once fortified it were using as a common place of judgment (T.3.106), ἀνθρώπων ἀσκούμεν, οἳς ὅπταν τις διδάσκει πλείω μισθόν, μετ' ἐκείνων ἀκολουθήσουσι (prop. of ἀκολουθήσουσι) we are training men who, whenever any one offers them larger pay, will follow those (I.8⁴⁴).

1005. RELATIVE CLAUSE CONTINUED BY DEMONSTRATIVE.—When a relative clause is continued by a clause *co-ordinate* with it, the relative word is hardly ever repeated. Where this would be necessary, the relative construction is abandoned in the second clause, and the relative word is sometimes entirely omitted, and sometimes, if in an oblique case, replaced by a personal or demonstrative pronoun.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλεῦα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά (for ᾧ ἐδώκαμεν, ἀπ' οὗ ἐλάβομεν) *Ariacus, whom we wished to make king, and to whom we gave, and from whom we received pledges* (XA.3.2^b), ἔνωχθι δέ μιν γαμέεσθαι τῷ θεῷ τε πατήρ κέλεται, καὶ ἀνδάνει αὐτῇ (for ὅστις ἀνδάνει) *and bid her marry him whom'er her sire commandeth, and (who, literally he) is pleasing to herself* (β 114).

ἐκεῖνοι τοίνυν, οἳς οὐκ ἐχαρίζοιτο οἱ λέγοντες, οὐδ' ἐφίλουσιν αὐτούς *those therefore, whom the speakers did not try to please, and did not care for them* (D.3²⁴), ἀντίθεον Πολύφημον, δού κράτος ἐστὶ μέγιστον πᾶσιν Κυκλάδεσσι, Θόασα δέ μιν τέκε νύμφη *Polyphemus, peer of gods, whose might 'mongst all Cyclopes is the greatest, and the nymph Thoosa bears him* (α 70).

a. Yet the relative is occasionally repeated: see XA.1.7², T.2.48.

1006. VERB OMITTED.—When the same verb belongs to both clauses, antecedent and relative, it is sometimes omitted in one of them, especially in the relative clause:

φίλους νομίζουσ' ὅσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *counting as friends those whom thy husband counts so* (EMed.1153), τὰ γὰρ ἕλλα ὅσαπερ καὶ ὑμεῖς ἐποιεῖτε (sc. ἐποίη) *for the rest he did just what you also were doing* (XC.4.1³), ὡς ἐμοῦ ἴοντος ὅπρ' ἂν ὑμεῖς (sc. ἴητε), ὅπῳ τὴν γνώμην ἔχετε *understanding that I am going wherever you go, so make up your mind* (XA.1.8⁴).

1007. PREPOSITION OMITTED.—When the antecedent stands before the relative, a preposition belonging to both usually appears only with the first: ἐν τρισὶ καὶ δέκα ὄχ' ἄλοις ἔτεσιν οἳς ἐπιπολάζει (for ἐν οἳς) *in not quite thirteen years, in which he has been uppermost* (D.9²⁵), ἀπὸ τῆς αὐτῆς ἀγνοίας ἥσπερ πολλὰ προΐεσθε τῶν κοινῶν *from the same apathy from which you sacrifice many public interests* (D.18³⁴).

1008. TRANSFER TO RELATIVE CLAUSE.—Designations, especially superlatives, which belong most properly to the antecedent, are sometimes taken into the relative clause:

εἰς Ἀρμενίαν ἤξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος (for πολλὴν καὶ εὐδαίμονα) *they would come to Armenia, of which Orontas was governor, an extensive and prosperous country* (XA.3.5¹¹), ἤγαγον ὀπίσθους πλείστους ἐδυνάμην *I have brought (the largest number which) as many as I could* (XC.4.5²⁹).

a. In this way arise expressions like ἐπεὶ (ὡς, ὅτε) τάχιστα *as soon as*; also ἅς τάχιστα *as soon as possible*, etc. (see 651).

1009. INTRODUCTORY RELATIVE CLAUSE.—A clause beginning with a neuter relative is sometimes loosely prefixed to another sentence, either—(a) to suggest the *matter* to which it pertains: ἃ δ' εἶπεν, ὡς ἐγὼ εἶμι ὁδὸς ἀεὶ ποτε μεταβάλλεσθαι, κατανοήσατε *but as to what he said, that I am one who is always changing, consider,* etc. (XH.2.3^{4b}); or—(b) with *appositive* force: ὃ ἔρητι λέγον, ζητητέον τίνας ἄριστοι φύλακες *as I just said, we must inquire who are the best guards* (PRp.413^c).

a. After such a clause, the principal clause is sometimes irregularly introduced by *ὅτι* or *γάρ*: ὃ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστον ὧν ἐπρήσαμεν ἀπόλλυσι τὴν ψυχὴν *what is strangest of all to hear, (that) each one of the things which we approved ruins the soul* (PRp.491^b). In like manner, after phrases such as *ὡς λέγουσι*, *ὡς ἔειπε*, etc., the principal clause is sometimes expressed as *dependent*: ὡς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἔξειν *for as I heard from some one, (that) Cleander is about to come from Byzantium* (XA.6.4¹⁸).

For relative clauses signifying *cause* and *result*, see 910; signifying *purpose*, 911; signifying *condition*, 912.

INTERROGATIVE SENTENCES.

1010. There are two kinds of questions :

1. *Sentence-Questions* : these relate to the *action* itself : they ask *whether* a given thing is or is done, and can be answered by *yes* or *no*.

2. *Word-Questions* : these relate to *something* connected with the *action* : they ask, for instance, *who*, *what*, *where*, *when*, *how*, etc., and they cannot be answered by *yes* or *no*.

WORD-QUESTIONS.

1011. These are expressed by means of pronouns or adverbs, —by interrogatives, if the question is direct,—by interrogatives or indefinite relatives, if it is indirect (700).

τίς λέγει; *who is speaking?* τί λέγει; *what does he say?* πόθεν ἦλθεν; *whence came he?*

ἤρῳμην τίς (or ὅστις) λέγοι *I asked who was speaking*, ἤρῳμην πόθεν (or ὅπόθεν) ἔλθοι *I asked whence he had come*.

a. Strictly speaking, the *indefinite relatives* have no interrogative force: they are properly relatives ('I asked about *that which* he said'); it is the connection only which gives the idea of a question. Accordingly the *simple relatives* are sometimes used in their place, though never after verbs of *asking*: θελοῖ δὲ εἶπαι *he explains who he is* (T.1.136), φράζουσιν ἃ λέγει *they make known what he says* (XA.2.4¹⁸). Such clauses are not properly indirect questions.

1012. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*. This cannot be imitated in English.

τί ἀδικηθεῖς ἐπιβουλεύεις μοι; (having been wronged in what, do you plot) *in what have you been wronged, that you plot against me?* (XA.1.6^b), πότε ἂ χρὴ πράξετε; ἐπειδὴν τί γένηται; *when will you do your duty? (when what has happened?) what are you waiting for?* (D.4¹⁰), τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do this?* (XA.3.1¹⁴), τί ἰδὼν ποιούντα ταῦτα κατέγνωκας αὐτοῦ; (having seen him doing what, have you brought) *what have you seen him do, that you have brought these charges against him?* (XM.1.3¹⁰), ἐπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχων ἡε δὶδ not cease threatening, and (what evil not causing?) *causing every evil* (D.25⁵⁰). For ἴνα τί, see 612. For τί παθόν and τί μαθόν, see 968 c.

a. The interrogative often stands as predicate-adjective with a demonstrative pronoun, in the construction described in 618: τί τοῦτ' ἔλεξας; (being what, hast thou said this?) *what is this that thou hast said?* (EBacch.1033), τίνας τοσούτ' εἰσορῶ; *who are these I see?* (EOr.1347), τίς δ' οὗτος ἔρχεται ὁσος; *who art thou who comest alone?* (K 82). So with a substantive: τίς ὁ πόθος αὐτοῦς ἴκετο; *what is this longing which has come upon them?* (SPhil.601).

1013. Two interrogative words, without connective, are sometimes found in the same sentence:

τίνας οὖν ὑπὸ τίνων εὐροίμεν ἂν μείζονα εὐηργετημένους; *whom then can we find more benefited, and by whom?* (XM.2.2^a), ποία ὁποῖον βίον μῖμήματα, οὐκ ἔχω λέγειν *what kinds (of numbers) are imitations of what sort of life, I cannot say* (PRp.400^a), τίς, πόθεν εἰς ἀνδρῶν; *who, from whence of men art thou?* (a 170).

For interrogative pronouns with the article, see 676.

1014. When the respondent repeats the question before answering it, he uses the *indefinite relatives*: ἀλλὰ τίς γὰρ εἰ; ὅστις; πολιτῆς χρηστός A. *but who are you, pray? B. who am I? an honest burgher* (ArAch.594).

SENTENCE-QUESTIONS.

1015. Direct sentence-questions are usually introduced by one of the following particles:

ἄρα, ἦ, expecting neither *yes* nor *no*,

οὐ, ἄρ' οὐ, οὐκοῦν, expecting the answer *yes*,

μή, ἄρα μή, μῶν, expecting the answer *no*:

ἄρ' εἰμι μάντις; *am I a prophet?* (SAnt.1212), ἦ οὗτοι πολέμοι εἰσι; *are these enemies?* (XC.1.4¹⁹).

οὐκ εἰσορᾷς; *do you not see?* (SEl.997), ἄρ' οὐχ ὕβρις τάδε; *is not this insolence?* (SOc.883), οὐκοῦν σοι δοκεῖ; *do you not then think?* (XC.2.4¹⁵).

μή τί σοι δοκῶ ταρβεῖν; *seem I to thee afraid?* implying 'surely not' (APr.959), ἄρα μή διαβάλλεσθαι δόξεις; *you will not think yourself slandered, will you?* (XM.2.6³⁴), μῶν τί σε ἀδικεῖ; *surely he has not wronged you, has he?* (PProt.310^d).

a. Sometimes there is no interrogative word at all, the question being indicated by the tone of voice: "Ἕλληνες ὄντες βαρβάρους δουλεύσομεν; shall we, who are Hellenes, serve barbarians? (EFG.717).

b. An interrogative expression which distinctly expects the answer *yes*, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is anything else true than* = *is it not certainly true that?*—also, with ἢ omitted, ἄλλο τι in the same sense:

ἄλλο τι ἢ ὁμολογοῦμεν; *do we not acknowledge?* (PGo.470^b), ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν; *is it not beloved by the gods?* (PEuthyphr.10^d).

1016. Indirect sentence-questions are introduced by εἰ *whether*; less often by ἄρα:

ἠρώτησεν εἰ ἤδη ἀποκεκρήμενοι εἰεν *he asked whether they had already made answer* (XA.2.1¹⁵), ἴδωμεν ἄρ' οὕτωςί γίγνεται ἅπαντα *let us see whether every thing is so produced* (PPhaed.70^b).

a. In Homer ἢ (ἡέ) is sometimes used: ὤχετο πεισόμενος μετὰ σὸν κλέος, ἢ που ἔτ' εἴης *he went to ask for news of thee, if thou wert yet alive* (ν 415).

b. This use of εἰ is closely connected with its use in *conditions*: thus examples like εἴπε μοι εἰ ἐτερόν γε φίλην ἐς πατρίδ' ἰκάνω *tell me whether I am really come to mine own land* (ν 328) can be understood as *tell me, if, etc.* ('if I am come, tell me so').

c. εἰῶ never really introduces an indirect question. Cases like σκέψαι ἐὰν καὶ σοὶ ξυνηδοῖ *consider if you too agree* (PPhaed 64^a) are best referred to 907. Hm. uses εἴ κε after 'see' and 'know' (cf. b above), but not after 'ask.'

1017. Alternative sentence-questions, if direct, are introduced by πότερον (πότερα) . . . ἢ (*utrum . . . an whether . . . or*). Indirect alternative questions are introduced by the same particles, or by εἰ . . . ἢ or εἶτε . . . εἶτε:

πότερον εἴς ἄρχην ἢ ἄλλον καθίστης; *do you let him go on governing, or appoint another?* (XC.3.1¹⁹).

διηρώτῃ πότερον βούλοιο μένειν ἢ ἀπίνααι *she asked whether he wanted to stay or go away* (XC.1.3¹⁵), ἐβούλευετο εἰ πέμπούν τινας ἢ πάντες ἴοιεν *he consulted whether they should send some, or all should go* (XA.1.10^b), οὐκῶ ἴστε εἶτε ἀγαθὸν εἶτε κακὸν ἠβήσαντες γενήσονται *you do not yet know whether they will turn out good or bad when they grow up* (Lys.20³⁴).

a. πότερον is often omitted: ἐγρήγορας ἢ καθεύδεις; *are you awake or asleep?* (PProt.310^b). So even in indirect questions: Odys. δ 110. Properly πότερον is a neuter pronoun; see 278: thus πότερον δέδρακεν ἢ οὐ; (D.23¹⁹) originally meant 'which of the two (is true), has he done it, or not (done it)?'

b. Hm. does not use πότερον. For direct disjunctive questions he has ἢ (ἦε) . . . ἢ (ἦε); for indirect, ἢ (ἡέ) . . . ἢ (ἦε): ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; *do we know aught in heart, or do we not?* (δ 632), μείνωτ' ἐπὶ χρόνον, ὄφρα δαῶμεν ἢ ἐτερόν Κάλχας μαντεύεται ἦε καὶ οὐκί *wait for a time, that we may know if Calchas truly prophesies or not* (B 299).

For the use of the *modes* in indirect questions, see 932-5. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 878.

NEGATIVE SENTENCES.

1018. There are two negative particles, οὐ and μή. Οὐ expresses negation absolutely; μή expresses it as *willed* or *thought of*. The same difference appears in their *compounds*, as οὔτε, μήτε; οὐδεῖς, μηδεῖς; οὐδαμῶς, μηδαμῶς; and many others.

1019. The Subjunctive and Imperative, in all their uses, take μή:

Thus in independent clauses (874, 866): μή θαυμάζετε *be not surprised* (XA.1.8³), μή ἐκδώτέ με *do not give me up* (XA.6.6¹⁸), μή ἀτελή τὸν λόγον καταλίπωμεν *let us not leave the discussion unfinished* (PGo.505^d), λέγετε, εἰσὶν ἢ μή; *say, shall I go in or not?* (PSym.213^a).

In dependent clauses: thus final clauses, παρακαλεῖς ἰατροῦς, ὅπως μὴ ἀποθάνῃ *you call in physicians, that he may not die* (XM.2.10²); conditions, οὐκ ἐπιζητοῦνται, ἐὰν μὴ προῆρηθῇ παρῆναι *they are not required, unless orders have been issued for their presence* (XC.1.2⁴); conditional relative clauses, ὅταν μὴ τοὺς ἀδικούντας λάβητε, τοὺς ἐντυγχάνοντας κολάζετε *when you do not catch the offenders, you punish the first comers* (I.18⁸⁶).

a. But the subjunctive in its epic use for the future indicative (868) has οὐ.

1020. Independent clauses with the Indicative and Optative have μή in expressions of *wishing* (870, 871); but otherwise, οὐ:

ἤμαρτεν, ὡς μήποτ' ὄφελε (sc. ἁμαρτεῖν) *he missed, as I would he had never done* (XC.4.6³), μὴ ζῆν μετ' ἀμουσίας *let me not live in grossness* (EHf.676).

οὐκ οἶδα Ἰ κνοῦ *not* (ArNub.761), οὐκ ἂν ἀποδοίην τοὺς τόκους *I should not pay the interest* (ArNub.755).

For the force of οὐ and μή in questions, see 1015.

1021. Dependent clauses with the Indicative and Optative have μή when they express a *purpose* or a *condition*; but otherwise, οὐ:

Thus μή in final clauses: λαβὼν με ἤγεν, ἵνα μὴ φθέγγοιτο μηδεῖς *he seized me and dragged me away, that no one might raise his voice* (XA.6.6²⁸), φυλακτέον ὅπως μηδὲν συμβήσεται σοι τοιούτων *you must take care that nothing of this sort befalls you* (I.5²⁸).

μή in conditions: εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι *if nothing hinders, I wish to confer with them* (XA.4.8⁴), εἰ μὴ ταύτη δύναντο, ἄλλῃ ἐπειράοντο *if they did not succeed in this way, they tried in another* (XA.4.2⁴).

μή in conditional relative clauses: ἃ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι *what I do not know* (= εἰ τι μὴ οἶδα) *I do not even suppose that I know* (PAp.21⁴), ὅποτε μὴ τι δέσειαν, οὐ ζυγίσαν *when they had no fear of anything, they did not come together* (T.2.15).

οὐ in others: προσημαίνουσιν ἃ τε χρὴ ποιεῖν καὶ ἃ οὐ χρὴ *they signify before hand what one must do, and what not do* (XC.1.6⁴⁶).

a. So, too, relative clauses expressing *purpose* take μή: see 911.

b. Relative clauses expressing *cause* and *result* (910), though properly taking *οὐ*, sometimes have *μή*, when the cause or result is to be characterized as *thought of* rather than *real*: *ταλαίπωρος σὺ γε ἄνθρωπος εἶ, φ' μήτε θεοὶ πατῆροί εἰσιν μήτε ἱερὰ αὐτῶν ἀνθρώπων* (PEuthyd.302^b), *ἕνα γὰρ ἐν πολλοῖς ἴσως εἴβοις ἂν ὄστις ἐστὶ μὴ χείρων πατρός* for *one perchance 'mongst many thou mayst find, who is not meaner than his sire* (EHeracl.327); here *ὄστις* means 'such as to be.'

c. *εἰ οὐ* may be used for *εἰ μή* when the clause has a *causal* force (926): *μὴ θαυμάσῃς εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι* *be not surprised that much of what has been said is not suited to you* (I.1⁴⁴).

1022. Sentences in indirect discourse take the same negatives that they would have in direct discourse:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ὑμετέρου θορύβου (direct *οὐδὲν μοι μέλει*) *he said that he cared nothing for your disturbance* (Lys.12¹⁴).

a. But after *εἰ* in indirect *questions*, either *οὐ* or *μή* can be used: *ἐρωτᾷς εἰ οὐ καλὴ μοι δοκεῖ εἶναι* *you ask whether I do not think it (rhetoric) a fine thing* (PGo.462^c), *βουλόμενος ἐρῆσθαι εἰ μαθὼν τίς τι μὴ οἶδεν* *wishing to ask whether a man, who has learned a thing, does not know it* (PTheat.163^d), *σκοπῶμεν εἰ πρέπει ἢ οὐ* *let us consider whether it is proper or not* (PRp.451^d), *τοῦτ' αὐτό, εἰ χαίρεις ἢ μὴ χαίρεις, ἀνάγκη σε ἀγνοεῖν* *this very thing, whether you are pleased or not pleased, you must needs be ignorant of* (PPhil.21^b).

1023. The Infinitive, when not in indirect discourse, has *μή*:

τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι *they wished not to abandon Corcyra* (T.1.44), *ἔλεγον αὐτοῖς μὴ ἀδικεῖν* *they told them not to commit injustice* (T.2.5), *εἰκὸς σοφὸν ἄνδρα μὴ ληθεῖν* *it is fit that a wise man should not talk idly* (PTheat.152^b), *τὸ μὴ ἀποδιδόμην χάριτας ἄδικον ἐκρίνειν* *the not returning of favors he accounted dishonest* (XAgas.4³), *αἱ Σειρήνες κατεῖχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν* *the Sirens detained them, so that they could not get away from them* (X.M.2.6¹¹).

a. In some apparent exceptions, *οὐ* belongs with the principal verb: *ὁμᾶς ἀξιοῦντες οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν* *demanding not that you should be allies with them, but partners in wrong-doing* (T.1.89), where *οὐ* belongs properly to *ἀξιοῦντες*.

b. But *ὥστε οὐ*, instead of *ὥστε μή*, is sometimes found with the infinitive: *κατεργασταὶ πυρὶ, ὥστ' οὐδ' ἴχνος γε τευχῶν εἶναι σαφές* *'tis destroyed by flame, that not a trace of ramparts can be seen* (EHel.108).

1024. The Infinitive in indirect discourse takes regularly *οὐ*, yet sometimes *μή*:

φημι οὐκ εἰδέναι (direct *οὐκ οἶδα*) *I declare that I do not know* (PAp.37^b), *ἐνόμισεν οὐκ ἂν δύνασθαι μένειν τοὺς πολιορκούντας* (direct *οὐκ ἂν δύναντο*) *he thought the besiegers would not be able to remain* (XH.7.4²⁹).

ἀπεκρίνατο μηδενὸς ἕρτων *he answered that he was no man's inferior* (XH.3.8¹¹), *πιστεύω μὴ ψεύσειν με τὰς ἐλπίδας* *I trust that my hopes will not disappoint me* (XC.1.5¹³). After 'hope,' 'promise,' etc. (948 a), this *μή* is the rule.

1025. The Participle has μή when it expresses a *condition* (969 d, 971 b); otherwise, οὐ :

οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν thou canst not, if thou hast not toiled, be happy (EFr.464), ὡς ἦδὺν τὸ ζῆν μὴ φθονούσης τῆς τύχης how sweet is life, if fortune be not envious (MMon.563).

Κύριος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος Cyrus went up on the mountains, (no one opposing) without opposition (XA.1.2²³), ἔθουρβεῖτε ὡς οὐ ποιήσοιτες ταῦτα you made a clamor, as not intending to do this (Lys.12¹³).

a. The participle with ὁ μὴ has the force of a *conditional relative* clause: ὁ μὴ εἰδώς whoever does not know (but ὁ οὐκ εἰδώς the particular person who does not know); ὁ μὴ δαρῆς ἄνθρωπος οὐ παιδεύεται the man unwhipped receives of training nought (MMon.422).

1026. Μὴ is also used with adjectives, adverbs, and even with substantives with the sense of a conditional relative: τὸ μὴ ἀγαθόν 'the not-good' = whatever is not good, ὁ μὴ ἰατρός 'the non-physician,' whoever is not a physician (PGo.459^b).

1027. Μὴ FOR οὐ.—Μὴ is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μὴ, or would have it, if negative:

μὴ χαῖρ', Ἀτρεΐδην, κέρδεσιν τοῖς μὴ καλοῖς rejoice not, son of Atreus, in dishonest gains (SAJ.1349), ὡς μηδὲν εἰδὸς ἴσθι μ' ὅν ἀνιστορεῖς (μὴ because ἴσθι would take μὴ) know that I know nought of what thou askest (SPhil.253), κελεῖται μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάνας (μὴ because μέναι would take μὴ, 1023) he bids them remain at the river without crossing (XA.4.3²⁸), εἰάν τι ἀσθη σεαυτῶν μὴ εἰδῶτα (μὴ because εἰάν ἀσθη would take μὴ, 1019) if you perceive yourself to be ignorant of anything (XM.3.5²³).

1028. Οὐ FOR μὴ.—With some particular words, οὐ has a special connection, the two expressing a simple idea, as in οὐ φημι deny, οὐκ εἶω forbid, οὐ πολλοὶ few, οὐχ ἦσσαν more and the like; in such expressions, οὐ is often retained, when the rules require μὴ: thus εἰάν οὐ φῆτε if you deny it (PAp.25^b), whereas εἰάν μὴ φῆτε would be unless you affirm it.

1029. REDUNDANT NEGATIVE.—In connection with verbs of *negative* meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μὴ, to express the negative result aimed at in the action of the verb:

κωλύμεσθα μὴ μαθεῖν we are hindered from learning, i. e., so as not to learn (EIon 391), ἀπέκρινον τοῖς δούλοισι μὴ μετέχειν they forbade the slaves from sharing, i. e., requiring them not to share (Ae.1²⁸), ἠρνούοντο μὴ πεπτοκέναι they denied that they had fallen, asserting that they had not fallen (ArEq.572), ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεῦσαι they refrained from making war upon the land of either, i. e., so as not to make war (T.5.25).

Often τὸ is prefixed (cf. 961): οὐτοὶ εἰσιν ἡμῖν ἐμποδῶν τὸ μὴ ἤδη εἶναι ἐνθα ἐσπεύδομεν they are a hindrance to our being already where we were hastening (XA.4.8¹⁴).

a. After 'deny' and like verbs, we may even have ὡς οὐ or ὅτι οὐ: ἀρνησῆναι ὡς οὐκ ἀπέδωκα to deny that I have paid (Lys.4¹).

DOUBLE NEGATIVES.

1030. When a negative is followed by a *compound* negative of the same kind, the negation is simply strengthened: οὐκ ἔστιν οὐδεὶς *there is not any one*.

In English, only *one* negative can be used: οὐκ ἔστιν οὐδὲν κρείσσον ἢ φίλος σαφῆς *there's nothing better than a faithful friend* (EOr.1155), σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾶ *a little nature does nothing great at any time to any one, either citizen or state* (PRp.495^b), μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλω μηδένι *let him pay nothing either to me or to any one else* (XA.7.1⁶).

1031. When a negative if followed by a *simple* negative of the same kind, each has its separate force: οὐκ ἀγνοῖα τοῖς ἐγγόνους οὐ κατέδειξεν αὐτὸ ἴσως *not through ignorance that he did not make it known to his descendants* (PRp. 406⁶); and the two often balance each other, so as to make an affirmative: οὐδεὶς οὐκ ἔπασχε τι (no one was not affected) *every man was affected* (XSym.1⁹).

1032. Οὐ μή.—Οὐ followed by μή is used with the subjunctive (seldom the future indicative) in emphatic negation, referring to the future: οὐ μή γένηται *it will not happen* (D.4⁴⁴).

οὐ μή δεισῆς τὸν πολέμον *you will certainly not fear the foe* (XA.7.3²⁶), οὐδὲν μὴ δεῖων πᾶθῃτε *you will meet with no harm* (D.6²⁴), οὐ σοὶ μὴ μεθέξομαι ποτε *never will I follow thee* (SEI.1058).

a. Οὐ μή is also used with the future indicative to express a strong prohibition: οὐ μὴ λαλήσεις *don't chatter* (ArNub.505), οὐ μὴ προσοίσεις χεῖρα *lay not thy hand upon me* (EBacch.343). These are often printed as questions; cf. 844 a.—The origin of both these phrases with οὐ μή is obscure.

1033. Μὴ οὐ.—Μὴ followed by οὐ is used in two different ways.

First, after expressions of fearing, where μὴ means *lest, that, μὴ οὐ means lest not, that not* (Lat. *ne non*). For examples, see 887.

So too without the verb of fearing, in the construction described in 867.

1034. Secondly, the infinitive takes μὴ οὐ instead of μὴ when the word on which it depends has a negative:

οὐδεὶς οἷός τ' ἔστιν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking in any other way (is able not to be) can avoid being ridiculous* (PGo.509⁶).

a. Hence verbs of *hindering, forbidding, denying*, etc. (1029), when they have a negative, are followed by μὴ οὐ with the infinitive. Thus: ἀρνοῦμαι μὴ ποιῆσαι *I deny that I did it*, but οὐκ ἀρνοῦμαι μὴ οὐ ποιῆσαι *I don't deny that I did it*.

οὐκ ἀπαίθεμαι μὴ οὐ καλῶς λέγεσθαι *I don't gainsay that it was rightly argued* (PMen.89^d), οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν *I did not refrain from proceeding to that* (PRp.354^b), μὴ παρῆς τὸ μὴ οὐ φράσαι *forbear not to make it known* (SOt.283).

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which implies a negative: τίνα οἶει ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *who, think you, will deny (= no one will deny) that he understands what is just?* (PGo.461^o).

SOME NEGATIVE EXPRESSIONS.

1035. a. οὐχ ὄτι, μὴ ὄτι *not only* (probably 'I do not (say) that,' 'do not (say) that' = it is not enough to say that): μὴ ὄτι θεὸς ἀλλὰ καὶ ἄνθρωποι *not a god only but also men* (XC.7.2¹⁷).

οὐχ ὄπως, μὴ ὄπως, are used in the same way: μὴ ὄπως (sc. οὐκ ἐδύνασθε) ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε *not only* were ye not able to dance in measure, but ye were not able even to stand erect (XC.1.3¹⁰).

b. μόνον οὐ, μόνον οὐχί *only not*, hence *all but, almost (tantum non)*; and, in reference to time, ὅσον οὐ *almost*: μόνον οὐ τὴν Ἀττικὴν ὑμῶν περιήρηται *they have all but stripped you of Attica* (D.19²³⁰), ὅσον οὐκ ἤδη ἐνόμισον αὐτοὺς παρῆναι *they thought they were already all but arrived* (T.8.96).

c. οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά *nevertheless, notwithstanding*. They are to be explained by supplying before ἀλλά some idea drawn from the preceding context: ὁ ἵππος μικροῦ ἐκείνου ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κύρος *the horse almost threw him over its head; (yet it did not throw him, but) nevertheless Cyrus kept his seat* (XC.1.4⁸).

PARTICLES.

NOTE.—The term *particles* includes the conjunctions (1038), besides a number of adverbs, which, though not having of themselves a very definite meaning, yet serve to show the relations of other words.

1036. PREPOSITIONAL AND POSTPOSITIONAL.—A particle is said to be prepositional, when it is always put first in its own sentence; postpositional, when it is always put after one or more words of the sentence.

I. *Interrogative Particles*.—See 1010–1017.

II. *Negative Particles*.—See 1018–1035.

1037. III. *Intensive Particles*.—These add emphasis to particular words, or give additional force to the whole sentence.

1. γέ (postpositional and enclitic) *even, at least, Lat. quidem*, adds emphasis to the preceding word: πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους *in numbers at least we should not surpass the enemy* (XC.2.1⁸), σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι *for now at least thou seemest to be our king* (XC.1.4⁹), Hm. ἀλλὰ σὺ, εἰ δ' ἔνασαι γε, περίσχεο παιδὸς *but do thou, if only thou art able, protect thy son* (A 393).—It is added with especial frequency to pronouns: ἔγωγε *I for my part*, ὄγε in Hm. *even he, ὅς γε Lat. qui quidem*.

a. When γέ belongs to a word which has the article, it is usually attached to the article: ἡ γε φιλοσοφία *philosophy at least* (PSym.182^c). So too after a preposition, if the word depends on one: ἤκουσεν οὐδεὶς ἐν γε τῷ φανερῷ *no one heard, in public at least* (XA.1.3²¹).

2. γοῦν (postpositive) *at any rate, Lat. certe,*

contracted from γὰρ οὖν. It is used especially to mark the transition from a less positive statement to one which is *certainly* true: οὐ πλαστὴν τὴν φιλίαν παρέχοντο· ἐθελοσίοιο γοῦν αὐτῷ συνεβοήθησαν *they offered no pretended friendship; at any rate, they willingly joined him in giving aid* (XAges.1⁸²).

3. κέρ (postpositive and enclitic) *very, just, even.*

In Attic, it is used to strengthen relatives: ὅσπερ *just who, the one who, ὡσπερ even as*; also in εἰπερ (ἑάνπερ, ἤνπερ) *if really, καίπερ though*. In Hm., it is used with a variety of words: πρῶτον περ *for the very first time* (H 295), τὰ τε στυγέουσι θεοὶ περ *which even gods detest* (T 65); and especially with participles, in the sense of καίπερ (979).

4. δὴ (postpositive) *now, indeed, in particular,*

marks something as being immediately present to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δὴ (obviously many) *a great many, μόνος δὴ all alone, δῆλα δὴ it is quite plain*. It adds urgency to imperative expressions: ἐννοεῖτε δὴ *consider, I pray you, ἔγε δὴ come now*. It strengthens the superlative: μέγιστος δὴ *the very greatest*; and gives definiteness to demonstratives and relatives: ὅς δὴ *the (very) one who, οὗτος δὴ just so*. So with other pronouns and particles: τί δὴ; *what now? ποῦ δὴ; where pray? εἰ δὴ if indeed, if really*. For καὶ δὴ καί, see 1042 c.

a. It often means *accordingly*, referring to something preceding: ἐλεγὼν δτι κατίδοιεν στρατεύμα· ἐδόκει δὴ οὐκ ἀσφαλὲς εἶναι διασκηνοῦν *they said that they had seen an army; it seemed accordingly unsafe to encamp apart* (XA.4.4¹⁰), οὕτω δὴ *thus then* (as previously described); and hence often in the *apodosis* (879), as ὅτε . . . τότε δὴ *when . . . then, I say*.

b. It sometimes approaches the meaning of ἤδη, Lat. *jam*: νῦν δὴ (*nunc jam*) *now already, πάλαι δὴ (jam dudum) long since*. So in καὶ δὴ, often used in answer to a command: ἔπειγε νῦν· καὶ δὴ βέβηκα *A. hasten now. B. see, I am already gone* (SEL.1436).

c. The epic δὴ γάρ, and poetic δὴ τότε, may stand at the *beginning* of a sentence.

5. δῆπου (or δὴ που) *I surmise, probably, methinks,*

often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δῆπου *with what is the spirit nourished? with learning, doubtless* (PProt.318°).—A stronger form is δῆπουθεν.

6. δῆτα (a stronger δὴ) *surely, in truth,*

nearly confined to the Attic: οὐ δῆτα *surely not, πῶς δῆτα; how in truth?*

7. δῆθεν *truly, forsooth,*

mostly in reference to a *seeming* or *pretended* truth.

8. δαί (an Attic equivalent of δὴ),

used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. ἦ (prepositive) *really, truly,*

(not to be confounded with ἦ interrog., 1015, and ἦ or, than, 1045, 1) adds

force to an assertion.—*ἢ μὴν* (Hm. *ἢ μὲν*) is used especially in declarations under oath: *δυσώπυρες ὄρκους ἢ μὴν μὴ μνησικαχῆσειν* *having sworn oaths that in very truth they would not bear resentment* (XH.2.4⁴³).

10. *τοί* (postpositive and enclitic) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like. It is frequent in statements of general truths: *τόν τοι τύραννον εὐσεβεῖν οὐ βῆδιον* *for princes 'tis no easy task to be devout* (SAJ.1350).—Compounds of *τοί* are *ἦτοι* *verily* (only epic), *οἴτοι* *surely not*.—For *μέντοι*, see 1047, 4: for *τοίνυν*, *τοίγαρ*, *τοιγαροῦν*, *τοιγάροι*, see 1048, 4 and 5. For the disjunctive *ἤτοι . . . ἢ* *either . . . or*, see 1045, 1 a.

11. *μήν* (postpositive) *in truth*, Lat. *vero*, Ion. *μέν*, Dor. *μάν*. Hm. has *μέν*, *μάν*, and *μήν*: *ᾤδε γὰρ ἐξερέω, καὶ μήν τετελεσμένον ἔσται* *for thus I'll speak, and verily 'twill be fulfilled* (Ψ 41⁰). The word has also an adversative use, *yet, however*. In Attic *τί μήν*; ('what indeed?') means *of course*.

12. *μέν* (postpositive) *indeed*, Lat. *quidem*; originally the same as *μήν*: oftenest used in connection with *δέ* (1046, 1 a), but found also alone (so in questions), and with other particles, as *μὲν οὖν*, *μὲν δή*.

13. *καί* *yes, surely*,—*νή* and *μά* *surely*, used in oaths and followed by the accusative (728).

CONJUNCTIONS.

1038. The conjunctions are particles used to connect sentences or words with each other. They are divided into classes, according to their meaning. Some conjunctions belong to more than one class.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (876 a): so too the causal *γάρ*. The other classes connect *subordinate* sentences with the principal sentences on which they depend.

1039. *ASYNDETON*.—In continued discourse, every Greek sentence has, in general, a conjunction to connect it with what goes before. The absence of such connective is called *asyndeton* (*ἀσύνδετον* *not bound together*): it is most common in explanatory sentences. Sometimes it is preferred as a livelier and more striking mode of expression.

1040. IV. *Copulative Conjunctions.*

The principal copulatives are *καί*, *τέ*, and *ἀνδ*. *τέ* is postpositive and enclitic: it corresponds in general to Lat. *que*, as *καί* to Lat. *et*. The poets have also *ἠδέ*, *ἰδέ*, and *ἰδέ* is epic only.

a. The copulative is often used with both members (*correlation*): so very frequently *τέ . . . καί*, *τέ . . . τέ*; often where in English simple

and would be used. *Kai . . . kai* emphasizes the two members separately, *both . . . and*:

διέσχαν ἄλλήλων βασιλεύς τε καὶ οἱ Ἕλληνες ἑς τριάκοντα στάδια *the king and the Greeks were about thirty stades apart from each other* (XA.1.10⁴), *Hm. αἰεὶ γὰρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε for always strife is dear to thee and wars and battles* (A.177), *λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία I think there is an end, both of their insolence and of our suspicion* (XA.3.1²¹).—In like manner, the epic has *ἡμὲν . . . ἡδὲ* as well . . . as also.

b. Occasionally we find *τέ . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

1041. In the epic language, *τέ* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other particles, as *καί, μέν, δέ, γάρ, ἀλλά*, and to relatives (*ὅς τε, οἷός τε*). In such cases, it cannot be translated into English. The common words *ὥστε* and *οἷός τε*, used by all writers, are remnants of this early usage.

1042. To *καί* belong further the meanings *also* and *even*:

Hm. παρ' ἔμοιγε καὶ ἄλλοι οἱ κέ με τιμήσουσι with me are others also who will honor me (A.174), *τοῦ ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμὸν τὴν κεφαλὴν having cut off his brother's head, even after he was already dead* (XA.3.11⁷). In the meaning *also*, it is often repeated with both members of a compound sentence: *καὶ ἡμῖν ταῦτά δοκεῖ ἄπερ καὶ βασιλεῖ to us also the same things seem good, which seem good also to the king* (XA.2.1²²). In *καὶ δέ*, the proper connective is *δέ*, while *καί* means *also, even*: *καὶ ἀρχικὸς δ' ἐλέγετο εἶναι and he was also said to be fit to rule* (XA.2.6⁹).

a. After words of likeness, *καί* may be rendered as: *ὁμοίως καὶ* Lat. *aeque ac*.

b. Ἄλλως τε καί means *especially* (literally 'both in other ways and particularly in this'): *χαλεπὸν οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίῳ πολλῶν ἐμπροσθεν ὕπτῳ I consider it hard to cross, especially when the enemy in force is opposing* (XA.5.6⁹).

c. *Καὶ δὴ καὶ* and *in particular also*, gives special prominence to that which follows it: *ἀπικνέονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων there come to Sardis both all the other wise men from Greece, and particularly Solon* (Hd.1.29).

1043. NEGATIVE SENTENCES are connected by *οὐδέ, μηδέ, or οὔτε, μήτε*. Of these, *οὐδέ, μηδέ* are the negatives of *καί* (standing singly), and have two uses:

1. As connective, *and not, nor*, continuing a preceding negative:

ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδ' ὄπῳθεν ἐπισιτισόμεθα nobody will provide us a market, nor any means of obtaining supplies (XA.2.4⁵). Very seldom after an affirmative; *and not, but not*: *πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω in thy behalf I'll speak, and not mine own* (Sot.1434): the Attic prose in such cases always employs *καὶ οὐ* or *ἄλλ' οὐ*.

2. With emphasizing sense, *not even* (Lat. *ne . . . quidem*):

ἄλλ' οὐδὲ τούτων στερησονται but not even of these shall they be deprived (XA.1.4⁶).

a. Οὐδέ . . . οὐδέ are never correlated (*neither . . . nor*); when they occur, they mean *not even . . . nor yet*.

1044. οὔτε . . . οὔτε, μήτε . . . μήτε, *neither . . . nor*, are used in correlation; they are the negatives of τέ . . . τέ:

οὔτε ἀποδεδράκασιν οὔτε ἀποπεφεύγασιν *they have neither stolen away nor escaped openly* (XA.1.4⁹).

a. Sometimes οὔτε (μήτε) . . . τέ occur (as in Lat. *neque . . . que*): ἔμοσεν μήτε προδώσει ἀλλήλους σύμμαχοί τε ἔσσεσθαι *they swore that they would not betray each other, and would be allies* (XA.2.2⁹).

b. Οὔτε (μήτε) . . . οὐδέ (μηδέ) is a slightly irregular form, corresponding to τέ . . . δέ (see 1040 b). But οὔτε . . . οὔτε may be continued by οὐδέ without any irregularity.

1045. V. *Disjunctive Conjunctions.*

1. ἢ *or, than* (not to be confounded with ἥ: 1015; 1037, 9):

a. Meaning *or*; and repeated, ἢ . . . ἢ *either . . . or*; also ἦτοι . . . ἦ, with special emphasis on the first member: ἦ καταγελῶσω ἦ χαλεπαίνουσιν *they either laugh at him, or are angry* (PProt.323^b).

b. Meaning *than*, after the comparative degree and adjectives like ἄλλος, ἕτερος, διάφορος, ἐναντίος, which have a comparative meaning. See 643.

2. εἴτε . . . εἴτε *whether . . . or*, Lat. *sive . . . sive*,

presenting a choice of two suppositions: ὁ μὲν οὖν θεός, εἴτε οὐκ ἐβούλετο, εἴτε τις ἀνάγκη ἐπῆν, ἐποίησε μίαν μόνον νόου *the god, be it that he chose not to, or that he was under some necessity, made one (bed) only* (PRp.597^a). Sometimes the first εἴτε is omitted, or ἢ is used for the second. With the subjunctive, εἴντε (ἦντε, ἄντε) is used instead of εἴτε. For εἴτε . . . εἴτε in indirect questions, see 1017.

1046. VI. *Adversative Conjunctions.*

1. δέ (postpositive) *but, and*,

marks a slight contrast, being much weaker than ἀλλά. Hence, though generally meaning *but*, it is often better rendered by *and*.

a. Μέν . . . δέ *indeed . . . but, on the one hand . . . on the other* are very common; though, in many cases, μέν can hardly be rendered in English.

Thus ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά *life indeed is short, but art is long* (Luc.Herm.63), Hm. οἱ περὶ μὲν βουλήν Δαναῶν περὶ δ' ἔστε μάχεσθαι γε *who in counsel (on the one hand), and (on the other) in fighting, do excel the Danaï* (A 258), πάταγον μὲν, ἄκουσον δέ *strike, but listen* (Plut.Them.11).

b. For ὁ μὲν . . . ὁ δέ, see 654. Μέν may be followed by ἀλλά, ἀπάρ, etc., instead of δέ; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

c. After a *conditional* or *relative* sentence, the *apodosis* (principal sentence) is sometimes introduced by δέ: Hm. εἰς ὃ ταῦθ' ἔρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη *while he revolved these things in mind and soul, then came*

Athena (A 193). Here δέ is used as if the former sentence were co-ordinate with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Homer.

2. ἀλλά *but, yet* (from ἄλλος *other*),

marks a stronger contrast than δέ: Hm. ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμισαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤθδανε θυμῷ, ἀλλὰ κακῶς ἀφίει *then all the other Greeks did shout assent, yet Agamemnon, Atreus' son, it did not please in soul, but harshly he dismissed him* (A 22).

a. After a conditional clause expressed or implied, ἀλλά is often to be rendered *at least*: εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλευθερός *though body captive be, the soul at least is free* (SFr.855), εἰ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν *gods of my fathers, help me now at least* (SEL411).

b. Ἀλλά is used in abrupt transitions. At the beginning of a speech it may often be translated by *well*: ἀλλ' ὄφελε μὲν Κύρος (ἦν *well, I wish that Cyrus were alive* (XA.2.14).

c. After negative expressions, ἀλλ' ἢ (less often ἀλλά alone) is used in the sense of *other than, except*: ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι *I have no money, except some little* (XA.7.7⁵⁴). For οὐ μὴν ἀλλά, see 1035 c.

1047. Other conjunctions which express a contrast, or a transition to something different, are

1. αὖ (postpositive, properly *again*, hence) *on the other hand, on the contrary*. So epic αὔτε.

2. ἀτάρ (prepositive, Hm. also αὐτάρ) *but, however*.

3. μὴν (postpositive) *yet, however*: see 1037, 11.

4. μέντοι (postpositive: from μέν and τοί) *yet, however*.

5. καίτοι (from καί and τοί: not in Hm.) *and yet, though*.

6. ὅμως *nevertheless, notwithstanding*. For its use with participles, see 979 b.

1048. VII. Inferential Conjunctions.

1. ἄρα (Hm. ἄρα, ἄρ, and enclitic ῥά, all postpositive) *then, accordingly, so*:

οὐκ ἄρα ἔτι μαχεῖται *then he will not fight at all* (XA.1.7¹⁸). It is especially frequent in Homer, where it sometimes can hardly be translated: ἦ τοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο *now when he thus had spoken, he sat down* (A 68). Εἰ ἄρα means *supposing that really*, εἰ μὴ ἄρα *unless indeed*. This word must not be confounded with the interrogative ἄρα: see 1015.

2. οὖν (postpositive, Hd. and Dor. οὖν) *therefore, then, consequently*, stronger than ἄρα:

τοῦτοισι ἤσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι *Cyrus liked these; he therefore wishes you to taste them too* (XA.1.9²⁶). When preceded by another particle (as ἀλλά), οὖν often means *for that matter, at any rate, certainly* (so ὃ οὖν *at any rate*). With relatives, it has the force of Lat. *cumque*: δασυσῶν *whosoever* (285).

a. From *οὐ* and *οὐν*, arise both *οὐκοῦν* therefore (and in questions not therefore? *nonne igitur?*) and *οὐκουν* therefore not, *non igitur*.

(α) The first is properly interrogative, 'not therefore?': *οὐκοῦν τοῦτο δῆλον; isn't then this clear?* (XM.3.6⁸).—(β) But since questions with *οὐ* expect an affirmative answer, *οὐκοῦν* came to be used without interrogation, as an affirmative, 'therefore': *οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπύσσομαι well then, whenever my strength shall fail I will give over* (SAnt.91).—(γ) To express the sense 'therefore not' without interrogation, *οὐκουν* is used (with accent on the negative): *οὐκουν ἀπολείψομαι γέ σου, εἰ τοῦτο λέγεις I will not depart from you, then, if you say this* (XC.4.1²⁸). Some editors employ *οὐκουν* also in the first case (α).

3. *νύν* or *νύν* (Hm. *νύν* and *νύ*) postpositive and enclitic, a weakened form of *νῦν*, like English *now* used for *then, therefore*. According to many critics, the word should be written *νύν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore, then*, from *τοί* (1037, 10) and *νύν*: never found in Homer.

5. *τοιγαροῦν, τοιγάροι* *so then, therefore*, prepositive, like poet. *τοιγαρ*, of which they are strengthened forms.

6. *ἄσπε* *so that, and so*: see 927.

1049. VIII. Declarative Conjunctions.

1. *ὅτι* *that* (Hm. also *ὄ* and *ὄ τε*), originally the same as *ὄ τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod* it has both a declarative sense, *that*; and a causal sense, *because*.

a. Meaning *that*; see indirect discourse, 930. Hence the phrases *δῆλον ὅτι* (also written *δηλονότι*) *it is clear that, evidently*, and *οἶδ' ὅτι* or *εἶδ' οἶδ' ὅτι* *I know that, certainly*: *πάντων οἶδ' ὅτι φησάντων γ' ἔν though all, I am sure, would say* (D.9¹).

b. Meaning *because*; see 925.

REMARK.—*ὅτι μὴ* is used after a negative sentence, in the sense of *except*: *οὐ πρόποτε ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἀπαξ εἰς Ἴσθμόν γοι never went out of the city, except once to the Isthmus* (PCr.52^b) lit. 'what you did not go out that one time'. For *ὅτι* with *superlatives*, see 651.

2. Another declarative in general use is *ὡς* *that*, see 1054, 1 d. Little used are *διότι* and *οὖνεκα* *that*, cf. 1050, 3.

1050. IX. Causal Conjunctions.

1. *ὅτι* *because*, see 1049, 1.

2. *ὅτε* and *ἐπεὶ* *since*, see 1055, 1 and 5.

3. *διότι*, and poet. *οὖνεκα, ὀθούνεκα* *because*.

διότι is for δι' ὅτι = διὰ τοῦτο ὅτι on account of this that. And so ὄνεκα, ὀθούνεκα are for οὐ (ὅτου) ἕνεκα, = ἕνεκα τούτου ὅτι. They are used also as declaratives, that, see 1049, 2.

4. γάρ (postpositive) for,

introduces a reason or explanation, mostly for a preceding thought, but some times for a following one: νῦν δέ, σφόδρα γάρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν. διὰ ταῦτά σε ψέγω but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you (PProt.347^a).

a. Other uses of γάρ grow out of an older meaning indeed or indeed then (γέ and ἔρα). Thus especially in answers to questions: ἀγωνιστέον μὲν ἡρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη must we, then, contend with the men? we must indeed, said he (XC.2.1⁴).

b. In questions, γάρ expresses surprise, and may often be rendered by *what* or *why*: δλωκε γάρ; what, is he dead? (SOc.1583), πῶς γάρ κάτοιδα; why, how do I know thee? (SPhil.250).—But ἦ γάρ; οὐ γάρ; asking for assent to a statement just made, imply no surprise: φιλοσοφητέον ἐμολογήσαμεν ἦ γάρ; we agreed that one should pursue philosophy, did we not? (PEuthyd.288^a).

c. So γάρ is used in wishes: κακῶς γάρ ἐξόλοιο (would indeed that you might perish wretchedly) a curse upon you (ECycl.261). For εἰ γάρ (utinam) in wishes, see 870 a.

d. Καὶ γάρ (etenim) is translated simply for; ἀλλὰ γάρ (at enim) but, and ἀλλ' οὐ γάρ but not: τοῦτο ἐποίησεν ἐκ τοῦ χαλεπὸς εἶναι· καὶ γάρ ὄραν στυγνὸς ἦν he accomplished this by harshness; for he was ugly in appearance (XA.2.6⁹), ἐγὼ ἐμᾶντοῦ δέομαι θέουσι τοῦτοις ἀκολουθεῖν· ἀλλ' οὐ γάρ δύναμαι I demand it of myself to keep up with these in running; but I am not able (PProt.336^a).—These are sometimes explained by ellipsis: and (this is certain) for, but (this is not so) for.

e. But καὶ γάρ sometimes means for even, for also; καὶ emphasizing the following word: καὶ γάρ ἠδικημένοι σιγησόμεσθα for even though I'm wronged, I'll hold my peace (EMed.314).

f. In οὐ γάρ ἀλλά there is an ellipsis after γάρ: μὴ σκώπτέ μ' ὄδελφ'· οὐ γάρ ἀλλ' ἔχω κακῶς do not mock me, brother; for I (am not to be mocked, but) am in wretched plight (ArRan.58).

1051. X. Final Conjunctions.—See 881–888.

1052. XI. Conditional Conjunctions.

1. εἰ if;

2. εἰάν (for εἰ ἄν) or by contraction ἦν, ἄν, if.

For their use in conditional sentences, see 889 ff: for εἰ in indirect questions, 1016: in expressions of wishing, 870 a. For εἰ μὴ except, see 905 a. So εἰ μὴ εἰ except if, Lat. nisi si. For εἴπερ = Lat. siquidem, if indeed, see 1037, 3.

For ἄν, epic κέ, κέν, Dor. κά (postpos. and enclitic), see 857–864.

1053. XII. Concessive Conjunctions.—These are really conditional conjunctions (1052), but indicate that the condition

which they introduce may be granted without destroying the conclusion. They are:

1. *εἰ καὶ* (ἐάν καὶ) *although*:

πόλιμ μὲν, εἰ καὶ μὴ βλάβεις, φρονεῖς δ' ὅμως οἷά νόσῳ ξύνεστι *as for the town, though thou art blind, thou yet dost know with what a plague it is afflicted* (SOT.302).

2. *καὶ εἰ* (καὶ ἐάν, κἄν) *even if*, Lat. *etiamsi*:

ἡγούμενος ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἰσεσθαι *thinking it was the part of a good man to assist his friends, even if no one were about to know of it* (Lys.19⁵⁹).

a. The difference between *εἰ καὶ* and *καὶ εἰ* is often slight, but *καὶ εἰ* lays more stress on the condition as an extreme or perhaps improbable supposition.

3. *καίῳ* (Hm. *καί . . . περ*) with the participle, see 979.

1054. XIII. *Comparative Conjunctions*.—These are properly relative adverbs of manner.

1. *ὥς* *as, that*, Lat. *ut*,

a proclitic (111 c, yet see 112 b). It has a great variety of uses, viz.:

a. COMPARATIVE use: *ὥς βούλει* *as thou wilt*, *ὥς πολεμίους αὐτοῖς χράνται* *they treat them as enemies* (XC.8.1⁵⁹). So in expressions like *οὐκ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν* *not unskilled in speaking, for a Lacedaemonian*, i. e., considering that he was a L. (T.4.84).—It corresponds to Lat. *quam* in exclamations (see 1001 a).—For *ὥς* with superlatives: *ὥς τάχιστα* Lat. *quam celerrime*, see 651.—With words of number and measure, it has the meaning *about, not far from*: *ὥς δέκα* *about ten*, *ὥς ἐπὶ τὸ πολὺ* (*pretty much over the greater part for the most part*).—In expressions of action, it often denotes that which is apparent, supposed, or professed: *ἐπέκαμπεν ὥς εἰς κύκλωσιν* *he wheeled as if to surround them* (XA.1.8³²). Hence its use as an adjunct of the participle, see 978. For its use with the infinitive, see 956.

b. TEMPORAL use, *as, as soon as, when*: Hm. *ὥς εἶδ'*, *ὥς μιν μᾶλλον ἐδῶ χόλος* *when he espied them, then the more did anger come upon him* (T 16). So *ὥς τάχιστα* (Lat. *ut primum*) *as soon as*: 1008 a.

c. CAUSAL use, *as, inasmuch as, seeing that*: *δεῖ καὶ χρῆσθαι αὐτοῖς, ὥς οὐδὲν ὄφελος τῆς κτήσεως γίγνεται* *one must make use of them, since no advantage comes from the acquiring* (PEuthyd.280^d).

d. DECLARATIVE use, *that*: *ἦκεν ἀγγέλλων τις ὥς Ἐλάτεια κατελήφται* *there came one with the tidings that Elatea is taken* (D.18¹⁶⁹), cf. 930.

e. FINAL use, *that, in order that*: *ὥς μὴ πάντες ὀλωνται* *that all may not perish* (⊕ 37), cf. 881.

f. CONSECUTIVE use, like *ὥστε* *so that*, to express result; mostly with the infinitive (953): *ικανὰ προσήγον ὥς δεῖκνῆσαι τὴν στρατίαν* *they brought enough so that the army could dine* (XC.5.2^b); see also the example in 935 a.

g. For *ὥς* in expressions of wishing (Lat. *utinam*), see 870 b.

2. *ὥσπερ* (*ὥς* and *πέρ*) *even as, just as*,

a strengthened *ὥς*, but found only in the comparative use.

3. *ὅπως* as, that, in order that,

is the indefinite relative corresponding to *ὅς*. For its use as a *final* conjunction, see 881, 885. Like other indefinite relatives, it is used in dependent questions (1011) *how, in what manner*.

4. *ὡςτε* (1041) is used in two ways:

a. **COMPARATIVE** use, as (= *ὅς*, *ὡσπερ*): this is Ionic and poetic, and is especially frequent in Homer: *ὡςτε λῆς like a lion* (A 239).

b. **CONSECUTIVE** use, *so that*: see 927.

5. *ὄτε* as, used with participles, see 977.6. *ὅ, ὅπη* as, see 1056, 4.7. Hm. *ἤυτε, εἴτε* as, *like as*.

1055. XIV. *Temporal Conjunctions*.—These are mostly relative adverbs of time.

1. *ὅτε, ὁπότε*, *when*; and (with *ἄν*) *ὅταν, ὁπόταν*. *Ὅτε* is rarely used in a causal sense: *whereas, since*.

2. *εἴτε* (poetic and Ionic) = *ὄτε*, both temporal and causal.

3. *ἤνικα, ὁπηνίκα*, *at which time, when*, more precise than *ὄτε*.

4. Hm. *ἤμος* *when* (= *ἤνικα*): only with the indicative.

5. *ἐπει* *when, since*; and (with *ἄν*) *ἐπὴν* or *ἐπὶν* (Hm. *ἐπει κε*, Hd. *ἐπεάν*). *Ἐπει* is very often used as a causal conjunction, *since, seeing that*.

6. *ἐπεδὴ* *since now, when now* (*ἐπει* and *δὴ*). With *ἄν*, it forms *ἐπεδάν*, which is much more used than *ἐπὴν, ἐπὶν*.

7. *ἕως* (not in Hm.), *ἕως*, and poet. *ἕφρα* (Hm. *εἰς ὃ κε, εἰς ὄτε κε*) *until, as long as*: see 920–923. For *ἕφρα* as a *final* conjunction, see 881.

8. *μέχρι, ἄχρι* *until*. These stand for *μέχρι οὗ, ἄχρι οὗ* (cf. 758) *up to the point at which*; which also occur.

9. *πρὶν* *before (that), ere*.

In this use, it stands for *πρὶν ἢ* (*sooner than, Lat. prius quam*): it may be connected either with the infinitive (955) or with a finite verb (924). In its proper use (= *prius, sooner, earlier*), it has no relative force and is not a conjunction; this use is found in Attic Greek only after the article: *ἐν τοῖς πρὶν λόγοις in the foregoing statements* (T.2.62); but is very frequent in Hm.: *τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισω* *but I will not release her; age shall come upon her first* (A 29). Hm. often uses this adverbial *πρὶν* in correspondence with a conjunction *πρὶν*: *οὐδέ τις ἔτλη πρὶν πιέειν πρὶν λεῖψαι* *nor any man durst sooner drink ere he had made libation* (H 480).

1056. XV. *Local Conjunctions*.—These are relative adverbs of place. They are also occasionally used to denote position in *time*; and very often to denote *conditions* or *circumstances*.

1. οὐ, οὖν *where* (epic and lyric ὅθι, ὁπόθι).
2. ὅθεν, ὁπόθεν *whence*.
3. οἶ, ὅποι *whither*.
4. ἧ, ὅπη (Hm. also ἧχι), *which way, in which part, where*: also, in comparative sense, *as*.
5. ἐνθα *where*, ἐνθεν *whence*. Also, as demonstratives, *there, thence*.
6. ἵνα *where*; oftener as *final* conjunction (cf. 881), *in order that*.

FIGURES OF SYNTAX.

1057. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For examples of elliptical constructions already described, see 612, 643 c, 863, 883, 903–905, 996, 1015 b; but many of those constructions fall under the special head of brachylogy.

1058. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους), καὶ ἐκείνοι πρὸς ἡμᾶς εἰρήνην *we made peace with them, and they with us* (D.3⁷).—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: ἀμελήσῃς ὧν οἱ πολλοί (sc. ἐπιμελοῦνται) *neglecting things which the most care for* (PAr.86^b). Thus ἕκαστος or τις must sometimes be supplied from a preceding οὐδείς: οὐδείς ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ δρᾶν *no one is just by his own will, but each one blames injustice, because he is unable to practise it* (PRp.366^d).

1059. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them:

Hm. ἧχι ἐκάστῳ ἵππῳ ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο *where for each man (stood, ἔστασαν) his steeds fleet-footed and his cunningly-wrought arms were lying* (Γ 327), ἐσθήτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην *they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language* (Hd.4.106).

1060. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴπερ γὰρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς ἐξ ἐδέων στυφελίξαι—*for if in sooth Olympius' thunderer shall will to hurl us from our thrones—implying 'it will go hard with us'* (A 580). It is a figure of rhetoric rather than of syntax.

1061. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought:

πειράσομαι τῷ πάππῳ, κράτιστος ὢν ἰππεύς, συμμαχεῖν αὐτῷ τοῦ grandfather I will try, being an excellent horseman, to be an ally to him (XC.1.3¹⁵). For other instances, see 652 c, 697.

1062. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὃ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἰκετεύω) by thy knees I entreat thee (EHipp.607), ἐξ οἴμαι τῆς ἀκροτάτης ἐλευθερίας δουλείᾳ πλείστην as a consequence, I suppose, of extreme freedom, comes utter servitude (PRp.564^a). It often gives *emphasis* to some particular word or words: πολλῶν, ὃ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων though many, O Athenians, are the speeches made (D.9¹);—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ζυγὴν ἠλικιώταυς ἠδόμενος ἠδομένοις ἐμοί I associated with persons of my own age, taking pleasure in them, and they in me (XHier.6²), Hm. παρ' οὐκ ἐθέλων ἐθελοσῶρ unwilling with her willing (ε 155).

1063. ANACOLUTHON (*inconsistency*).—This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἄνθρωπος εἶναι σοφός and conversing with him, this man appeared to me to be wise (PAp.21^c), for 'I thought the man to be wise,' ἐνόμισον τὸν ἄνδρα, etc.; μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες after this the engagement commenced, the Argives advancing eagerly (T.5.70), Ἀργεῖοι instead of Ἀργείων, as if the sentence began with ζυγῆσθον they engaged; τοὺς Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδὲν πᾶσα σαφὲς λέγεται εἰ ἔπονται but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following (XC.2.1⁵), εἰ ἔπονται instead of ἔπεσθαι, the expression changing to an indirect question; Hm. μητέρα δ' εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἀψ ἴτω ἐς μέγαρον πατρός but thy mother, if her mind is bent on wedlock, then let her to her father's house go back (α 275), ἀψ ἴτω instead of ἀπέπεμψον send back; ὥσπερ οἱ ἄθληται, ὅταν τῶν ἀνταγωνιστῶν γίνωνται ἥττους, τοῦτ' αὐτοὺς ἀνιά as the athletes, when they prove inferior to their antagonists, this troubles them (XHier.4⁶), as if οἱ ἄθληται belonged to the relative sentence, properly τοῦτ' ἀνιώνται are troubled by this.

Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν ἂ μὴ λυπην τοῖς ἕλλοις παρέχει ἀνιᾶρὰ ποιεῖ νομίζειν· εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαινῶ ἀναγκάζει τυγχάνειν for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them (PPhaedr.233^b), εὐτυχοῦντας παρ' ἐκείνων instead of παρ' εὐτυχοῦντων.

A P P E N D I X .

VERSIFICATION.

1064. KINDS OF POETRY.—Greek poetry is of two kinds; that which was recited (*ἔπη spoken verses*), and that which was sung (*μελῆ songs*).

a. It is not always possible for us to distinguish the two. In the earliest times all kinds of poetry were sung; and, respecting some parts of the Attic drama, we do not know how they were performed.

1065. In *recited* poetry, one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely; the verse is then said to be *used by the line*.

In *sung* poetry (also called lyric poetry), verses are combined into groups or *strophes*. The same form of strophe is usually repeated one or more times to the same melody (though with different words), precisely like the *stanzas* of a modern ballad or church-hymn. A strophe commonly contains a variety of verses.

a. The simplest strophe is the *distich*, or couplet of two verses, differing somewhat from each other. Any number of distichs may constitute the poem.

b. Songs for the single voice (like those of Alcaeus and Sappho) consist of a short strophe, usually of four verses, repeated indefinitely.

c. Choral poetry, as seen, for instance, in the lyric portions of tragedy and comedy, consists of longer and more complex strophes. These are usually arranged in *pairs*. Each pair consists of a *strophe* and *antistrophe*, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an *epode* (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode*; but the successive trios of the same ode are all alike, showing the same kinds of verse in the same order of arrangement.

d. The anapaestic systems of the drama (see 1105) have no distinct division into strophes; and the same is true of many of the *monodies* (solos) which occur in some plays, composed in a great variety of irregular rhythms.

1066. RHYTHM AND METRE.—Greek verse, like English, has *rhythm* (*ῥυθμός*), or *regular movement*; and *metre* (*μέτρον*), that is, definite *measurement*, by feet and lines of a given length.

It is unlike English verse, in that a regular arrangement of *long and short syllables* is observed in its construction.

a. English verse, on the other hand, is based on *word-accent*, the rule being that the accented syllable of every word must be so placed as to re-

ceive the rhythmic stress (*ictus*, 1071). But in Greek versification, the word-accent was entirely disregarded; that is, the poet was wholly indifferent whether the ictus fell on the same syllables as the word-accent, or on different syllables. The reason of this lies in the nature of the Greek accent (95). In sung poetry, the word-accent disappeared altogether, as the pitch of each syllable was determined by the melody. In recited verse, it could still be observed along with the rhythmic stress, since it did not conflict with it. Thus the Greeks could pronounce *ἐκ-πέ-σαι Πρι-ά-μοι-ο πό-λι-ν*, giving the stress to the syllables printed in heavy type, while speaking the syllables marked with the acute in a higher key.

1067. SYLLABLES.—In verse, the ordinary long syllable (—) has double the value of the short syllable (∪). *Prolonged* long syllables sometimes occur: the *triseme* (⊔), equal to three short syllables; and the *tetraseme* (⊔), equal to four. In musical notation these values may be thus expressed:



1068. FEET.—Verses are composed of metrical elements called *feet*. The most important are the following:

Feet of three times ($\frac{3}{4}$ time).

Trochee	— ∪	λείπε	
Iambus	∪ —	λιπέϊν	
Tribrach	∪ ∪ ∪	ἔλιπον	

Feet of four times ($\frac{4}{4}$ time).

Dactyl	— ∪ ∪	λείπομεν	
Anapaest	∪ ∪ —	λιπέτω	
Spondee	— —	λείπων	

Feet of five times ($\frac{5}{4}$ time).

Cretic	— ∪ —	λειπέτω	
First Paeon	— ∪ ∪ ∪	λειπόμεθα	
Fourth Paeon	∪ ∪ ∪ —	ἐλιπόμην	
Bacchius	∪ — —	λιπόντων	
Antibacchius	— — ∪	λείποισθε	

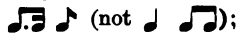
Feet of six times ($\frac{6}{4}$ time).

Ionic a majore	— — ∪ ∪	λειποίμεθα	
Ionic a minore	∪ ∪ — —	ἐλιπέσθην	
Molossus	— — —	λειπόντων	
Choriambus	— ∪ ∪ —	λειπομένους	

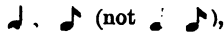
a. Less important are the *proceleusmatic* (⌣⌣⌣), the *second paeon* (⌣-⌣), and the *third paeon* (⌣⌣-⌣). Two short syllables (⌣⌣) are called a *pyrrhic*.

b. It will be seen from the above that the Greek music, like the modern, employed *common time* ($\frac{1}{2}$), and *triple time* ($\frac{3}{4}$, $\frac{3}{8}$). The former was called *γένος ἴσον*, because the *thesis* and *arsis* (1071) were equal; the latter *γένος διαπλασίον*, because the *thesis* was double the *arsis*. Besides these, the Greeks used $\frac{3}{4}$ time (*γένος ἡμιόλιον*), which is unknown in modern music; in this the ratio of *thesis* to *arsis* is as 3 to 2.

1069. A dactyl occurring in $\frac{3}{4}$ time has the rhythm



this is called a *cyclic dactyl*, and is marked ⌣⌣. There is also a *long trochee*, ⌣⌣: that is,



used in common time.

1070. IRRATIONAL SYLLABLE.—A long syllable sometimes stands in the place of a short one, in iambic and trochaic rhythms; thus instead of ⌣⌣ a trochee, or ⌣- an iambus, we have apparently — a spondee. Such a syllable is called *irrational*,* and is marked >; the seeming spondee is called an *irrational trochee* or *iambus*.

a. It is likely that the irrational syllable had a value between that of an ordinary long syllable and a short one. The irrational trochee would then be ♩, and its effect would be a slight retardation or dragging of the $\frac{3}{4}$ rhythm.

1071. THESIS AND ARSIS.—In each foot, one part is distinguished from the other by a stress of voice, called the *ictus*, or rhythmic accent. The ictus has nothing to do with the written word-accent, which was disregarded in versification (1066 a).

That part of the foot which has the ictus is called the *thesis* (θέσις *setting, down-beat*); the other part is called the *arsis* (ἀρσις *raising, up-beat*).

a. The ictus is marked, in the rhythmical schemes, by a stroke (⌣); a weaker ictus (see 1082) by a dot (·).

b. The ictus usually falls on a long syllable. But if this is resolved into two short syllables, the *first* of them receives the ictus. For example, see 1080.

c. The names *thesis* and *arsis* came from the practice of marching, or of beating time with the foot. The Greeks used them as given above. In modern usage (which follows later Roman writers) they are commonly, but perversely, interchanged; *arsis* being used for the ictus-part, and *thesis* for the other.

1072. GROUPS OF FEET.—A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.

* Because it destroys the proper *ratio* between *thesis* and *arsis*.

a. More than six feet cannot unite as a single group, and even a group of six is possible only in trochaic, iambic, and logaoedic verses.

1073. VERSES.—Verses are named *trochaic, iambic, dactylic, etc.*, according to the principal (or fundamental) foot used in them. They are further distinguished as *monometer, dimeter, trimeter, etc.*, according to the number of their feet, or of their *bases*.

a. A *basis* (*Βάσις step*, in dancing or marching) is sometimes one, sometimes two feet. In *trochaic, iambic, and anapaestic* verses, a *basis* consists of two feet: thus, an iambic trimeter consists of six feet; a trochaic tetrameter, of eight, etc. In other kinds of verse, each foot is reckoned as a basis: thus, a dactylic hexameter consists of six feet; an ionic tetrameter, of four.

1074. FINAL SYLLABLE.—A verse must end with the end of a word; and its final syllable is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus in the verse *τεκνοῦντα καὶ τεκνούμενον* the last syllable is short, although the scheme of the verse (— + — — — + — — —) requires a long one.—In the rhythmical schemes throughout the following sections, the final syllable of each verse will be marked long or short, as the rhythm may require, without reference to its quantity in the annexed specimen.

a. The reason of this freedom is the *pause* which occurs at the end of every verse; this obscures the difference between a long and a short syllable. For the same reason, *hiatus* (75) is not avoided at the end of a verse.

b. Yet we sometimes find a *system* of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind is properly a single long verse, the lines which compose it being metrical *series* (1075) rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

1075. DICOLIC VERSES.—A long verse sometimes contains two (or even more) separate groups of feet. Thus the trochaic tetrameter (1088) consists, not of one group of eight feet, but of *two* groups of *four* feet. The groups are called also metrical *series* or *cola* (*κόλον member*). The first group may end in the middle of a word.

In the following schemes dicolic verses are marked by a dot under the first thesis of each group.

1076. SYNCOPE.—The arsis of a foot is sometimes omitted. When this occurs in the middle of a verse, it is called *syncope*. The time of the omitted arsis is made up by prolonging the preceding long thesis.

Thus the verse *ἀμφὶ νᾶων κόρυμβα* (— + — — — — — —) is a trochaic tetrapody with the second arsis omitted: the syllable *νᾶ* is prolonged so as to take the time of a whole trochee.

1077. CATALEXIS.—If the last foot of a verse is incomplete, this is called *catalexis* (*κατάληξις stopping short*), and the verse is said to be *catalectic*. On the other hand, verses which close with a complete foot are called *acatalectic*.

Thus *μηδέ τις κικλησκέτω* (— ◡ ◡ ◡ ◡ ◡ ◡) is a catalectic trochaic tetrapody; the time of the missing final arsis is made up by a pause.

a. Generally it is the *last* part of the foot that is omitted; and in anapaestic verses this is the *thesis*. But in catalectic iambic verses, the *first* syllable of the foot is wanting; see 1090.

1078. a. A verse is *doubly catalectic* when the arses of the last *two* feet are omitted: thus *καρδίας τερασκόπου ποτᾶται* (— ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡) is a doubly catalectic trochaic hexapody.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure. For an example, see 1096 f.

1079. ANACRUSIS.—An initial arsis (long, short, or irrational syllable) prefixed to rhythms beginning with an ictus, is called an *anacrusis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, are like a, but have anacrusis prefixed:

a. Λαμνίδων γυναϊκῶν.	— ◡ ◡ ◡ ◡ ◡ ◡
b. προκηδομένᾳ βαρεΐαν.	◡ ◡ ◡ ◡ ◡ ◡ ◡
c. μὴ ταρβαλέᾳ θάνοιμι.	> ◡ ◡ ◡ ◡ ◡ ◡
d. ὄτε καὶ Διὸς ἄστρωπέος.	◡ ◡ ◡ ◡ ◡ ◡ ◡

REMARK.—The names *iambic* (1088 ff) and *anapaestic* (1103 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusic-trochaic*, the anapaestic as *anacrusic-dactylic*, since they are in fact simply trochaic and dactylic rhythms with preceding anacrusis.

1080. RESOLUTION AND CONTRACTION.—Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic tetrapody *Ἀραβίας τ' ἔπειον ἔνθος* (— ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡), a tribrach stands by resolution in place of the first trochee. An example of contraction is the substitution of a spondee for the dactyl in the dactylic hexameter (1100).

1081. CAESURA.—*Caesura* (*τομή cutting or dividing*) is a break in a verse, produced by the end of a word.

According to one use of the term, there is a caesura whenever a word ends within a verse. But in the stricter sense, caesura is an important break in a verse, usually marked by a pause in the sense, and occurring for the most part in certain fixed places. Sometimes this is called the *principal caesura*; and the others lesser caesuras.

Thus in the dactylic hexameter Ἀπόλλωνι ἄνακτι, τὸν ἠέκομος τέκε Λητώ (+ — + — + — + —, — + — — + — — + —) the principal caesura is after ἄνακτι, though there are lesser caesuras after Ἀπόλλωνι, τὸν, ἠέκομος, and τέκε.

TROCHAIC RHYTHMS.

1082. The fundamental foot is the *trochee*. In verses which have an even number of feet (4, 6, etc.), the feet are commonly grouped by *twos* (dipodic bases, see 1073 a), the first foot of each dipody having a stronger ictus than the second. The second foot of the dipody may then be *irrational* (1070); that is:

+ — — — > may stand in place of + — + —.

Hence the rule is that the dimeter, trimeter, etc., may have the irrational trochee (apparent spondee) for the *even* feet (second, fourth, etc.), but never for the odd feet (first, third, etc.). The tripod, having an odd number of feet, never admits the irrational trochee.

The thesis of a foot may be *resolved* (1080), giving — — — (tribrach) in place of the pure trochee, and — — — > in place of the irrational trochee. But the last thesis of a verse cannot be resolved.

1083. THE TROCHAIC TETRAMETER catalectic is often used by the line (1065) in comedy and tragedy. It consists of two dimeters, the second of which is catalectic.* There is usually a caesura between the two parts, after the fourth foot.

+ — — — — — + — — — — —, + — — — — — + — — —

πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ
γίγνεται θνητοῖς, ὁ μᾶσσων βίωτος ἦν ταβῆ πρόσω.¹

Observe the resolution in βίωτος (— — —). A dactyl is very rarely used in place of a trochee, chiefly in proper names. Compare the use of the anapaest in spoken iambic verse, 1089 a, 1091, 8.

1084. The tetrameter *seazon* (hobbling) or Hipponactean—a satiric verse—differs from the above in having the last foot complete, and the next to the last syncopated (1076). This unexpected close gives the verse an humorous effect:

εἶτα δ' ἐστὶν ἐκ θαλάσσης θύγνος οὐ κακὸν βρῶμα.²

+ — — — — — + — — — — —, + — — — — — + — — —

1085. LYRIC TROCHAIC RHYTHMS.—The following are specimens:

a, b. tripod (*ithyphallic*); b, catalectic.

ῥχετ' ἐν δόμοισι³ (a).

+ — — — + — — —

κείσεται τάλας⁴ (b).

+ — — — + — — —

¹ APers.707. ² Ananias. ³ EA1c.905. ⁴ SE1.246.

* Cf. 'Tell me not in mournful numbers, life is but an empty dream.'

c, d, e. tetrapody, or dimeter; d, catalectic; e, doubly catalectic.

ἀλλὰ καὶ νῦν ἐκπύριζε¹ (c). † † † † † † † † † †

ἐς τὸ μὴ τελεσφόρον² (d). † † † † † † † † † †

ἐν βροτοῖσιν ἕξεις³ (e). † † † † † † † † † †

f, g. hexapody, or trimeter; f, catalectic; g, doubly catalectic.

ἀρπαγαὶ δὲ διαδρομῶν δαίμονες⁴ (f). † † † † † † † † † † † † † † † †

Δίδς ὑπαγκάλισμα σεμνὸν Ἡρᾶ⁵ (g): † † † † † † † † † † † † † † † †

h. tetrameter acatalectic (two complete dimeters, 1075).

κλῦθί μευ, γέροντος εὐέθειρε χρῦσόπεπλε κούρη.⁶

† † † † † † † † † † † † † † † †

REMARK.—The forms a and e have the same syllables, but very different rhythms. Which is the right measurement in a given case can be determined only by the surroundings, and is often doubtful.

1086. The following are specimens of *syncopated forms* (1076): a is a syncopated tetrapody; b, a tetrapody catalectic; c, d, catalectic hexapodies; e, f, g, catalectic tetrameters. Such forms as d appear to begin with a spondee, which, however, is really a syncopated dipody.

a. ἀμφὶ νᾶων κόρυμβα.⁷ † † † † † † † † † †

b. πᾶς γὰρ ἰππηλάτης.⁸ † † † † † † † † † †

c. μὴ τυχοῦσαι θεῶν Ὀλυμπίων.⁹ † † † † † † † † † † † † † † † †

d. εἰσημὸν τε φάσμα ναυβάταις.¹⁰ † † † † † † † † † † † † † † † †

e. Ζεὺς ἄναξ ἀποστεροίη γάμον δυσάνορα.¹¹ † † † † † † † † † † † † † † † †

f. πτώκα, μᾶτρῶν ἄγνωσμα κύριον φόνου.¹² † † † † † † † † † † † † † † † †

g. πημονᾶς ἐλύσατ' εἰς χεῖρι παιωνίᾳ.¹³ † † † † † † † † † † † † † † † †

1087. In lyric strophes, the tragedy avoids the irrational syllable altogether; the comedy admits it.—Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

IAMBIC RHYTHMS.

1088. The fundamental foot is the iambus; and the ictus is on the second syllable, † †. In verses which have an even number of feet (4, 6, etc.) the feet are commonly grouped by *twos* (dipodic bases, 1072 a), the first thesis of such dipody having a stronger ictus than the second. The *first* foot of each dipody may then be irrational (1070): that is, † † † † may stand in place of † † † †. Hence the rule is that the dimeter, trimeter, etc., may have the irrational iambus (apparent spondee) for the odd feet (1st, 3d, 5th), but only pure iambs for the even feet (2d, 4th, 6th). In a tripod or pentapody, only the first foot can be irrational.

¹ ArVesp.365. ² AAg.1000. ³ ArNub.460. ⁴ ASept.351. ⁵ EHcl.242. ⁶ Anacreon. ⁷ ELa.258. ⁸ APers.126. ⁹ ASupp.161. ¹⁰ ELa.252. ¹¹ ASupp.1064. ¹² AEnum.326. ¹³ ASupp.1066.

a. The principle of the irrational arsis is the same in iambic and trochaic rhythms (1082); namely, that the arsis following the first thesis of each dipody must be rational (⌋), while other arses may be irrational.

1089. The thesis of a foot may be resolved (1080), giving ∪∪∪ (tribrach) in place of the pure iambus, and > ∪∪ (apparent dactyl) in place of the irrational iambus.—But the last foot of a verse (in catalectic verses the last *complete* foot) must always be a pure iambus.

a. The *anapaest* (∪∪⌋) in place of the iambus is found only in spoken verse; and except in comedy, is restricted to the first foot. It is probable that the two short syllables were rapidly pronounced, in the time of one.

1090. In catalectic iambic verses, the *arsis* (not the thesis) of the last foot is omitted, and its time is filled by prolonging the preceding thesis: thus ∪⌋⌋ (not ∪⌋∪).

THE IAMBIC TRIMETER.

1091. The iambic trimeter is, next to the dactylic hexameter, the most widely used of all rhythms. It prevails especially in tragedy and comedy, the dramatic dialogue being mainly carried on in this measure.

The *trimeter of tragedy* consists primarily of six iambs, of which the first, third, and fifth may be irrational:

⌋ ∪ ∪ ∪ ∪ ∪ ∪

Furthermore:—(1) By resolution of the thesis (1089), the tribrach may stand for any foot but the last; and (2) the *apparent dactyl* (> ∪∪) for the first and third; but these liberties are not frequent: see examples b and c below. (3) The anapaest (1089 a) is in tragedy confined to the first foot (see example a, second line); only in proper names it is occasionally admitted in other places.

(4) The chief caesura is most commonly in the middle of the third foot (*penthemimeral* caesura). The least approved caesura is that which divides the verse into equal halves.

(5) When the fifth foot is divided by a caesura, the syllable before that caesura (if it is not a monosyllabic word) is almost always short ('*Porson's rule*').

Examples are:

- | | | | | | | |
|--|---|-------|---|-------|-------|-------|
| a. ὁ δῖος αἰθήρ καὶ ταχύπτεροι πνοαί, | > | ⌋ ∪ ∪ | > | ⌋ ∪ ∪ | ⌋ ∪ ∪ | ⌋ ∪ ∪ |
| ποταμῶν τε πηγῶν, ποταμῶν τε κύματων | ∪ | ⌋ ∪ ∪ | > | ⌋ ∪ ∪ | ⌋ ∪ ∪ | ⌋ ∪ ∪ |
| ἀήριθμον γέλασμα, παμμήτωρ τε γῆ. ¹ * | ∪ | ⌋ ∪ ∪ | ∪ | ⌋ ∪ ∪ | ⌋ ∪ ∪ | ⌋ ∪ ∪ |
| b. σαφῶς ἐπίστασ', Ἴόνιος κεκλήσεται. ² | ∪ | ⌋ ∪ ∪ | ∪ | ∪ ∪ ∪ | ⌋ ∪ ∪ | ⌋ ∪ ∪ |
| c. σοὶ πρῶτον Ἰοί, πολὺδονον πλάσῃ φράσῃ. ³ | ∪ | ⌋ ∪ ∪ | > | ∪ ∪ ∪ | ⌋ ∪ ∪ | ⌋ ∪ ∪ |

¹ APr.88. ² APr.840. ³ APr.788.

* Cf. *O light immortal, winds on wings of swiftness borne,
O river sources, and the countless flashing smile
Of ocean's wavelets, universal mother earth, etc.*

1092. The *trimeter of comedy* differs from the above in these respects:

- (1) The anapaest is freely used for every foot except the last.
- (2) The apparent dactyl may stand as the fifth foot (as well as the first and third).
- (3) The resolved feet (tribrach and dactyl) are far more frequent than in tragedy.
- (4) Porson's rule of the fifth foot (1091, 5) is often neglected.

ὃ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὄσον > ˘ ˘ ˘, ˘ ˘ ˘ > ˘ ˘ ˘
 ἀπέραντον. οὐδέποθ' ἡμέρᾳ γενήσεται; ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 ἀπόλοιο δῆτ', ὃ πόλεμε, πολλῶν οὐνεκα.¹ ˘ ˘ ˘ ˘, > ˘ ˘ ˘ > ˘ ˘ ˘

1093. *Scheme of the iambic trimeter* (forms in parentheses are confined to comedy).

˘ ˘ ˘ ˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ > ˘ ˘ ˘ ˘ (˘ ˘)	˘ ˘ ˘ ˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ > ˘ ˘ ˘ ˘ ˘ ˘	˘ ˘ ˘ ˘ > ˘ ˘ ˘ ˘ ˘ ˘ (> ˘ ˘) ˘ ˘ (˘)
---	---	---

1094. The TRIMETER SCAZON (*hobbling*), called also *choliambus*, or *Hipponaean*—a satiric verse—omits the syllable before the last thesis, but adds another syllable at the end; this unexpected close produces a humorous effect.

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 δὲ ἡμέραι γυναῖκός εἰσιν ἠδισταί.²

1095. The CATALECTIC IAMBIC TETRAMETER is often used by the line in comedy: it consists of two dimeters, the second of which is catalectic. There is generally a caesura between the two parts. The resolved thesis and the anapaest are freely admitted.

˘ ˘ ˘ ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘ ˘
 ὃ πᾶσιν ἀνθρώποις φανεῖς μέγιστον ὠφέλημα.³

1096. LYRIC IAMBIC RHYTHMS. The following are specimens:

- a. dipody or monometer: ˘ ˘ ˘ ˘
 τί δῆθ' ὄρας.⁴
- b, c. tripody; c, catalectic:
 Ἑλλᾶνίδες κόραι⁵ (b). > ˘ ˘ ˘ ˘ ˘
 κράταιον ἕγχος⁶ (c). ˘ ˘ ˘ ˘ ˘
- d, e, f. tetrapody or dimeter; e, catalectic; f, hypercatalectic:
 ζῆλῳ σε τῆς εὐβουλίας⁷ (d). > ˘ ˘ ˘ > ˘ ˘ ˘
 θεοὶ βροτοῖς νέμουσιν⁸ (e). ˘ ˘ ˘ ˘ ˘ ˘
 ὃ Βύκχι, φάρμακον θ' ἄριστον⁹ (f). > ˘ ˘ ˘ ˘ ˘ ˘ ˘

¹ ArNub.2. ² Hipponax. ³ ArEq.836. ⁴ ArNub.1098. ⁵ EHel.193. ⁶ Pind.Pyth.6,36
⁷ ArAch.1008. ⁸ ESupp.616. ⁹ Alcaeus.

g. pentapody:

βέβακεν ὕψι οὐ μεθύστερον.¹ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡

h. hexapody or trimeter catalectic:

ἐπωφέλησα πόλεος ἐξελέσθαι.² ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡

i. tetrameter acatalectic = dimeter repeated:

δέξαι με κωμάζοντα, δέξαι, λίσσομαί σε, λίσσομαι.³

> ◡ ◡ ◡ > ◡ ◡ ◡ > ◡ ◡ ◡ ◡ ◡ ◡

1097. The following are specimens of *syncopated forms*: a—e are tetrapodies (the last two catalectic); f is a pentapody; g—k are hexapodies (the last two catalectic); l and m are tetrameters (tetrapodies repeated). The form m is occasionally used by the line.

a. βαρεῖαι καταλλαγαί.⁴

◡ ◡ ◡ ◡ ◡ ◡

b. κακοῦ δὲ χαλκοῦ τρόπον.⁵

◡ ◡ ◡ ◡ ◡ ◡

c. μελαμπάγης πέλει.⁶

◡ ◡ ◡ ◡ ◡ ◡

d. μόλοις ὦ πόσις μοι.⁷

◡ ◡ ◡ ◡ ◡ ◡

e. διπλάζεται τιμᾶ.⁸

◡ ◡ ◡ ◡ ◡ ◡

f. φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν.⁹

◡ ◡ ◡ ◡ ◡ ◡

g. βεβᾶσι γὰρ τοίπερ ἀγρέται στρατοῦ.¹⁰

◡ ◡ ◡ ◡ ◡ ◡

h. βίῃ χαλινῶν δ' ἀναδῶν μένει.¹¹

◡ ◡ ◡ ◡ ◡ ◡

i. ἐπαυχῆσᾶς δὲ τοῖσι σοῖς λόγοις.¹²

◡ ◡ ◡ ◡ ◡ ◡

j. δαφνηφόροις βουθύτοισι τιμαῖς.¹³

◡ ◡ ◡ ◡ ◡ ◡

k. ὑπ' ἀρχᾶς δ' οὐτινος θεόζων.¹⁴

◡ ◡ ◡ ◡ ◡ ◡

l. πόνοι δόμων νέοι παλαιοῖσι συμμιγεῖς κακοῖς.¹⁵

◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡

m. βροτῶν ἔλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς.¹⁶

◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡

1098. In the iambic strophes of tragedy, the irrational syllable is in general avoided; in those of comedy, it is frequent. Cf. 1087.

Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

DACTYLIC RHYTHMS.

1099. The fundamental foot is the *dactyl*. But a *spondee* is very often-used instead (1080): at the end of a verse, it is much more common than the dactyl. A *proceleusmatic*, used for the dactyl (1068 a), is rare, and only found in lyric poetry. The ictus is on the first syllable of each foot.

¹ AAg.425. ² SOc.541. ³ Alcaeus. ⁴ ASept.767. ⁵ AAg.390. ⁶ AAg.392. ⁷ ETro.587. ⁸ ESupp.781. ⁹ ACho.46. ¹⁰ APers.1002. ¹¹ AAg.238. ¹² ArAv.629. ¹³ ASupp.706. ¹⁴ ASupp.595. ¹⁵ ASept.740. ¹⁶ AAg.195.

THE DACTYLIC HEXAMETER.

1100. This is the most common of all Greek verses, being the established measure for epic, didactic, and bucolic poetry. It consists of six feet, of which the last is always a spondee.* Each of the others may be at pleasure a dactyl or a spondee, but the dactyl prevails; especially in the fifth place, where hardly one line in twenty has the spondee (*spondaic* verse, see example c below).

The third foot is almost always divided by a caesura, and this is usually the *principal caesura* of the verse (1081). It may be either *masculine*, i. e. after the long thesis of a dactyl or spondee (*penthemimeral caesura*),—or *feminine*, i. e., between the two shorts of a dactyl. Often also there is a caesura after the thesis of the fourth foot (*hephthemimeral caesura*), or at the end of the fourth foot (called *bucolic caesura*, from its frequent occurrence in bucolic poetry); and occasionally one of these is made the principal caesura.

The scheme therefore is:

⊕ ∞ ⊕ ∞ ⊕, ∪ ∪ ⊕ ∞ ⊕ ∞ ⊕ —

Examples:

- a. οἱ δ' ἐπαέστησαν, πείθοντό τε ποιμένι λαῶν.¹
 ⊕ ∪ ∪ ⊕ — ⊕, — ⊕ ∪ ∪ ⊕ ∪ ∪ ⊕ —
- b. ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἴδρνε λαούς.²
 ⊕ — ⊕ ∪ ∪ ⊕ ∪, ∪ ⊕ — ⊕ ∪ ∪ ⊕ —
- c. τίπτ' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;³
 ⊕ — ⊕ ∪ ∪ ⊕ ∪ ∪ ⊕ ∪ ∪, ⊕ — ⊕ —

REMARK.—The hexameter is properly a dicollic verse (1075), consisting of two tripodies, less often of a tetrapody and a dipody.

1101. THE ELEGIAC DISTICH.—This was not confined to the elegy, but was the usual form for *gnomic* or reflective poetry. Its first line is the hexameter; its second is a verse containing two catalectic tripodies, which are always separated by a caesura. Of this verse the first two feet may be dactyls or spondees at pleasure; the fourth and fifth feet are always dactyls. The third foot is filled out by the prolonged final syllable of the first tripody.

⊕ ∞ ⊕ ∞ ⊕, ∪ ∪ ⊕ ∞ ⊕ ∞ ⊕ —
 ⊕ ∞ ⊕ ∞ ∪, ⊕ ∪ ∪ ⊕ ∪ ∪ ⊕

τίμηέν τε γάρ ἐστι καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι
 γῆς πέρι καὶ παίδων κουριδίης τ' ἀλόχου.⁴

1102. LYRIC DACTYLIC RHYTHMS.—The following are specimens:

a. dimeter:

μοῖρα διώκει.⁵

⊕ ∪ ∪ ⊕ —

¹ B 85. ² B 191. ³ A 202. ⁴ Callinus. ⁵ EHeracl. 612.

* Cf. 'Under the open sky, in the odorous air of the orchard.' But English dactylic and anapaestic verses are read in $\frac{2}{3}$ time, unlike the Greek.

- b. trimeter catalectic (*penthemimeris*):
 παρθένοι δμβροφόροι.¹ — — — — — — — —
- c, d. tetrameter; d, catalectic (*hepthemimeris*):
 οὐρανόις τε θεοῖς δωρήματα² (c). — — — — — — — — — — — —
 ἔλθει' ἐποψόμεναι δύναμιν³ (d). — — — — — — — — — — — —
- e. pentameter:
 ἀλλὰ μάτῶν ὁ πρόθυμος ἀεὶ πόνον ἔξει.⁴ — — — — — — — — — — — — — —
- f. lyric hexameter (two trimeters):
 μόρσιμα δ' οὐτι φυγεῖν θέμις, οὐ σοφίᾳ τις ἀπώσεται.⁵
 — — — — — — — — — — — — — — — — — —
- g. octameter (= two tetrameters):
 ὦ πόποι, ἦ μεγάλας ἀγαθῶν τε πολισσονόμου βιοτῶς ἐπεκύρσαμεν.⁶
 —

ANAPAESTIC RHYTHMS.

1103. The fundamental foot is the *anapaest*, with the ictus on the last syllable, — — —. But a *spondee* (— —) or a *dactyl* (— — —) is very often used (1080) instead of the anapaest; much less often, a *proceleusmatic* (— — — —). In catalectic verses, the last foot lacks the ictus (1077 a).

a. Anapaests are properly a marching rhythm. The feet are commonly grouped by twos (1072 a), the two feet of each dipody corresponding to a step with the right and left foot in succession.

1104. In marching-songs and lyric strophes the following kinds of verses occur:

- a, b. dipody or monometer; b, catalectic:
 ἀπολείς μ', ἀπολείς⁷ (a). — — — — — — — — — — — —
 νέκυς ἤδη⁸ (b). — — — — — — — — — — — —
- c, d. tripod (*prosodiac*); d, catalectic:
 Σαλαμινίσι στυφέλου⁹ (c). — — — — — — — — — — — — — —
 ναοί θ' οἱ φοίβου¹⁰ (d). — — — — — — — — — — — — — —
- e. tetrapody or dimeter catalectic (*paroemiac*):
 καὶ μὴν τὸδε κύριον ἡμαρ.¹¹ — — — — — — — — — — — — — —
 πάντα γὰρ ἤδη τετέλεσται.¹² — — — — — — — — — — — — — —
- f. tetrapody or dimeter (acatalectic):
 μέλεος γέννη γὰρ τε πατρώα.¹³ — — — — — — — — — — — — — —

1105. ANAPAESTIC SYSTEMS (1074 b) are much used in tragedy and comedy. They are composed of several complete dimeters (and

¹ ArNub.299. ² ArNub.305. ³ ArRan.879. ⁴ EHeracl.617. ⁵ EHeracl.615. ⁶ APers.852
⁷ STr.1007. ⁸ EAic.93. ⁹ APers.964. ¹⁰ EIon 178. ¹¹ EAic.105. ¹² EAic.133
¹³ APers.983.

sometimes a monometer), with a catalectic dimeter (*paroemiac*) always added as a close.

They are subject to the following rules: (a) A succession of four short syllables is avoided: hence a proceleusmatic almost never occurs, or a dactyl followed by an anapaest.—(b) The dimeter has a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—(c) The paroemiac admits a dactyl only as the first foot, and almost always has an anapaest for the third.

The following is a short anapaestic system:

τάδε μὲν Περσῶν τῶν οἰχομένων	υ υ ˘ — ˘ — ˘ υ υ ˘
Ἑλλάδ' ἐς αἰῶν πιστὰ καλεῖται,	— υ υ — ˘ — υ υ — ˘
καὶ τῶν ἀφνεῶν καὶ πολυχρῦσων	— ˘ υ υ ˘ — υ υ — ˘
ἑδρῶν φύλακες κατὰ πρεσβείᾳν	υ υ ˘ υ υ ˘ υ υ ˘ — ˘
οὗς αὐτὸς ἀναξ Ἐρέξης βασιλεὺς	— ˘ υ υ ˘ — ˘ υ υ ˘
Δάρειογενῆς	— ˘ υ υ ˘
εἴλετο χάραξ ἐφορεῖν. ¹	— υ υ — ˘ υ υ ˘ —

1106. There are also *freer* (lyrical) systems, which are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

1107. The ANAPAESTIC TETRAMETER is much used by the line (1065) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules given above (1105) for dimeters and paroemiacs in anapaestic systems.

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἐοῦσι,	
τοῖς αἰθερίοις, τοῖσιν ἀγήρως, τοῖς ἀφθίτα μηδομένοισιν. ²	
— υ — ˘ — ˘ υ υ ˘, — ˘ — ˘ υ υ ˘ —	
— ˘ υ υ ˘ — υ υ ˘, — ˘ υ υ ˘ υ υ ˘ —	

LOGAOEDIC RHYTHMS.

1108. Logaoedic verses consist of mixed *dactyls* and *trochees*. The dactyls may stand before the trochees, or between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl is not contracted to a spondee. The dactyls are *cyclic* (1069), and the movement is in $\frac{3}{4}$ time.

a. Logaoedic verse differs from the compound dactylo-trochaic rhythms described in 1118, in having the dactyls and trochees united in the same group or metrical series.

1109. A trochee standing as the first foot is treated with great freedom: besides being a tribrach (υ υ υ), it may be irrational (˘ >),

¹ APers.1. ² ArAv.688.

or may be replaced by an iambus (∪ —) or an apparent anapaest (∪ ∪ >), and, in Aeolic poetry, even by a *pyrrhic*.

A logaoedic verse may have an *anacrusis* (short or irrational) prefixed to its first foot. Also a *double anacrusis* (two short syllables) may be used.

1110. (a) If two trochees precede the first dactyl, the *second* may be irrational, or a tribrach, but admits no other substitution.—(b) An irrational trochee may be used as the second foot, even when the first foot is a dactyl.—(c) Further, in catalectic verses, an irrational trochee may stand before the final thesis.—Thus:

- a. ὑπὲρ ἀκαρπίστων πεδίων.¹ ∪ ∪ ∪ > ∪ ∪ ∪
 b. χαλκοκρότων ἵππων κτυπος.² ∪ ∪ ∪ > ∪ ∪ ∪
 c. τὰς ἠλεκτροφαεῖς ἀγάς.³ ∪ > ∪ ∪ ∪ > ∪ ∪

d. *Trochaic* rhythms used in near connection with logaoedic, may have anacruses, and the same freedom of substitution in the first foot. Thus:

- πρὸς ἑμᾶς ἐλευθέρως.⁴ ∪ — ∪ ∪ ∪ ∪ ∪

1111. The following are specimens of logaoedic rhythms *with one dactyl*. The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

Dipody.

- a. Adonic (dactyl and trochee):

- οὐδὲν ἔσ' ἔκει.⁵ ∪ ∪ ∪ ∪ ∪

Tripodies.

- b, c. Pherecratean (first, second); d, e, catalectic:

- ὄς χαρίτων μὲν ὄζει.⁶ (b). ∪ ∪ ∪ ∪ ∪ ∪

- δέξεται τ' ἐπὶ μισθῷ.⁷ (c). ∪ ∪ ∪ ∪ ∪ ∪

- ψεύθεσι ποικίλοις.⁸ (d). ∪ ∪ ∪ ∪ ∪ ∪

- καίπερ ἀχνόμενος.⁹ (e). ∪ ∪ ∪ ∪ ∪ ∪

- f, g. Pherecratean with anacrusis (*logaoedic paroemias*):

- ἐγὼ δὲ μόνῃ καθέυδω.¹⁰ (f). ∪ ∪ ∪ ∪ ∪ ∪ ∪

- εὐδοξον ἄρματι νίκῃ.¹¹ (g). > ∪ ∪ ∪ ∪ ∪ ∪

- h, i. Pherecratean catalectic with anacrusis (*logaoedic prosodias*):

- Ἡρᾶ ποτ' Ὀλυμπίᾳ.¹² (h). > ∪ ∪ ∪ ∪ ∪ ∪

- Κάφισίαν ἰδῶτων.¹³ (i). > ∪ ∪ ∪ ∪ ∪ ∪

Tetrapodies.

The forms b, c, f, g, are often to be read as *doubly catalectic tetrapodies*, instead of tripodies. Thus:

- j. Λάμνιδῶν γυναικῶν.¹⁴ (= b). ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

- k. χρῦσος αἰθόμενον πῦρ.¹⁵ (= c). ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

¹ Ephoen. 210. ² ArEq. 552. ³ EHipp. 741. ⁴ ArNub. 518. ⁵ Sappho. ⁶ Eupolis II. 494.
⁷ Crates II. 244. ⁸ Pind. Ol. 1. 46. ⁹ Pind. Isth. 7. 5. ¹⁰ Sappho. ¹¹ Pind. Pyth. 6. 17.
¹² ArAv. 1731. ¹³ Pind. Ol. 14. 1. ¹⁴ Pind. Ol. 4. 32. ¹⁵ Pind. Ol. 1. 2.

l, m, n. Glyconic (first, second, third):

καὶ κυανέμβολοι θοαί ¹ (l).	⋮ ⋮ ⋮ ⋮ ⋮ ⋮
ἔρως παρθένιος πόθος ² (m).	⋮ — ⋮ ⋮ ⋮ ⋮
ὁ μέγας ὕλβος ἄ τ' ἀρετᾶ ³ (n).	⋮ ⋮ ⋮ ⋮ ⋮ ⋮

o, p. acatalectic tetrapodies; p, with anacrusis:

τῶν ἐν Θερμοπύλαις θανόντων ⁴ (o).	⋮ > ⋮ ⋮ ⋮ ⋮
πλήρης μὲν ἐφαίνεθ' ἂ σελάνᾶ ⁵ (p).	> ⋮ ⋮ ⋮ ⋮ ⋮

Pentapodies.

q. Phalaecæan (hendecasyllable):

ἐν μύρτου κλαδί τὸ ξίφος φορήσω. ⁶	⋮ > ⋮ ⋮ ⋮ ⋮ ⋮ ⋮
---	-----------------

r. Sapphic (hendecasyllable):

ποικιλόθρον' ἀθάνατ' Ἀφροδίτᾶ. ⁷	⋮ ⋮ ⋮ ⋮ ⋮ ⋮ ⋮
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s. Alcaic (hendecasyllable), begins with anacrusis:

οὐ χρὴ κακοῖσι θυμὸν ἐπιτρέπην. ⁸	> ⋮ ⋮ ⋮ ⋮ ⋮ ⋮ ⋮
--	-----------------

1112. The following have *more than one dactyl*:

a. οἶνον ἐνεικαμένους μεθύσθην. ⁹	⋮ ⋮ ⋮ ⋮ ⋮ ⋮
b. μέλει τέ σφισι Καλλισπᾶ. ¹⁰	⋮ — ⋮ ⋮ ⋮ ⋮
c. παρθένε τὰν κεφαλάν τὰ δ' ἔνερθε νόμφᾶ. ¹¹	⋮ ⋮ ⋮ ⋮ ⋮ ⋮ ⋮ ⋮
d. οἶνος δ' φίλε παῖ λέγεται καὶ ἀλάθεα. ¹²	⋮ ⋮ ⋮ ⋮ ⋮ ⋮ ⋮ ⋮
e. ἦρος ἀνθεμέεντος ἐπαῖον ἐρχομένοιο. ¹³	⋮ ⋮ ⋮ ⋮ ⋮ ⋮ ⋮ ⋮

The forms d and e belong to the so-called *Aeolic dactyls*. The form c is called *Praxillæan*.

1113. The following have a *double anacrusis* (logaedic anapaestic):

a. ἰκετεύσατε δ', ὦ κόραι. ¹⁴	⋮ ⋮ ⋮ ⋮ ⋮
b. κατέλαμψας, ἔδειξας ἐμφανῆ. ¹⁵	⋮ ⋮ ⋮ ⋮ ⋮ ⋮
c. Ἑλένᾶν ἐλύσατο Τροίᾶς. ¹⁶	⋮ ⋮ ⋮ ⋮ ⋮ ⋮
d. τίνι τῶν πάρος, ὦ μάκαιρα Θήβᾶ. ¹⁷	⋮ ⋮ ⋮ ⋮ ⋮ ⋮

Trochaic forms with double anacrusis are also regarded as logaedic anapaestic:

e. Χαρίτων ἑκάτι τόνδε κῶμον. ¹⁸	⋮ ⋮ ⋮ ⋮ ⋮ ⋮
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1114. SYNCOPATED FORMS are very numerous. The following are specimens:

a. ναυτιλιᾶς ἐσχάτᾶς. ¹⁹	⋮ ⋮ ⋮ ⋮ ⋮
b. οὐ ψεύδει τέγξω λόγον. ²⁰	> ⋮ ⋮ ⋮ ⋮ ⋮
c. ἔρως ἀνίκᾶτε μάχᾶν. ²¹	⋮ ⋮ ⋮ ⋮ ⋮

¹ ArEq. 554. ² Anacreon. ³ EOr. 807. ⁴ Simonides. ⁵ Sappho. ⁶ Scillon. ⁷ Sappho. ⁸ Alcaeus. ⁹ Alcaeus. ¹⁰ Pind. Ol. 10. 18. ¹¹ Praxilla. ¹² Theoc. 99. 1. ¹³ Alcaeus. ¹⁴ Elon 468. ¹⁵ EEl. 586. ¹⁶ Pind. Isth. 8. 112. ¹⁷ Pind. Isth. 7. 1. ¹⁸ Pind. Ol. 4. 15. ¹⁹ Pind. N. 3. 39. ²⁰ Pind. Ol. 4. 26. ²¹ SAnt. 781.

- d. ὦ πατρίς, ὦ δόματα μή.¹ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
- e. θακρυσσάν τ' ἐφίλησεν αἰχμάν.² ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
- f. εἰ δὲ κυρεῖ τις πέλας οἰωνοπέλων.³ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1115. Some verses consist of *more than one series*: thus

- a. Asclepiadæan (two Pherecrateans catalectic, second and first):
ἦλθες ἐκ περάτων γᾶς ἐλεφαντινᾶν.⁴ † ˘ ˘ ˘ ˘ ˘ ˘ † ˘ ˘ ˘ ˘ ˘
- b. greater Asclepiadæan (dipody catalectic between two Pherecrateans):
μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμπέλω.⁵
† ˘ ˘ ˘ ˘ ˘ † ˘ ˘ ˘ ˘ † ˘ ˘ ˘ ˘ †
- c. Priapæan (= Glyconic and doubly catalectic tetrapody):
εὐμενὴς δ' ὁ Λύκειος ἔστω πάσῃ νεολαϊᾷ.⁶
† ˘ ˘ ˘ ˘ ˘ ˘ ˘ † > ˘ ˘ ˘ ˘ †
- d. Eupolidæan (= Glyconic and trochaic tetrapody catalectic):
ὦ θεώμενοι κατερῶ πρὸς ἡμᾶς ἐλευθέρως,
οὕτω νικήσαιμι τ' ἐγὼ καὶ νομιζοίμην σοφός.⁷
† ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ † ˘ ˘ ˘ ˘ †
† > ˘ > ˘ ˘ ˘ ˘ † ˘ ˘ > ˘ ˘ ˘ †

The Eupolidæan is sometimes used by the line: in both halves of the verse the first two feet allow the substitutions described in 1109 and 1110.

1116. Pherecratean verses are sometimes combined in systems (1074 b) but much more frequent are Glyconic systems closing with a Pherecratean.

a. In antistrophic composition, the first and second Pherecratean sometimes correspond to each other in strophe and antistrophe, as equivalent forms. So too the second and third Glyconic. Other interchanges are very infrequent.

DACTYLO-EPITRITIC RHYTHMS.

1117. Dactylo-epitritic (or *Doric*) strophes are composed of the following elements:

1. ˘ ˘ ˘ ˘ ˘ ˘ ˘ — dactylic tripod with spondee as the 3d foot.
2. ˘ ˘ ˘ ˘ ˘ ˘ ˘ the same, catalectic.
3. ˘ ˘ ˘ — epitrite = long trochee (1069) and spondee.
4. ˘ ˘ ˘ the same, catalectic.

These are variously combined; for the most part two or three unite to form a verse. Forms 1 and 3 may have a short final syllable in *caesura*, even in the middle of a verse. The final syllable of 2 and 4, in the middle of a verse, is prolonged to ˘. An anacrusis may be prefixed to any verse. Sometimes, especially at the end of the strophe, other dactylic or trochaic rhythms are employed.

¹ EMed.643. ² Anacreon. ³ ASupp.57. ⁴ Alcaeus. ⁵ Alcaeus. ⁶ ASupp.696.
⁷ ArNub.518,519.

The following verses are specimens :

ἄνω ποταμῶν ἱερῶν χωροῦσι πᾶσαι, ὤ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ —
 καὶ δίκᾳ καὶ πάντα πάλιν στρέφεται.¹ ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ —
 ὄν αἰδῶ νῆξ ἐναριζομένᾳ.² ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ —
 ἔρχεται τιμὰ γυναικείῃ γένοι.³ ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ —
 κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν.⁴
 ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ —

1118. DACTYLO-TROCHAIC RHYTHMS.—In another class of lyric strophes, we find a mixture of dactylic and trochaic verses, in greater variety than those just described; these probably moved in $\frac{3}{4}$ time, so that the dactyls were cyclic. Sometimes dactylic and trochaic groups are united in one verse. Examples of such compound verses are :

- a. dactylic tripod (with anacrusis, and syll. anceps), and trochaic tripod :
 τούτοις δ' ὄπισθεν ἴτω φέρων δίφρον Λυκοῦργος.⁵
 > ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ —
- b. dactylic tetrapody and trochaic tetrapody doubly catalectic :
 τοῖος γὰρ φιλότητος ἔρωσ ὑπὸ καρδίᾳν ἐλυσθείς.⁶
 † > ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ —

CRETIC RHYTHMS.

1119. *Apparent* cretics often occur, as the result of syncope (1076), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 1086, 1097, 1114.

Much rarer are the real cretic rhythms, in which the cretic (or, by resolution, the first or fourth pæon) stands as the fundamental foot. In these, the movement is in $\frac{3}{4}$ time (see 1068 b).

The ictus falls on the first long syllable of the cretic; at the same time there is a certain stress, though weaker, on the second long.

The following will serve as specimens :

a, b, c. dimeter; c, with anacrusis :

ἦδομαι γ' ἦδομαι⁷ (a). ὠ — ὠ — ὠ — ὠ —
 μηδὲ λέγε μοι σὺ λόγον⁸ (b). ὠ — ὠ — ὠ — ὠ — ὠ — ὠ —
 ὦ Ζεῦ, τί ποτε χρῆσόμεθα⁹ (c). — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ —

d. dimeter catalectic :

κᾶτ' ἐλαγοθήρει.¹⁰ ὠ — ὠ — ὠ — ὠ —

e. trimeter :

ὥς ἐμὲ λαβοῦσα τὸν δημότην.¹¹ ὠ — ὠ — ὠ — ὠ — ὠ — ὠ —

f. tetrameter :

ἄλλ' ἀπίει τὸν ἄνδρ', εἰ δὲ μή, φῆμ' ἐγώ.¹² ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ — ὠ —

¹ EMed.410. ² Str.94. ³ EMed.418. ⁴ Pind.P.4.22. ⁵ Cratinus. ⁶ Archilochus
 ArPax 1127. ⁷ ArAch.207. ⁸ ArLys.476. ⁹ ArLys.789. ¹⁰ ArAch.675. ¹¹ ArVesp.498

g. pentameter :

σοῦ γ' ἀκούσωμεν ; ἀπολεῖ· κατὰ σε χάσομεν τοῖς λίθοις.¹

⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ —

CHORIAMBIC RHYTHMS.

1120. *Apparent* choriambi are very frequent in logaoedic verse as the result of syncope (1076). These have the rhythmical value ⊥ ⊥ ⊥. For examples, see 1114.

Verses with the real choriambus (⊥ ⊥ —) as the fundamental foot, would move in $\frac{3}{4}$ time. But such, if they were ever used at all by the Greeks, were exceedingly rare. The following is perhaps an instance :

δεινὰ μὲν οὖν, δεινὰ παράσσει σοφὸς οἰωνοθέτας.²

⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ —

IONIC RHYTHMS.

1121. The fundamental foot is the *ionic a minore* (⊥ ⊥ ⊥ —), with the ictus on the first long syllable.

a. ANACLASIS.—Two trochees (⊥ — ⊥ —) may be substituted for the two longs of one foot with the two shorts of the next (⊥ — ⊥ —). This change is very frequent: its effect is to produce a breaking up (*anac-lasis*) of the ionic rhythm, which passes into the trochaic.

1122. Specimens of ionic rhythms :

a, b. dimeter ; b, with anacclasis :

τίεται δ' αἰολόμηγτις³ (a). ⊥ — ⊥ — ⊥ — ⊥ —

πολιοὶ μὲν ἦμιν ἦδη⁴ (b). ⊥ — ⊥ — ⊥ — ⊥ —

c. dimeter catalectic :

Ζικελὸς κομψὸς ἀνὴρ.⁵ ⊥ — ⊥ — ⊥ — ⊥ —

d, e. trimeter (acatalectic) ; e, with anacclasis :

πεπέρακεν μὲν δ' περσέπολις ἦδη⁶ (d). ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ —

λύσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε⁷ (e). ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ —

f. trimeter catalectic :

κατάρᾳ Οἰδιπόδα Βλαψίφρονος.⁸ ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ —

g, h. tetrameter (acatalectic) ; h, with anacclasis :

ἐμὲ δειλῶν, ἐμὲ πᾶσῶν κακοτάτων πεδέχουσιν⁹ (g).

⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ —

πατέρων τε καὶ τεκόντων γῶος ἔνδικος ματεύει¹⁰ (h).

⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ — ⊥ —

¹ ArAch. 295. ² SOf. 484. ³ ASupp. 1037. ⁴ Anacreon. ⁵ Timocreon. ⁶ APers. 65
⁷ Anacreon. ⁸ ASept. 726. ⁹ Alcæus. ¹⁰ ACho. 330.

i, j. tetrameter catal. (*Galliambic*); j, with anacsis:

θανάτῃ λῦσιμελεῖ θηρσὶν δρελοῖσι βορὰν¹ (i).

⏟ ⏟ — ⏟ ⏟ — ⏟ ⏟ — ⏟ ⏟

φύσις οὐκ ἔδωκε μῦσχα λάλον Ἄπιδι στόμα² (j).

⏟ ⏟ — ⏟ ⏟ — ⏟ ⏟ — ⏟ ⏟

1123. a. Sometimes the last long of the ionic is omitted by *syncope* (1076); the first long is then prolonged to supply its place:

πολύγομφον ὄδιμα.³ ⏟ ⏟ — ⏟ ⏟ —

b. Very seldom indeed, one of the long syllables is resolved into two shorts, or the two short syllables contracted into a long:

χρυσέαν πτέρυγα φέρεις.⁴ ⏟ ⏟ — ⏟ ⏟ — ⏟ ⏟ —

Διονύσου σαῦλαι βασσαρίδες.⁵ ⏟ ⏟ — — ⏟ — ⏟ ⏟ —

c. In the form with anacsis, the first of the two trochees is sometimes irrational (— >):

περιναίονται παλαιόν.⁶ ⏟ ⏟ — > — ⏟ ⏟ —

1124. The *SOTADEAN VERSE* of the Alexandrian period has the *ionic a minore* as its fundamental foot. It is a catalectic tetrameter. Each of the three complete ionic may be replaced by two trochees, either of which may be irrational. Resolutions and contractions are frequent; so that the verse has a great variety of forms. Two examples will suffice:

τῶν χρυσοφόρων οὐδὲ γυναικῶν βαθυκόλπων.⁷

⏟ — ⏟ ⏟ — ⏟ ⏟ — ⏟ ⏟ — ⏟ ⏟ —

εὐσεβῆς τίς ἐστιν, πενίαν δέδωκεν αὐτῷ.⁸

⏟ — ⏟ ⏟ — ⏟ ⏟ — ⏟ ⏟ — ⏟ ⏟ —

DOCHMIAC AND BACCHIC RHYTHMS.

1125. The *dochmius* is a dipody, consisting of a *bacchius* with a following *iambus* (⏟ — ⏟ — ⏟). The ictus is on the first long of the bacchius, and the long of the iambus.

a. Dochmii have, therefore, a broken rhythm, in which $\frac{3}{4}$ time (1068 b) alternates with $\frac{1}{2}$. They are used only in lyric passages which express great mental agitation.

1126. Either of the two shorts may be replaced by an irrational syllable; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are given below. The forms a, c, d are the most frequent.

a. ἰὼ πρόσπολοι.⁹ ⏟ — ⏟ — ⏟ —

b. ἐν γῆ τᾶδε φεῦ.¹⁰ > — ⏟ — ⏟ —

c. στρατόπεδον λιπών.¹¹ ⏟ ⏟ — ⏟ — ⏟ —

d. δουλοσύνας ὑπερ.¹² > ⏟ — ⏟ — ⏟ —

¹ ESupp.46. ² Diog.La.viii end. ³ APers.72. ⁴ EBacch.372. ⁵ Anacreon. ⁶ ASupp.1021. ⁷ Lycophronides. ⁸ Sotades. ⁹ SAnt.1321. ¹⁰ AEum.761. ¹¹ ASept.79. ¹² ASept.112.

e. ἄτιτον ἔτι σε χρῆ. ¹	υ υ υ υ υ υ υ υ
f. βρεῖ πολλὸς ὄδε λεώς. ²	> υ υ υ υ υ υ υ υ
g. ἀνέφελον ἐπέβαλες. ³	υ υ υ υ υ υ υ υ
h. οὔποτε καταλύσιμον. ⁴	> υ υ υ υ υ υ υ υ
i. ἀπάγετ' ἐκτόπιον. ⁵	υ υ υ - υ υ υ
j. τὸν καταρᾶτότατον. ⁶	> υ υ - υ υ υ υ
k. τί μ' οὐκ ἀνταῖᾶν. ⁷	υ υ υ > υ υ
l. ἔχθεῖς Ἀτρεΐδᾶς. ⁸	> υ υ - > υ υ
m. μεσολαβεῖ κέντρον. ⁹	υ υ υ - > υ υ
n. πλαζόμενον λεύσσω. ¹⁰	> υ υ - > υ υ
o. σύ τ', ὦ Διογενές. ¹¹	υ υ υ υ υ υ υ υ
p. εἶθ' αἰθέρος ἄνω. ¹²	> υ υ υ υ υ υ υ υ
q. μανείσῃ πραπίδι. ¹³	υ υ υ - υ υ υ υ

REMARK.—Forms like o, p, q, in which the second or third long is resolved when the first is not, are very uncommon.

Dochmii are oftenest combined in groups of two (dimeters). Usually two or more groups unite to form a *system* (1074 b).

1127. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with dochmii. Thus we find a bacchic

a. dimeter :

χορευθέντ' ἀναύλοισ.¹⁴ υ υ υ υ υ υ υ υ

b. trimeter catalectic (= bacchius and dochmius) :

ὡ γὰ τε καὶ παμφαῖς.¹⁵ υ υ υ υ υ υ υ υ

ἔκετο τερμόνιον ἐπὶ πάγον.¹⁶ υ υ υ υ υ υ υ υ υ υ

c. tetrameter :

τίς ἀχῶ, τίς ὀδμᾶ προσέπτα μ' ἀφεγγής.¹⁷ υ υ υ υ υ υ υ υ υ υ υ υ

¹ AAg.1428. ² ASept.80. ³ SEI.1246. ⁴ SEI.1246. ⁵ SOt.1340. ⁶ SOt.1344. ⁷ SAnt.1307. ⁸ SPhil.510. ⁹ AEum.157. ¹⁰ SAJ.886. ¹¹ ASept.127. ¹² SPhil.1092. ¹³ EBacch.999. ¹⁴ EHf.879. ¹⁵ EMed.1261. ¹⁶ APr.117. ¹⁷ APr.115.

ABBREVIATIONS

USED IN CITING THE EXAMPLES.

A. = *Aeschylus*.

Ag(*amemnon*), Cho(*ephor*),
Eum(*enides*), Pers(*ae*),
Pr(*ometheus*), Sept(*em*),
Supp(*lices*).

Ae. = *Aeschines*.

Andoc. = *Andocides*.

Ant. = *Antiphon*.

Antiph. = *Antiphanes*.

Ar. = *Aristophanes*.

Ach(*arnenses*), Av(*es*),
Ecc(*esiazusae*), Eq(*uites*),
Lys(*istrata*), Nub(*es*), Plut(*us*),
Ran(*ae*), Thesm(*ophoriazusae*),
Vesp(*ae*).

Arist. = *Aristotle*.

Pol(*itica*), Rhet(*orica*).

Carc. = *Carcinus*.

Chaer. = *Chaeremo*.

D. = *Demosthenes*.

E. = *Euripides*.

Alc(*estis*), And(*romache*),
Bacch(*ae*), Cycl(*ops*), El(*ectra*),
Hec(*uba*), Hel(*ena*), Heracl(*idae*),
Hf. = *Hercules furens*,
Hipp(*olytus*), Ia. = *Iphigenia*
Aulidensis, Med(*ea*), Or(*estes*),
Phoen(*issae*), Supp(*lices*), Tro(*ades*).

Hd. = *Herodotus*.

Hm. = *Homer*.

I. = *Isocrates*.

Isae. = *Isaeus*.

Luc. = *Lucian*.

Herm(*otimus*), Marin(*orum dialogi*).

Lycurg. = *Lycurgus*.

Lys. = *Lysias*.

M. = *Menander*.

Mon(*ostichi*).

Philem. = *Philemon*.

Pind. = *Pindar*.

P. = *Plato*.

Alc(*ibiades*), Ap(*ology*),
Charm(*ides*), Cr(*ilo*), Crat(*ylus*),
Criti(*as*), Euthyd(*emus*),
Euthyphr(*o*), Go(*rgias*),
Hipp(*ias*) maj(*or*), Lach(*es*),
Lg. = *Leges*, Lys(*is*), Men(*o*),
Menex(*enus*), Par(*menides*),
Phaed(*o*), Phaedr(*us*), Phil(*ebus*),
Pol(*iticus*), Prot(*agoras*),
Rp. = *Republic*, Soph(*istes*),
Sym(*posium*), Theaet(*etus*),
Theag(*es*), Tim(*aeus*).

Plut. = *Plutarch*.

Them(*istocles*), Sol(*on*).

S. = *Sophocles*.

Aj(*ax*), Ant(*igone*), El(*ectra*),

Oc. = *Oedipus Coloneus*,

Ot = *Oedipus Tyrannus*,

Phil(*octetes*), Tr(*achiniae*).

Stob. = *Stobaeus*.

Flor(*ilegium*).

T. = *Thucydides*.

X. = *Xenophon*.

A(*nabasis*), Ages(*ilaus*),
Cy(*ropaedia*), Eq. = *de re equestri*,
H(*ellenica*), Hier(*o*), Hipp(*archicus*),
M(*emorabilia*), O(*economicus*),
Ra. = *Respublica Atheniensis*,
Rl. = *Respublica Lacedaemonia*,
Sym(*posium*).

The books of the Iliad are designated by Greek capitals (A, B, Γ, etc.); those of the Odyssey by Greek small letters (α, β, γ, etc.). Tragic fragments (*Fr.* or *Frag.*) are cited by Nauck's numbers, Comic fragments (except Menander's monostichi) by Meineke's volumes and pages. Otherwise, the dramatists are cited by Dindorf's lines. The Orators are cited by numbers of the speeches and sections.

ALPHABETICAL LIST OF VERBS.

THIS list contains all the verbs described in the classified verb-list (502 ff.), besides a few mentioned in other sections, on account of some peculiarity of inflection or tense-formation. For other verbal forms, see the general Greek index.

The Attic 'principal parts' of the verbs contained in the body of the classified verb-list, are given here in full.

- 'Αά-ω *harm* (ἄασα, ἄσα, ἀδόσθην) 504 D, 9.
 ἄγα-μαι *admire* (ἄγασθην, ἄγασάμην) 535, 4.
 ἀγά-ομαι, ἀγαίομαι, 535 D, 4.
 ἀγείρω *collect* (ἄγειρα) 518, 1;
 ἡγερέθονται, ἀγρόμενος, D.
 ἀγίνεω = ἄγω, 508 D, 6.
 ἀγ-νύμι *break* (ἔξω, ἔαξα, ἔαγα, ἐάγην) 528, 1.
 ἀγ-ω *lead* (ἔξω, ἡγαγον, ἦχα, ἦγμαι, ἦχθην) 508, 6.
 ἀθήσειε, ἀθηκώς, 363 D.
 ἀίρω *raise* (ἤειρα, ἠερέθονται, ἔωροτο) 518 D, 2.
 ἀέξ-ω = ἀέξω, ἀέξάνω, 522 D, 3.
 ἔεσα *elope*; see ἰάω, 506 D, 7.
 ἄημι *blow* 538 D, 1.
 αἰδέ-ομαι *am ashamed* (αἰδέσομαι, ᾗδεσμαι, ᾗδέσθην) 508, 7; αἰδ-ομαι *ib.*
 αἰνέ-ω *praise* (αἰνέσω, ᾗνεσα, ᾗνεκα, ᾗνημαι, ᾗνέσθην) 504, 4.
 αἰνίζομαι, αἰνήμι, 504 D, 4.
 αἰ-νυμαι, ἀπ(ο)αἰνυμαι *take*, 526 D, 5.
 αἰρέ-ω *seize* (αἰρήσω, εἶλον, ᾗρηκα, -μαι, ᾗρέσθην) 539, 1; ἀραίρηκα D.
 αἶρω *lift* (ἄρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην) 518, 2.
 αἰσθ-άνομαι *perceive* (αἰσθήσομαι, ᾗσθόμην, ᾗσθημαι) 522, 1; αἰσθ-ομαι, *ib.*
 ἀτ-ω *hear* (ἄτιον, ἐπ-ήτισα) 356 a.
 ἀπαχίζω *rain* (ἤκαχον, ἀπάχησα) 528 D, 17.
 ἀπέ-ομαι *heal* (ἤκεσάμην) 508, 8.
 ἀκού-ω *hear* (ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθην) 507, 1.
 ἄλαλκον, ἀλκαθεῖν, 510 D, 1.
 ἀλδ-ομαι *wander* (ἀλδήλωμαι) 368 D, 389 D b, 497 a.
 ἀλδ-άνω, -ήσκω, *nourish*, 518 D, 22.
 ἀλείφ-ω *apoint* (ἀλείψω, ἤλειψα, ἀλήλιφα, -ιμμαι, ἠλείφθην) 511, 5.
 ἀλέξ-ω *ward off* (ἀλέξομαι, ἠλεξάμην) 510, 1; ἄλαλκον D.
 ἀλέ-ομαι *or* ἀλεύ-ομαι *avoid* (ἠλεάμην, ἠλεύαμην) 512 D, 7; ἀλεείνω *ib.*
 ἀλέ-ω *grind* (ἤλεσα, ἀλήλε(σ)μαι) 503, 9.
 ἀλ-ῆναι, ἐάλην; see εἶλω, 518 D, 23.
 ἄλθ-ομαι *am healed* (-ήσομαι) 510 D, 20.
 ἀλ-ίσκομαι *am taken* (ἀλώσομαι, ἐάλων *or* ἦλων, ἐάλωκα *or* ἦλωκα) 533, 1.
 ἀλιτ-αῖνος *ein* (-ήμενος, ἠλιτον) 522 D, 11.
 ἀλλάσσω *change* (ἀλλάξω, ἠλλαξα, ἠλλαχα, -γμαί, ἠλλάγην *or* -χθην) 514, 1.
 ἀλ-λομαι *leap* (ἄλοῦμαι, ἠλάμην) 518, 3; ἄλτο 489 D, 85.
 ἀλυκτάζω *am troubled* (ἀλαλυκτέμηναι) 368 D.
 ἀλύσκω *avoid* (ἀλύξω, ἠλυξα) 533, 7; ἄλυσκ-άζω, -άνω, D.
 ἀλφ-άνω *procure* (ἠλφομαι) 522 D, 10.
 ἀμαρτ-άνω *err* (ἀμαρτήσομαι, ἤμαρτον, ἤμαρτηκα, -ημαι, ἠμαρτήσθην) 522, 2; ἠμβροτον D.
 ἀμβλ-ίσκω *miscarry* (ἠμβλωσα, ἠμβλωκα, -μαι) 533, 3.

- ἔμμενοι 489 D, 19.
 ἐμιλλά-ομαι *confer* (ἐμιλλήθην) 497 a.
 ἐμπ-ισχνέομαι, ἐμπ-έχομαι *have on*
 (ἐμφέξομαι, ἠμπισχόμεν) 524, 4.
 ἐμπ-ίσχω, ἐμπ-έχω *put on* (ἐμφέξω,
 ἠμπισχόν) 524, 4.
 ἐμπλακ-ίσκω *miss* (ἠμπλακόν) 533 D, 12.
 ἐμύν-ω, ἐμύνάθω *defend* 494.
 ἐν-ἀλ-ίσκω, ἐν-ἀλδ-ω *spread* (ἐνᾶλώσω,
 ἐνήλωσα, -κα, -μαι, -θην) 533, 2.
 ἐνδάνω *please* 523, 1; ἀδήσω, ἐήνδανον,
 ἔδον, ἐβάδον, ἔαδα, D.
 ἐν-έχ-ομαι *endure* (ἠνεχόμεν) 361 a.
 ἐνήνοθε 368 D.
 ἐν-ολγ-ω *open* (ἀνοίξω, ἀνέφξα, ἀνέφγα,
 ἀνέφχα, ἀνέφγμα, ἀνέφχθην) 508,
 20; ἐν-ολγ-νύμι *ib.*
 ἐν-ορθό-ω *erect* (ἠνώρθωσα, -ομαι) 361 a.
 ἐνύ-ω, ἐνύτω *accomplish* (ἐνύσω, ἠνύσα,
 ἠνύκα, ἠνύσμαι) 503, 17; ἄνω D.
 ἐνωγ-α *command* (ἐνωχθι; ἠνώγεα,
 ἠνωγον; ἀνώξω, ἠνώξα) 492 D, 11.
 ἐπαφ-ίσκω *deceive* (ἠπαφόν, ἠπάφθισα)
 533 D, 13.
 ἐπινοέομαι *despair* (ἐπινοήθην) 497 a.
 ἐπό-χηρ *suffices* 486; ἀποχρᾶ D.
 ἔπτω *touch* (ἔψω, ἦψα, ἦμμαι, ἦφθην)
 513, 1.
 ἐρά-ομαι *pray* (ἐρήμεναι) 535 D, 9.
 ἐρ-αρ-ίσκω *fit* (ἦρσα, ἦραρον, ἔρηρα,
 ἔρμενος) 533 D, 14; ἔραρα *ib.*
 ἐρέ-σκω *please* (ἄρῶσω, ἤρεσα, ἠρέσθην)
 530, 10.
 ἐρήμενος 363 D.
 ἐρκέ-ω *suffice* (ἀρκέσω, ἠρκεσα) 503, 10.
 ἐρμόζω = ἀρμόττω, 516, 1.
 ἀρμόττω *fit* (ἀρμόσω, ἠρμωσα, ἠρμωσμαι,
 ἠρμόσθην) 516, 1.
 ἐρνέ-ομαι *deny* (ἠρνήθην) 497 a.
 ἐρ-νυμαι *win* (ἄρουμαι, ἠρόμην) 528, 2.
 ἐρό-ω *plough* (ἠρῶσα, ἠρόθην) 503, 16.
 ἐρπάζω *snatch* (ἄρπάζω, ἠρπασα, ἠρπασα,
 -σμαι, ἠρπασθην) 517, 1.
 ἐρύ-ω *or* ἀρύτω *drag* (ἠρυσα, ἠρύθην)
 503, 18.
 ἐρχ-ω *rule* (ἔρξω, ἤρξα, ἠργμαι, ἠρχθην)
 503, 7.
- ἄσα, see ἀάω; ἔσαμεν, see ἰάσω.
 ἔσμενος (ἔδ-, ἐνδάνω) 489 D, 46.
 αὐξ-άνω, αὐξ-ω *increase* (αὐξήσω, πύξισα,
 πύξισκα, -μαι, πύξισθην) 522, 3.
 ἐπ-αυρά-ω *deprive* (ἐπαυράς) 489 D, 20.
 ἐπ-αυρ-ίσκομαι *enjoy* (ἐπαυρήσομαι, ἐπ-
 ἠύρον, -όμεν) 533, 4.
 ἀφύσσω *feel* (ἠφασα) 516 D, 8.
 ἀφύσσω *dir up* (ἀφύξω, ἠφυσα) 517 D,
 10.
 ἄχθ-ομαι *am vexed* (ἄχθέσομαι, ἠχθέσ-
 θην) 510, 2.
 ἄχ-νυμαι *am rained* (ἠκαχόμεν, ἀκάχη-
 μαι, ἀκίχημαι), ἀκαχίζω, ἀχέων,
 ἀχέων, 528 D, 17.
 ἄωρτο (ἄειρω) 518 D, 2.
 Βαίνα *go* (βήσομαι, ἔβην, βέβηκα) 519, 7;
 ἔβησα, βέβαμαι, ἐβάθην *ib.*
 βάλ-λω *throw* (βαλῶ, ἔβαλον, βέβηκα,
 -μαι, ἐβλήθην) 518, 4; βεβολήσατο,
 ἔβλητο, βλεῖο, D.
 βάπτω *dir* (βάνω, ἔβαψα, βέβαμμαι,
 ἐβάφην) 513, 2.
 βά-σκω = βαίνω, 519 D, 7; 530 D, 11.
 βαστάζω *carry* (βαστάσω, ἐβάστασα)
 517, 2.
 βείομαι, βέομαι (βίδω) 507 D, 2.
 βιβάζω *make go* (βιβάζω, βιβῶ) 424.
 βιβᾶς, βιβῶν, 519 D, 7; 534 D, 10.
 βιβρώσκω *eat* (βέβρωκα, -μαι, ἐβρώθην)
 531, 3; βεβρώθω, ἔβρων, D.
 βιδό-ω *live* (βιδόσομαι, ἐβίων, -ωσα, βεβίω-
 κα, βεβίωμαι) 507, 2.
 ἀνα-βιδόσκομαι *revive* (ἀνεβίων) 531, 1.
 βλάπτω *hurt* (βλάψω, ἔβλαψα, βέβλαφα,
 -μμαι, ἐβλάφθην, ἐβλάθην) 513, 3;
 βλάβεται D.
 βλαστ-άνω *eround* (βλαστήσω, ἔβλαστ-
 τον, (β)ἐβλάσττηκα) 522, 4.
 βλέπ-ω *look* (βλέψω, ἔβλεψα) 508, 8.
 βλίττω *take honey* (ἔβλισα) 516, 2.
 βλώσκω *go* (μολούμαι, ἔμολον, μέμβλωκα)
 531, 2.
 βόλεσθαι (βούλομαι) 510 D, 4.
 βόσσω *feed* (βοσκήσω) 510, 3.
 βούλ-ομαι *wish* (βουλήσομαι, βεβούλη-
 μαι, ἐβουλήθην) 510, 4.

- βράσω boil 516, 3.
 ε-βραχε, -βρόξειε, -βροχείς, 508 D, 9.
 βρέχ-ω wet (έβρεξα, βέβρεγμα, έβρέχ-
 θην) 508, 9.
 βριθ-ω am heavy (βρίσω, έβρισα, βέβρι-
 θα) 508, 10.
 βρῦχ όμαι roar (βέβρῦχα) 509 D, 18.
 βυ-νέω stop up (βύσω, έβύσα, βέβυσμαι)
 524, 1.
 Γαμ-έω wed (γαμιῶ, έγημα, γεγάμηκα,
 -ημαι) 509, 1.
 γά-νυμαι rejoice, γάϊων, 525 D, 5.
 γέ-γων-α, γεγων-ισκα, -έω, shout 508 D,
 80.
 γείνομαι am born (έγεινάμην tr.) 506 D, 1.
 γελά-ω laugh (γελάσομαι, έγέλασα,
 έγελάσθην) 503, 1.
 γέν-το 489 D, 37; ξ-γεν-το 506 D, 1.
 γηθέ-ω rejoice (γηθήσω, έγήθησα, γέγη-
 θα) 509, 2.
 γηρά-σκω grow old (γηράσω, έγήρασα,
 γεγήρακα) 530, 1; γηρά-ω ib.
 γίνομαι become (γενησομαι, έγενόμην,
 γέγονα, γεγένημαι) 506, 1.
 γιγνώσκω know (γνώσομαι, έγνωω, έγνω-
 κα, -σμαι, έγνώσθην) 531, 4.
 γνάμπ-τω bend 513 D, 19.
 γοά-ω wail (έγοον) 509 D, 19.
 γράφ-ω write (γράφω, έγραφα, γέγραφα,
 -μμαι, έγράφην) 508, 11.
 Δα-, δήω, δέδαον, δεδάηκα, εδάην, 538
 D, 8.
 δαι-νῦμι feast (έδαισα) 526 D, 6.
 δαίωμα divide (έδασάμην, δέδασται),
 520 D, 4.
 δαίω burn (δέθηα, δάηται) 520 D, 3.
 δάκ-νω bite (δήσομαι, έδακον, δέθηγμα,
 εδήχθην) 521, 6.
 δάμ-νῦμι, -νάω subdue (έδάμην, εδάμάσ-
 θην, έδμήθην), δαμάζω, 529 D, 1.
 δαρδ-άνω sleep (έδαρθον, δεδάρθηκα) 522,
 5; έδραθον D.
 δατέομαι divide (δατέασθαι) 520 D, 4.
 δέ-ατο seemed 430 D.
 δέδοικα, δέδια fear (έδεισα) 490 5; δει-
 σομαι, έδεισα, D.
 δεῖ oportet (δέησει, εδέησε) 510, 5 a.
 δει-δι-α, δειδω fear, 490 D, 5.
 δεικ-νῦμι show (δειξω, έδειξα, δέδειχα,
 -γμα, έδειχθην) 528, 3; δέξω, δει-
 δεγμα, δεικανάομαι, δειδίσκομαι, D.
 δέμ-ω build (έδειμα, δέδημαι) 529 D, 1.
 δέρκ-ομαι look (έδρακον, δέδορκα) 508 D,
 31.
 δέρ-ω, δείρω slay (δερῶ, έδειρα, δέδαρμαι,
 εδάρην) 508, 12.
 δεύ-ομαι lack (έδευθησε, δῆσε) 510 D, 5.
 δέχ-ομαι receive (δέξομαι, έδεξάμην,
 δέδεγμα, έδέχθην) 499; έδέγμην,
 δέκτο 489 D, 38; δέχεται 363 D.
 δέ-ω bind (δήσω, έδησα, δέδεκα, δέδεμαι,
 εδέθην) 504, 1.
 δέ-ω lack (δέησω, εδέησα, δεδέηκα, -μαι,
 εδέηθην) 510, 5.
 δηριά-ομαι quarrel (έδηρίσθην) 509 D, 20.
 διατώ-ω live (διήθησα) 362 b.
 δια-λέγ-ομαι converse (διελέχθην) 497 a.
 διανοέομαι meditate (διενοήθην) 497 a.
 διδάσκω teach (διδάξω, έδίδαξα, δεδίδαχα,
 -γμα, εδίδαχθην) 533, 8.
 δίδημι bind = δέ-ω, 534, 2.
 δι-δρά-σκω escape (δράσομαι, έδρῶν, δέ-
 δράκα) 530, 2.
 δίδωμι give (δώσω, έδωκα, δέδωκα, δέδο-
 μα, εδόθην) 534, 4.
 δίδε, διον 490 D, 5.
 δι-ενται, εν-δέισαν, δίωμαι, 538 D, 2.
 δίζηναι seek (διζήσομαι) 538 D, 3.
 διψά-ω thirst (διψῆ, διψήσω) 412.
 διώκ-ω pursue, διωκάθω, 494.
 δοκέ-ω seem (δέξω, έδοξα, δέδογμα,
 εδόχθην) 509, 3.
 δόσκον (δίδωμι) 534 D, 4.
 δουπέ-ω sound (ηγδούπησα) 509 D, 9.
 δραμ-οῦμαι, έ-δραμον etc.; see τρέχω,
 539, 5.
 δρά-ω do (δράσω, έδράσα, δέδρακα, δέ-
 δράμαι, έδράσθην) 505, 1.
 δύνα-μαι can (δυνήσομαι, δεδύνημαι,
 εδυνήθην) 535, 5; 487.
 δύνω = δύω, 507 D, 3.
 δύ-ω enter (δύσω, έδύσα, έδύν, δέδικα,
 -υκα, δέδυμαι, εδύθην) 507, 3.

- ἔδω-*permit* (εἶω, εἶακα) 359.
 ἐγείρω *rouse* (ἐγερῶ, ἤγειρα, ἠγγρόμην, ἐγγήγορα, ἐγγήγευμαι, ἠγέροθην) 518, 5; ἔγρω, -ομαι, ib.
- ἔδ-ομαι, ἐδήδοκα, see ἐσθίω, 539, 3.
 ἔδ-ω *eat*, ἔδ-μεναι 538 D, 9.
 ἔζομαι *sit* 517, 7; see καθέζομαι.
 ἐθέλ-ω *wish* (ἐθέλησω, ἠθέλησα, ἠθέληκα) 510, 10.
 ἐθίζω *accustom* (εἶθισα, εἶθικα) 359.
 εἶδον *saw*; see ὄραω, 539, 4.
 εἶδ-ός, εἶδ-έναι (οἶδα) 491.
 εἶκ-ω, εἰκάθω *yield*, 494.
 εἰκ-ός, εἰκ-έναι (ἔοικα) 492, 7; εἶκε, εἶκτην etc. D.
 εἶλω *press* (ἔλσα, ἔελμαι, ἐάλην, ἐόλει), εἶλέω, εἶλέω, εἶλλω, ἴλλω, 518 D, 28.
 εἶμαι, εἶατο (ἐννύμι) 526 D, 1.
 εἶμί *am* (ἔσομαι) 537, 1; 478; ἦα, ἔα, ἔον, ἔην, ἦην, ἔοις, ἔσσο etc. 478 D.
 εἶμι *go* (ἦα, ἦειν) 536, 1; 477; ἦτε, ἦε, ἴσαν, (ἐ)εισάμην, 477 D.
 εἶνυον (ἐννύμι) 526 D, 1.
 εἶπ-ον *said* (ἔρῶ, εἶρκα, -μαι, ἐρρήθην) 539, 8; εἶρω, ἐν(ν)-έπω, ἐνισπον, ἐνίψω, D.
 εἶργ-νύμι, εἶργω *shut in* (εἶρξω, εἶρξα, εἶργμαι, εἶρχθην) 528, 4; εἶργω ib.; ἐέργω, ἐέρχατο, εἶργαθον, D.
 εἶρ-ομαι = ἔρομαι, 508 D, 14.
 εἶρύ-αται, εἶρύτο, εἶρυσθαι, εἶρύσσομαι, etc. 538 D, 6.
 εἶρω *say* 539 D, 8.
 εἶρω *join* (ἐερμένος) 369 D.
 εἶσα (ἔσσαι, ἔσās) 517 D, 7.
 εἶσκα, ἴσκα *liken* 533 D, 15.
 εἶωθα *am wont* 369; ἔωθα D.
 ἐλαύνω *drive*, ἐλῶ, ἤλασα, ἐλήλακα, -μαι, ἠλάθην) 521, 1; ἐλάω ib.
 ἐλέγχ-ω *convict* (ἐλήλεγμαι) 368.
 ἐλ-εἶν, εἶλον, see αἶρω, 539, 1.
 ἐλεύσομαι, ἐλήλυθα; see ἔρχομαι, 539, 2.
 ἐλήλατο, ἐληλέδατο, 521 D, 1; 464 D a.
 ἐλθ-εἶν, ἤλθον, see ἔρχομαι, 539, 2.
 ἔλισσω *wind* (ἐλίσσου) 359.
- ἔλκ-ω *drag* (ἔλξω, εἴλκυσα, εἴλκυκα, εἴλκυμαι, εἴλκυσθην) 508, 19; ἐλκέω D.
 ἔλπ-ω *hope* (ἔολπα) 508 D, 32.
 ἐμέ-ω *nomit* (ἤμεσα) 503, 11.
 ἐναίρω *slay* (ἠναρον, ἐνήρατο) 518 D, 24.
 ἐναντιόομαι *oppose* (ἠναντιώθην) 497 a.
 ἐνεγκ-εἶν, ἠνεγκα, -ον, ἐνήνοχα, ἐνήνεγμαι; see φέρω, 539, 6; ἠνεικα, -ον, D.
 ἐνέπω, ἐννέπω, ἐνίσπε(ς), ἐνίψω, ἐνισπήσω; 539 D, 8.
 ἐπ-ερήνοθε 368 D.
 ἐνθυμέ-ομαι *consider* (ἐνεθυμήθην) 497 a.
 ἐνίπ-τω *chide* (ἠνίπαπον, ἐνένιπον) 513 D, 20.
 ἐνίσσω (= ἐνίπτω) 515 D, 3.
 ἐννοέομαι *consider* (ἐνενοήθην) 497 a.
 ἐννύμι, ἀμφι-ἐννύμι *clothe* (ἀμφιώ, -έσομαι, ἠμφίεσα, ἠμφίεσμαι) 528, 1; εἶνυον, ἔσσαι, εἶμαι, ἔσται, εἶατο, D.
 ἐνοχλέ-ω *annoy* (ἠνώχλησα, -κα) 361 a.
 ἔοικα *am like* (ἐφίκη, εἰκός; εἴξω) 492, 7.
 ἔοργα, ἔωργεα 514 D, 14.
 ἐορτάζω *keep festival* (ἐάρταζον) 359 d.
 ἐπιμέλομαι *care* (ἐπεμελήθην) 497 a.
 ἐπίστα-μαι *understand* (ἐπιστήσομαι, ἠπιστήθην) 535, 6; 487.
 ἔπ-ομαι *follow* (ἔψομαι, ἐσπόμην) 508, 13; ἔπ-ω, ἔσπον, σπείω, D.
 ἔρα-μαι *love* 503, 2; 535, 7.
 ἐρά-ω *love* (ἠράσθην) 503, 2.
 ἐργάζομαι *work* (ἐργασμαι) 539.
 ἔργω = εἶργω, 528 D, 4.
 ἔρδω *do* (ἔρξω, ἔρξα) 514, 14; ἔοργα, ἐώργεα D.
 ἐρεῖδ-ω *lean* (ἐρηρειαμαι, ἐρηρέδατο) 464 D a.
 ἐρείκω *rend* (ἤρικον, ἐρήριγμα) 511 D, 18.
 ἐρείπω *overthrow* (ἐρείψω, ἐρείφθην) 511, 6; ἤριπον, ἐρήριπα D.
 ἐρέσσω *row* 516, 4; ἤρσα D.
 ἐρετύομαι *strew* (ἠρτυγον), ἐρτυγάνω, 511 D, 19.
 ἐρεύθω *redden*, ἐρυθ-αινομαι, 511 D, 20.

- ἐριδ-αίνω contend (-ήσασθαι), ἐριδιμαίνω, 522 D, 12.
 ἐρ-ομαι ask (ἐρήσομαι, ἠρόμην) 508, 14; εἶρομαι, ἐρέ-ω, -ομαι, -εἶνω, D.
 ἐρπ-ω, -ύζω creep (εἶρπον, εἶρπυσα) 359.
 ἐρ-ω go (ἐρρήσσω, ἠρρήσα, ἠρρήκα) 510, 7.
 ἀπό-ερ-σα 431 D c.
 ἐρύκ-ω hold back (ἠρύξα) 508, 15; ἠρύκακον, ἐρύκ-άνω, -ανάω, D.
 ἐρδ-ομαι preserve, εἰρδ-αται, ἐρ-υτο, etc. 538 D, 6.
 ἐρύ-ω draw (εἶρυσσα, εἶρ-υμαι) 504 D, 11.
 ἐρχ-ομαι go (ἐλεύσομαι, ἦλθον, ἐλήλυθα) 539, 2; ἦλυθον, ἦνθον, εἰλήλυθα, D.
 ἐρ-ῶ, εἶρηκα, ἐρρήθη; see εἶπον, 539, 8.
 ἐσθ-ίω eat (ἐδομαι, ἐφαγον, ἐθήδοκα, ἐθήδεσμαι, ἠδέσθη) 539, 3; ἐσθ-ω, D.
 ἐσ-κον (εἶμι) 478 D.
 ἐσ-κετε 539 D, 8.
 ἐσπόμην; see ἔπομαι 508, 13.
 ἐσ-σα, ἐσ-ται (ἔννυμι) 526 D, 1.
 ἔσσαι, ἔσσομαι (ἔω) 517 D, 7.
 ἐστιά-ω entertain (εἰστιάσα, -κα) 359.
 εὔδ-ω sleep 510, 8.
 εὐλαβέ-ομαι beware (ἠύλαβήθη) 497 a.
 εὐρ-ισκω find (εὐρήσω, ἠύρον, ἠύρηκα, -μαι, ἠύρήθη) 533, 5.
 ἀπ-εχθ-άνομαι am hated (-εχθήσομαι, -ηχθόμεν, -ήχθημαι) 522, 6; ἐχθ-ω, -ομαι, ib.
 ἐχ-ω have (ἔξω, σχήσω, ἔσχον, ἔσχηκα, -ημαι) 508, 16; ὄχωκα, ἐπ-όχαστο, ἔσχεθον, D.
 ἐψ-ω boil (ἐψήσω, ἠψησα) 510, 9.
 ἐωμεν (ἔ-ω) 439 D, 19.
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 Ζά-ω live (ζῆ, ἔζη), Ion. ζάω, 412.
 ζεύγ-νυμι yoke (ζεύξω, ἔζευξα, ἔζευγαί, ἔζυγην) 528, 5.
 ζέ-ω boil (ζέσω, ἔξεσα) 503, 12.
 ζά-ννυμι gird (ἔζωσα, ἔζω(σ)μαι) 527, 1.
 Ἡβά-σκω come to puberty, ἠβή-ω (ἠβήθησα, ἠβησα, ἠβηκα) 530, 3.
 ἦδη, ἦσμεν etc. (οἶδα) 491; ἠείδη etc. D.
 ἦδ-ομαι am glad (ἠσθην, ἠσθήσομαι) 497 a.
 ἦμαι sit 537, 2; 483; εἶσται, ἔσται, 483 D.
 ἦμι say (ἦν, ἦ) 535, 2.
 Θάλ-λω flourish (τέθηλα) 518, 6; θαλέθων, τηλεθάων, D.
 θάπ-τω bury (θάψω, ἔθαψα, τέθαμμαι, ἐτάφην) 513, 4.
 θείνω beat (θενώ, ἔθενον) 518 D, 25.
 θέλ-ω (θελήσω) = θέλω, 510, 10.
 θέουσι, θέοιτο (τίθημι) 534 D, 1.
 θέρ-ομαι grow warm 508, 17; θέροσμαι, θερέω, D.
 θέω run (θεύσομαι) 512, 1.
 θηλέ-ω = θάλλω, 518 D, 6.
 θιγγάνω touch (θίξωμαι, ἔθιγον) 523, 2.
 θλά-ω bruise 503, 5.
 θλίβ-ω press (θλίψω, ἔθλιψα, ἐθλίφθη) 508, 1.
 θνήσκω die (θανοῦμαι, ἔθανον, τέθνηκα) 530, 4.
 θόρ-νυμαι = θρώσκω, 531, 5.
 θράσσω trouble (ἔθραξα) 514, 8.
 θραύ-ω break (θραύσω, ἔθραυσα, τέθραυ(σ)μαι, ἐθραύσθη) 505, 16.
 θρέξομαι, ἔθρεξα; see τρέχω 539, 5.
 θρέψω, ἔθρεψα; see τρέφω 508, 29.
 θρύπ-τω weaken (θρήψω, ἔθρυψα, τέθρυμαι) 513, 5.
 θρώσκω leap (θοροῦμαι, ἔθορον) 531, 5.
 θύ-νω, θύ-νέω rush (= θύ-ω), 521 D, 10.
 θύ-ω sacrifice (θύσω, ἔθυσσα, τέθυκα, τέθυμαι, ἐτύθη) 504, 2.
 θύω rush 521 D, 10.
 ἰά-ομαι heal (ἰασάμην, ἰάθη) 499.
 ἰάνω sleep (ἔεσα, ἔσασμεν) 506 D, 7.
 ἰάχ-ω, ἰαχέ-ω cry, 508 D, 33.
 ἰδ-εῖν, εἶδον; see ὁράω 539, 4.
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 ἰδρύ-ω seat (ιδύθη, ιδρύθη) 469 D.
 ἰζω sit 517, 7; εἶσα, ἔεσσατο D.
 ἰημι send (ἦσω, ἦκα, εἶσα, εἶμαι, εἶθη) 534, 3; 476.

- ικ-άνω, ἴκω 524 D, 2.
 ἴκμενος 489 D, 47.
 ικ-νέομαι come (ἴξομαι, ἴκωμι, ἴγμαι) 524, 2.
 ἴλα-μαι *prophitiate* (ἴληθι, ἴλαθι) 535 D, 10.
 ἴλα-σκομαι *prophitiate* (ἴλασομαι, ἴλασάμην, ἴλασθήν) 530, 5; ἴλασομαι, ἴληκα D.
 ἴλλω *roll* 518 D, 23.
 ἴμωσσω *whip* (ἴμασα) 516 D, 9.
 ἴπταμαι *fly* 508 D, 23.
 ἴσᾶμι 491 D.
 ἴσχω, εἶσχω *like*, 533 D, 15.
 ἴστημι *station* (στήσω, ἔστησα, ἔστην, ἔστηκα, ἔστηθήν) 534, 5.
 ἰσχάνω, ἰσχανάω, 506 D, 2.
 ἰσχω = ἔχω, 506, 2.
 καθέζομαι *sit* (καθεδούμαι) 517, 7.
 καθεύδω *sleep* (καθευδήσω) 510, 8.
 κάθηναι *sit* 537, 2; 484.
 καθίζω *sit* (καθῖω, καθίζησομαι, ἐκάθισα οὐ καθίσα) 517, 7; καθέισα D.
 καίνυμαι *surpass* (κέκασμαι) 528 D, 18.
 καίνω *kill* (έκανον) 518, 7.
 καίω, κᾶω *burn* (καύσω, ἔκαυσα, κέκαυκα, -μαι, ἐκαύθην), 520, 1; ἔκηα, κέᾶς, ἐκάην D.
 καλέ-ω *call* (καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην) 504, 5.
 προ-καλιζομαι, κικλήσκω, 504 D, 5.
 καλύπτω *cover* (καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην) 513, 6.
 κάμ-νω *at weary* (καμνούμαι, ἔκαμον, κέκηκα) 521, 7.
 κάμπ-τω *bend* (κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην) 513, 7.
 κανάξαις 528 D, 1.
 κεδά-ννύμι, κιδνημι *scatter*, 525 D, 4.
 κεί-μαι *lie* (κείσομαι) 536, 2; 482; κέαται, κέσκετο, κείω, κέω, 482 D.
 κείρω *hear* (κερῶ, ἔκειρα, κέκαρμαι) 518, 8; ἔκερσα, ἐκάρην D.
 κέκαδοι, -ήσω 514 D, 18; κεκαθήσομαι 510 D, 21.
 κελαδέ-ω *roar* (κελάδω) 509 D, 10.
 κελεύ-ω *bid* (κελεύσω, ἐκέλευσα, κεκέλευκα, -σμαι, ἐκελεύσθην) 505, 18.
 κέλ-λω *land* (κέλω, ἔκελσα) 422 b, 431 c.
 κέλ-ομαι *command* (ἐκεκλόμην) 508 D, 34.
 κεντέ-ω *goad* (κένσαι) 509 D, 11.
 κερά-ννύμι *mix* (ἐκέρασα, κέκράμαι, ἐκράθην, ἐκεράσθην) 525, 1; κερᾶς, κερᾶω D.
 κερδαίνο *gain* (κερδανῶ, ἐκέρδανα, κεκέρδηκα) 519, 6.
 κευθάνω = κεύθω 511 D, 12.
 κεύθω *hide* (κεύσω, ἔκευσα, κέκευθα) 511, 12.
 κεχλαδῶς, -οντας 455 D a.
 κήθ-ω *trouble* (κεκαθήσομαι) 510 D, 21.
 κηρύσσω *proclaim* (κηρύξω, ἐκήρυξα, κέκήρυχα, -γμαι, ἐκηρύχθην) 514, 2.
 κηγχάνω *reach* (κηχίσομαι, ἔκιχον) 523, 3.
 κιδνημι = κεδά-ννύμι, 529 D, 8.
 κικλήσκω = καλέω, 530 D, 12.
 κί-νυμαι *move* (έκινω, ἐκίαθον) 526 D, 4.
 κίρνημι, -νάω (= κερά-ννύμι) 529 D, 2.
 κιχ-άνω *reach* 523 D, 3; ἐκίχηα, κίχθην, κίχθηναι etc., 538 D, 4.
 κίχημι *lead* (χρήσω, ἔχρησα, κέχηρηκα, κέχηρημαι) 534, 9.
 κλάζω *resound* (κλάγξω, ἔκλαγξα, κέκλαγγα) 514, 12; ἔκλαγον, κέκληγῶς, D.
 κλαίω, κλάω *weep* (κλαύσομαι, -σούμαι, ἔκλαυσα, κέκλαυμαι) 520, 2.
 κλά-ω *break* (έκλασα, κέκλασμαι, ἐκλάσθην) 503, 3.
 κλει-ω *shut* (κλείσω, ἔκλεισα, κέκλει(σ)μαι, ἐκλείσθην) 505, 14.
 κλείω, κλέω *celebrate*, 512 D, 8.
 κλέπ-τω *steal* (κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην) 513, 8.
 κλή-ω *shut* (κλήσω, ἔκλησα, κέκληκα, κέκλημαι, ἐκλήσθην) 505, 14.
 κλίνω *lean* (κλινῶ, ἔκλινα, κέκλιμαι, ἐκλίθην, -εκλίθην) 519, 1.
 κλύω *hear* (έκλυον, κλύθι, κέκλυθι, κλύμενος) 512 D, 8.

- κναι-ω *scraicē* (κναισω, ξεκναισα, κέκναι-
κα, -σμαι, ξεκναισθην) 505, 11.
- κνά-ω *scrape* (έκνήσθην) 505, 2.
- κόπ-τω *cut* (κόψω, έκοψα, κέκοφα,
-ομαι, έκόπη) 513, 9.
- κορέ-ννύμι *vaiiāte* (κεκόρεσμαι, έκορέσ-
θην) 526, 2; κορέ(σ)ω, κεκορηώς,
κεκόρημαι, D.
- κορύσσω *squr* (κεκορυθμένος) 516 D,
10.
- κοτέ-ω *at angru* (έκότιστα, κεκοτηώς)
504 D, 10,
- κράζω *cry* (έκραγον, κέκράγα) 514, 13.
- κρέμα-μαι *hang* (κρεμήσομαι) 535, 8;
487.
- κρεμά-ννύμι *hang* (κρεμάω, έκρέμασα,
έκρεμάσθην) 525, 2.
- κρήμναμαι (= κρέμα-μαι) 529 D, 3.
- κρίζω *creak* (κρίκει, κέκρίγα) 514 D, 20.
- κρίνω *judge* (κρινώ, έκρίνα, κέκρικα, -μαι,
έκρίθην) 519, 2.
- κρού-ω *beat* (κρούσω, έκρουσα, κέκρουκα,
κέκρου(σ)μαι, έκρούσθην) 505, 21.
- κρύπτω *hide* (κρύψω, έκρυψα, κέκρυμμαι,
έκρύφθην, -φην) 513, 10.
- κτά-ομαι *acquire* (κέκτημαι) 365 b,
465 a.
- κτείνω *kill* (κτενάω, έκτανον, άπ-έκτονα)
519, 4; έκταν 489, 4.
- κτίζω *found* (κτί-μενος) 489 D, 28.
- άπο-κτινύμι *kill* 528, 6.
- κτυπέ-ω *scash* (έκτυπον) 509 D, 12.
- κυ-ίσκομαι *conspire* (έκύσα), κύω, κύνω,
532, 1.
- κυλί-ω *οι κυλίνω* *roll* (έκυλίσα, κέκυ-
λίσμαι, έκυλίσθην) 505, 5.
- κυ-νέω *kiss* (έκυσα) 524, 3.
- κύπ-τω *stoop* (κύψω, έκύψα, κέκύφα)
513, 11.
- κυρέ-ω *harpen* (έκυρσα), κύρ-ω, 509, 4.
- Λαγχάω *get by lot* (λήξομαι, έλαχον,
είληχα, -γμαι, έλήχθην) 523, 4;
λάξομαι, λέλαχον, λέλογχα D.
- λάξομαι *take* 515 D, 5.
- λαμβάνω *take* (λήψομαι, έλαβον, είληφα,
είλημμαι, έλήφθην) 523, 5; λάμ-
ψομαι, λελάβηκα, D.
- λάμπ-ω *shine* (λαμψω, έλαμψα, λέλαμπα)
508, 11.
- λανθάνω *lie hid* (λήσω, έλαβον, λέληθα,
-σμαι) 523, 6; λέλαβον D.
- λάσσω *break* (λακήσομαι, είλάκησα,
έλακον, λέλάκα) 533, 9; ληκέω D.
- λέγ-ω *gather* (λέξω, έλεξα, είλοχα,
είλεγμαι, έλέγη) 508, 19 a; έλέγ-
μην D.
- λέγ-ω *break* (λέξω, έλεξα, είρηκα, λέλεγ-
μαι, έλέχθην) 508, 19 b.
- λείπω *leave* (λείψω, έλιπον, λέλοιπα,
λέλειμμαι, έλείφθην) 511, 7.
- λεύ-ω *stope* (λεύσω, έλευσα, έλεύσθην)
505, 19.
- λεχ- *lay* (έλεκτο, λέχθαι, λέγμενος)
489 D, 40.
- λήθω = λανθάνω, 511, 1.
- ληθάνω *make forget* 523 D, 6.
- ληκέω = λάσσω, 533 D, 9.
- λιμπάνω = λείπω 511, 7.
- λίσσομαι, λιτ-ομαι *pray*, 516 D, 11.
- λιχμά-ω *lick* (λελειχμότες) 509 D.
21.
- λού-ω *wash* (έλου, λούμαι, λόε) 412 b.
- λύ-ω *loose* (λύσω, έλύσα, λέλυκα, έλυ-
μαι, έλύθην) 504, 3; έλύμην D.
- Μαίνομαι *at mad* (μανούμαι, μέμνη,
έμάνην) 518, 11.
- μαίνομαι *reach after* (μέμονα, μέμαμεν)
μαίμάω, 520 D, 5; μώμενος ib.
- μακ-ών (μηκάομαι) 509 D, 22.
- μανθάνω *learn* (μαθήσομαι, έμαθον, μεμά-
θηκα) 523, 7.
- μάρναμαι *fight* 529 D, 4.
- μάρπ-τω *seize* (μέμαρπον, μεμάποιεν)
513 D, 21.
- μαρτυρέ-ω, μαρτύρομαι *witness*, 509, 5.
- μάσσω *knead* (μάξω, έμαξα, μέμαχα,
-γμαι, έμάγη) 514, 3.
- μαχέομαι 510 D, 11.
- μάχ-ομαι *fight* (μαχούμαι, έμαχεσάμην,
μεμάχημαι) 510, 11.
- μέδ-ομαι *attend to* (μεθήσομαι), μήδομαι,
510 D, 22.
- μεθύ-σσω *intoxicate* (έμέθυσσα, έμεθύσ-
θην), μεθύω, 532, 2.

- μείρομαι receive part (έμμορε, έμμορται) 518 D, 26.
 μέλλ-ω am about (μελλάσω, έμέλλησα) 510, 13.
 μέλ-ω care (μελήσω, έμέλησα, μεμέληκα, -ημαι, έμελήθην) 510, 12; μέμηλα, D.
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 μέμονα; see μαίομαι 520 D, 5.
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 μίγ-νυμι, μίσγω mix (μίξω, έμιξα, μέμιγμαί, έμίχθην, έμίγην) 528, 7; μίκτο D.
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 μιμησικω remind (μνήσω, έμνησα, μέμνημαι, έμνήθην) 530, 6.
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 Νάω dwell (ένασσα, ένόσθην) 520 D, 6.
 νάσσω press (ένεασμαι) 517, 3; έναξα, D.
 νεϊκέ-ω quarrel (ένεϊκεσα) 503 D, 21.
 νέμ-ω distribute (νεμώ, ένειμα, νενέμηκα, -ημαι, ενεμήθην) 510, 15.
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 νήχ-ω swim 512 D, 2.
 νίζω wash (νίψω, ένιψα, νένιμμαί, ένίψθην) 515, 2; νίπτομαι, D.
 νίσσομαι go 516 D, 12.
 Ξέ-ω scrape (έξεσα, έξεσμαι) 503, 13.
 ξύ-ω polish (έξυσα, έξύσθην) 505, 9.
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 ύζω smell (δζήσω, δζήσα) 517, 8; ύδωδα, D.
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 οιδ-άνω, οιδέω smell (φδησα, φδηκα) 522, 7.
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 οϊ-ομαι, οϊμαι think (οϊήσομαι, φήθην), 510, 16; οϊ-ω, δι-ω, οϊ-ομαι (όϊσάμην, φίσθην) D.
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 όλισθ-άνω slip (όλισθον) 522, 8.
 όλ-λύμι destroy (όλώ, όλεσα, όλόμην, όλώλεκα, όλωλα) 528, 8; όλέκω, ούλόμενος, D.
 όμ-νυμι swear (όμούμαι, όμοσα, όμόμοκα, όμόμο(σ)μαι, όμό(σ)θην) 528, 9.
 όμόργ-νυμι swear (όμόρομαι, όμορξα, όμόρχθην) 523, 10.
 όνινημι benefit (όνήσω, όνησα, όνήμην, όνήθην) 534, 6.
 όνο-μαι blame (όνοσάμην, όνόσθην) 538 D, 5.
 όπύω wed (όπύσω) 520 D, 7.
 όπωπα, ύψομαι, όφθην; see όρώ 539, 4.
 όρά-ω see (ύψομαι, έπδον, έδράκα ογ έάράκα, έάράμαι ογ άμμαι, όφθην) 539, 4; όπωπα ib.
 όργάλνω enrage (όργάνα) 431 b.
 όρέγ-νυμι, όρέγ-ω reach (όρρεχάται), 528 D, 19.
 όρίνω rouse 528 D, 11.
 ύρ-νυμι rouse (ύρσω, ύρσα, ύρωρα) 528, 11; ύρορον, ύρτο, D.
 όρούω rush 528 D, 11.
 όρύσσω dig (όρύξω, όρυξα, όρύρυχα, -γμαί, όρύχθην) 514, 4.
 ύσσομαι foresee 515 D, 4.
 όσφρ-άινομαι smell (όσφρήσομαι, όσφρόμην, όσφράνθην) 519, 8.
 ούρέ-ω make water (έούρησα, -ηκα) 359.
 ούτά-ω wound (οδτα, ούτάζω, 507 D, 5.
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- ὄφελον, ὄφειλῃκα, ὄφειλῆσθην) 518, 12; ὄφέλλω, D.
- ὄφέλλω *increase* (ὄφέλλειε) 518 D, 12.
- ὄφλ-ισκάνω *incut* (ὄφλῆσω, ὄφλον, ὄφληκα, -μαι) 522, 9.
- Παθ-εῖν, ἔ-παθ-ον; see πάσχω 533, 11.
- παίζω *sport* (παιζοῦμαι, ἔπαισα, πέπασμαι, 517, 4.
- παί-ω *sitike* (παίσω οἱ παίησω, ἔπαισα, πέπαικα, ἐπαίσθην) 505, 12.
- παλαί-ω *wrestle* (παλαίσω, ἐπαλαίσα, ἐπαλαίσθην) 505, 13.
- πάλ-λω *brandish* (ἐπηλα, -πεπαλόν) 518 D, 27.
- παμφαίνων, παμφανών, 518 D, 19.
- παροινέ-ω *behave drunken* (ἐπαρφόνουν, πεπαρφόνηκα) 362 a.
- πάσσω *sprinkle* (πάσω, ἔπασα, ἐπάσθην) 516, 5.
- πάσχω *suffer* (πέισομαι, ἔπαθον, πέπονθα) 533, 11; πέσοσθε D.
- πατέ-ομαι *eat* (ἐπασάμην, πέπασμαι) 509 D, 13.
- παύ-ω *make cease* (παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύσθην, παυστέος) 505, 17.
- πειθῶ *persuade* (πεισώ, ἔπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπεισθην) 511, 8; ἔπιθον *id.*; πέπιθον, πεπιθήσω, πιθήσω, D.
- πέικω *comd, sbeat* 509 D, 6.
- πεινά-ω *hunger* (πεινή, πεινήσω) 412.
- πέιρω *pierce* (περῶ, πέπαρμαι) 518, 13; ἐπάρην D.
- πέισομαι; see πάσχω, 533, 11.
- πεκ-τέω *comd* (ἐπέχησθην) 509, 6.
- πελάζω *approach* (πελῶ, πληῖτο, ἐπλάθην); πελάω, πελάθω, πλάθω, πίλαμαι, 514 D, 21.
- πέλωμαι *move* (ἐπλόμην), πέλω, 508 D, 35.
- πέμπ-ω *send* (πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην) 508, 21.
- πέπιθον, πεπιθήσω, 511 D, 8.
- πέπληγον (πλήσσω) 514 D, 5.
- πέπνυμαι (πνέω) 512 D, 4.
- πέπρωται, -μένος, 508 D, 37.
- πέρδ-ομαι *redo* (παρδήσομαι, ἔπαρδον, πέπαρδα) 503, 22.
- πέρθ-ω *eack* (ἐπαρδον) 508 D, 36.
- πέρηνμι *sell* (περῶ, ἐπέρασα) 529 D, 5.
- πέσσω *cook* (πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην) 516, 1.
- πέταμαι *fly* 508 D, 23.
- πετά-ννυμι *sread* (πετῶ, ἐπέτασα, πέπταμαι, ἐπετάσθην) 525, 3.
- πέτ-ομαι *fly* (πτήσομαι, πετήσομαι, ἐπτόμην) 508, 23.
- πεύθομαι, = πυνθάνομαι, 511, 13.
- πεφιδόμην, -ήσομαι 511 D, 11.
- πέφρον, ἔπεφρον, πέφαμαι, πεφήσομαι 519 D, 9.
- πήγ-νυμι *fix* (πήξω, ἔπηξα, πέπηγα, ἐπάγην) 528, 12; ἔπηκτο D.
- πίλαμαι, -νάω, = πελάζω, 514 D, 21, 529 D, 6.
- πίμπλημι *fill* (πλήσω, ἐπλησα, πέπληκα, πέπλη(σ)μαι, ἐπλήθην) 534, 7.
- πίμπρημι *buy* (πρήσω, ἔπρησα, πέπρημαι, ἐπρήσθην) 534, 8.
- πινύ-σκω *make wise* (ἐπίνυσσα) 512 D, 4.
- πί-νω *drink* (πίομαι, ἔπιον, πέπωκα, πέπομαι, ἐπόθην) 521, 3.
- πιπίσκω *give to drink* (πίσω, ἔπισα) 532 D, 3.
- πιπράσκω *sell* (πέπρᾶκα, -μαι, ἐπράθην) 530, 7.
- πίπτω *fall* (πεσοῦμαι, ἔπεσον, πέπτωκα) 506, 4.
- πίτνημι, -νάω (= πετά-ννυμι) 529 D, 7.
- πίτνω *fall* 521, 9.
- πιφάσκω *declare* 532 D, 4.
- πλάζω *make wander* (ἐπλαγξα, ἐπλάγχθην) 398 b.
- πλάσσω *mould* (ἐπλασα, πέπλασμαι, ἐπλάσθην) 516, 6.
- πλέκ-ω *twist* (ἐπλεξα, πέπλεγμαι, ἐπλάκην) 508, 24.
- πλέω *swil* (πλευσομαι, -σοῦμαι, ἔπλευσα, πέπλευκα, -σμαι) 512, 3.
- ἐκ-πλήγνυσθαι 514, 5.
- πλήθω *am full* (πέπληθα) 534, 7.
- πλήσσω *strike* (πλήξω, ἔπληξα, πέπληγα, -γμαι, ἐπλήγην) 514, 5.

- πλύνω wash (πλυνῶ, ἐπλύνω, πέπλυμαι, ἐπλόθην) 519, 3.
 πλώ-ω, = πλέω, 512 D, 3.
 πνέω blow (πνεύσομαι, -σοῦμαι, ἐπνευσα, πέπνευκα) 512, 4.
 πνίγ-ω choke (πνίξω, ἐπνίξα, πέπνιγμαι, ἐπνίγην) 508, 2.
 ποθέ-ω desire 504, 8.
 ποιπνύ-ω puff 574.
 πορ-εῖν, ἐ-πορ-ον, πέπρωται, 508 D, 37.
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 ποτά-ομαι sty 508 D, 23.
 πράσσω do (πράξω, ἐπράξα, πέπρωγα, -χα, -γμαί, ἐπράχθην) 514, 6.
 πρήθω burn 534 D, 8.
 πρίασθαι, ἐπριάμην; see ὠνόομαι, 539, 7.
 πρί-ω saw (ἐπρίσα, πέπρισμαι, ἐπρίσθην) 505, 6.
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 πτάρ-νυμαι sneeze (πτάρῶ, ἐπτարον) 528, 13.
 πτήσσω crouch (ἐπτήξα, ἐπτήχα) 514, 7; -πτήτην, πεπτήως, D.
 πτίσσω round (ἐπτισα, ἐπτισμαι) 516, 7.
 πτύ-ω spit (ἐπτυσα) 503, 20.
 πτώσσω, = πτήσσω, 514, 7.
 πυνθάνομαι inquire (πέυσομαι, ἐπυνθόμην, πέπυσμαι) 523, 8.
 *Pal-ω shatter (βαίλω, ἐρβαίσθην) 505 D, 22.
 ράπτω sew (ράψω, ἐρραψα, ἐρραμμαι, ἐρράφην) 513, 12.
 ρέζω do (ρέξω, ἐρεξα, ἐρέχθην) 514, 14.
 ρέω flow (ρεύσομαι, ρυήσομαι, ἐρρύηκα, ἐρρύην) 512, 5.
 ρήγνυμι break (ρήξω, ἐρρήξα, ἐρρωγα, ἐρράγην) 523, 14.
 ριγέ-ω shudder (ἐρρίγα) 509 D, 14.
 ριγέ-ω am cold (ριγῶν, ριγέην) 412 a.
 ρίπτέ-ω, = ρίπτω, 509, 7.
 ρίπτω throw (ρίψω, ἐρρίψα, ἐρρίφα, -μμαι, ἐρρίφθην, ἐρρίφησθην) 513, 13.
 ρύθ-ομαι preserver (ρύατο, ρύσθαι, ἐρρύ-σάμην) 538 D, 7.
 ρυπό-ω soil (βερυπωμένος) 365 D.
 ρώνυμι strengthen (ἐρρωσα, ἐρρωμαι, ἐρρώσθην) 527, 2.
 Ξαίρω sweep (ξήρα, σέσηρα) 518, 14.
 σαλπίζω blow trumpet (ἐσάλπηξα) 398 b.
 σαώ-ω save (ἐσάωσα) 517 D, 5.
 σβέ-νυμι quench (σβέσω, σβήσομαι, ἔσβεσα, ἔσβην, ἔσβηκα, ἐσβέσθην) 526, 3.
 σέβ-ομαι revere (ἐσέφθην) 497 a.
 σεί-ω shake (σεισω, ἔσεισα, σέσεικα, σέσεισμαι, ἐσεισθην) 505, 15.
 σεύω drive (ἔσσευα, ἔσσυμαι, σύτο) 512 D, 9.
 σήπω make rot (σήψω, σέσηπα, ἐσάπην) 511, 2.
 σκάπτω dig (σκάψω, ἔσκαψα, ἔσκαφα, -μμαι, ἐσκάφην) 518, 14.
 σκεδά-νυμι scatter (σκεδάω, ἐσκέδασα, ἐσκέδασμαι, ἐσκέδασθην) 525, 4.
 σκέλ-λω dry (ἔσκλην) 518, 15; ἔσκλη-λα D.
 σκέπ-τομαι, σκοπέ-ω view (σκέψομαι, ἐσκεψάμην, ἐσκεμμαι) 513, 15.
 σκήπ-τω grow (σκήψω, ἔσκηφα, ἔσκημαι, ἐσκήφθην) 518, 16.
 σκίδνημι (= σκεδάνυμι) 529 D, 8.
 σκώπ-τω jeer (σκάψομαι, ἔσκωψα, ἐσκάφθην) 513, 17.
 σμά-ω wash (σμή) 412.
 σό-ης, σή, σώσι, 517 D, 5.
 σπά-ω draw (σπάσω, ἔσπασα, ἔσπακα, ἔσπασμαι, ἐσπάσθην) 503, 4.
 σπείρω sow (σπερῶ, ἔσπειρα, ἔσπαρμαι, ἐσπάρην) 518, 16.
 σπένδ-ω pour (σπέσω, ἔσπεισα, -σμαι) 421 a, 429, 463 c.
 ἐπι-σπον, ἔ-σπ-ετε, 539 D, 8.
 στάσκον (ἴστημι) 534 D, 5.
 στείβω tread (ἔστειψα, ἐστίβημαι) 511, 9.
 στείχω march (ἔστιχον) 511, 10.
 στέλ-λω send (στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστέλην) 518, 17.
 στέργ-ω love (στέρξω, ἔστερξα, ἔστοργα) 508, 25.

- στεινίσκω, στερέω *deprive* (στερήσω, ἐστέρησα, ἐστέρημαι, ἐστερήθη) 533, 6; στέρομαι *ib.*
- στυ-ται *theatens*, στυ-το, 538 D, 8.
- στόρ-νυμι *spread* (στορῶ, ἐστόρεσα) 528, 15.
- στρέφ-ω *turn* (στρέφω, ἔστρεψα, ἔστροφα, ἔστραμμαί, ἐστράφη) 508, 26.
- στρά-νυμι *spread* (στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθη) 527, 3.
- στυγέ-ω *hate* (ἔστυγον) 509 D, 15.
- σφάζω *or σφάττω slag* (σφάζω, ἔσφαξα, ἔσφαγμαί, ἐσφάγη) 514, 15.
- σφάλ-λω *trip* (σφαλῶ, ἔσφηλα, ἔσφαλμαι, ἐσφάλην) 518, 18.
- σχεθεῖν, ἔσχεθον, σχήσω; *see* ἔχω, 508, 16.
- σώζω *save* (σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθη) 517, 5.
- Τα-θῆναι, ἐτάθη, τέτακα; *see* τείνω, 519, 5.
- τάμνω = τέμνω 521 D, 8.
- τανύ-ω *stretch* (ἐτάνυσα, τετάνυμαι) 519 D, 5.
- ταράσσω *trouble* (παράξω, ἐτάραξα, τετάραγμαί, ἐταράχθη) 514, 8.
- τάσσω *arrange* (τάξω, ἔταξα, τέταχα, τέταγμαί, ἐτάχθη) 514, 9.
- ταφ-ῆναι, ἐτάφη; *see* θάπτω, 513, 4.
- ταφ-ών, τέθηπα *am amazed*, 511 D, 16.
- τείνω *stretch* (τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθη) 519, 5.
- τεκ-εῖν, ἔτεκον, τέτοκα; *see* τίκτω, 506, 5.
- τελέ-ω *finish* (τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθη) 503, 14.
- τέμνω = τέμνω 521 D, 8.
- τέμ-νω *cut* (τεμῶ, ἔτεμον, ἔταμον, τέμμηκα, -μαι, ἐτέθη) 521, 8.
- τέρπ-ω *delight* (τέρψω, ἔτερψα, ἐτέρφθη) 508, 27; τεταρπύμην D.
- τέρσ-ομαι, τερσαίνω *dry* 508 D, 38.
- τεταγάν *having seized* 436 D.
- τετίμηαι *grieve*, τετιγώς 446 D.
- τέτμον *attained*, 436 D.
- τετραίνω *bores* 506, 6.
- τεύχω *make* (τεύξω, ἔτευξα, τέτυγμαί) 511, 14; τέτυκον, -όμεν, D.
- τήκω *melt* (τήξω, ἔτηξα, τέτηκα, ἐτάκη) 511, 3.
- τηλεθάν *blooming* 518 D, 6.
- τίθημι *put* (θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθη) 534, 1.
- τίκτω *bear* (τέξομαι, ἔτεκον, τέτοκα) 506, 5.
- τί-νω *pay* (τίσω, ἐτίσα, τέτικα, τίτσιμαι, ἐτίσθη) 521, 4; τίνυμι D.
- τιταίνω *stretch* 519 D, 5.
- τιτράω *bores* (ἔτρησα, τέτρημαι) 506, 6.
- τιτρώσκω *wound* (τρώσω, ἔτρωσα, τέτρωμαι, ἐτράθη) 531, 6; τρώω D.
- τιτύσκομαι *aim* 533 D, 16.
- τλα-, ἔτλην *endured* 489, 7; τέτληκα 492 D, 10.
- τμήγω *cut* (ἔτμαγον) 511 D, 17.
- τραπ-εῖομεν (τέρπω) 508 D, 27.
- τράπω, τραπέω, = τρέπω, 508 D, 28.
- τράφω, = τρέφω, 508 D, 29.
- τρέπ-ω *turn* (τρέψω, ἔτρεψα, τέτροφα, τέτραμμαί, ἐτράπη) 508, 28.
- τρέφ-ω *nourish* (θρέψω, ἔθρεψα, τέτροφα, τέτραμμαί, ἐτράφη) 508, 29.
- τρέχ-ω *run* (δραμοῦμαι, ἔδραμον, δεδράμηκα, -μαι) 539, 5; θρέξομαι, ἔθρεξα *ib.*; τράχω, δέδραμαι, D.
- τρέ-ω *tremble* (ἔτρεσα) 503, 15.
- τρίβ-ω *rub* (τρίψω, ἔτριψα, τέτριφα, τέτριμμαί, ἐτρίβην) 508, 3.
- τριζώ *squeak* (τέτριγα) 514, 16.
- τροπέω, = τρέπω, 508 D, 28.
- τρώγω *gnaw* (τράξομαι, ἔτραγον, τέτραγμαί) 511, 4.
- τρώω, = τιτρώσκω, 531 D, 6.
- τυγχάνω *happen* (τεύξομαι, ἔτυχον, τετύχηκα) 523, 9.
- τύπ-τω *strike* (τυπτήσω, ἐτύπη) 513, 18.
- τύφ-ω *smoke* (τέθυμμαί, ἐτύφη) 508, 4.
- Ἵπισχνέομαι *promise* (ὑποσχέσομαι, ὑπεσχόμην, ὑπέσχημαι) 524, 5.
- ῥ-ω *rain* (ῥσω, ῥσα, ῥσμαι, ῥσθη) 506, 10.

- φαγ-εῖν, ἐφαγον; see ἐσθίω, 539, 3.
 φαείνω *shine* (φαάνθη) 518 D, 19.
 φαίνω *show* (φανῶ, ἐφηνα, πέφαγκα, πέφηνα, πέφασμαι, ἐφάνην, ἐφάνθη) 518, 19; φάε, πεφήσεται, D.
 φάργυμι, = φράγγυμι, 528, 16.
 φάσκα, = φημί, 530, 8.
 δια-φαύσκω, -φάσκω *darken* 532 D, 4.
 φείδομαι *spare* (φείσομαι, ἐφείσαμην) 511, 11; πεφιδόμην, -ήσομαι, D.
 φέρτε 538 D, 10.
 φέρ-ω *bear* (ἴσσω, ἤνεγκον or -κα, ἐν-ήνοχα, ἐνήνεγμα, ἐνήχθη) 539, 6; ἤνεικα D.
 φεύγω *flee* (φεύξομαι or -οῦμαι, ἐφυγον, πέφευγα) 511, 15; πεφυζότες D.
 φημί *say* (φήσω, ἐφησα) 535, 1; 481; ἐφάμην, φάσθαι, etc., 481 D.
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NOTE.—The references are made in all cases to the *sections*, not the pages, of the Grammar. The letters *ff.* placed after the number of a section, show that the same subject extends into the following sections.

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THE END.

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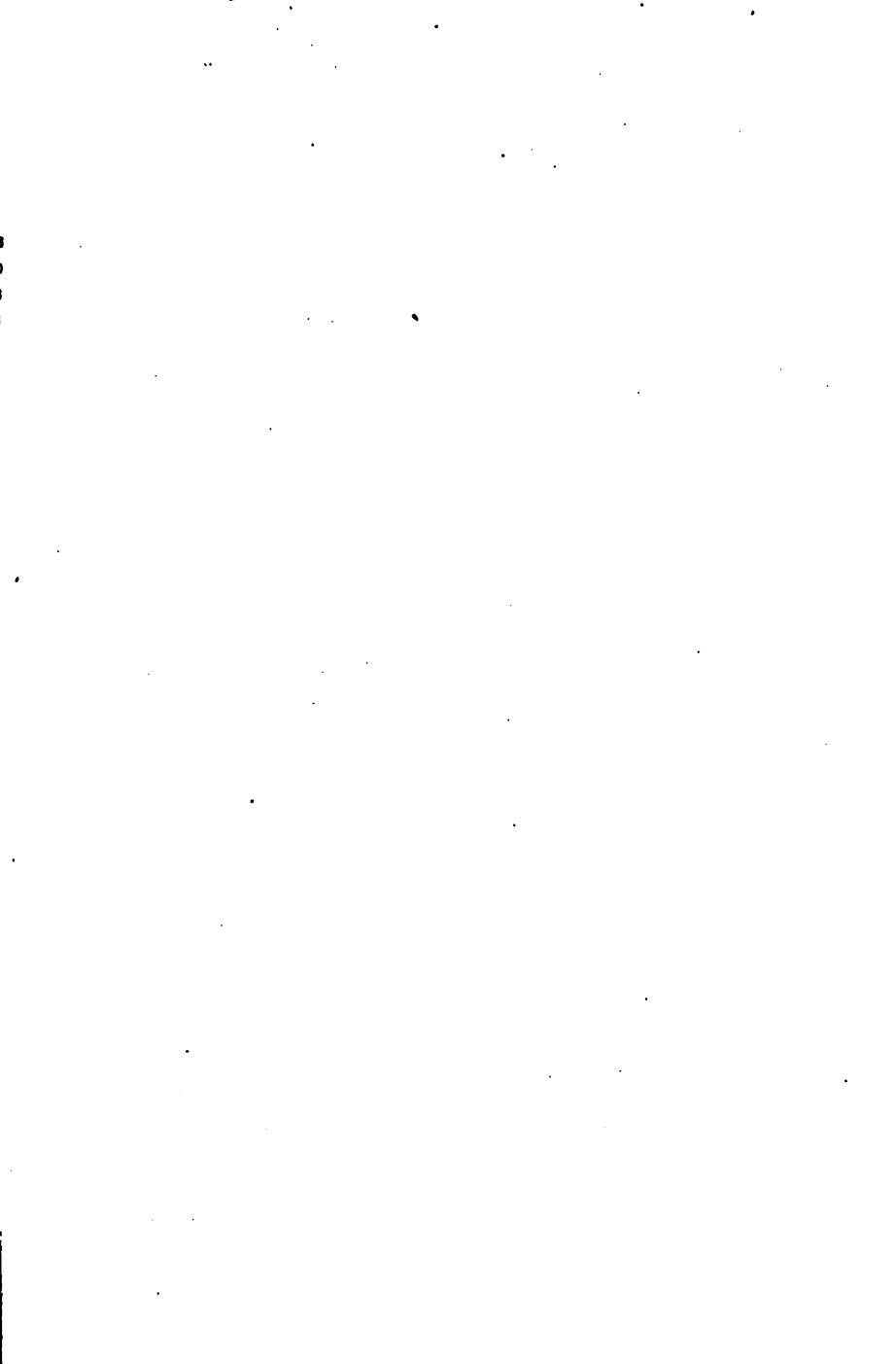
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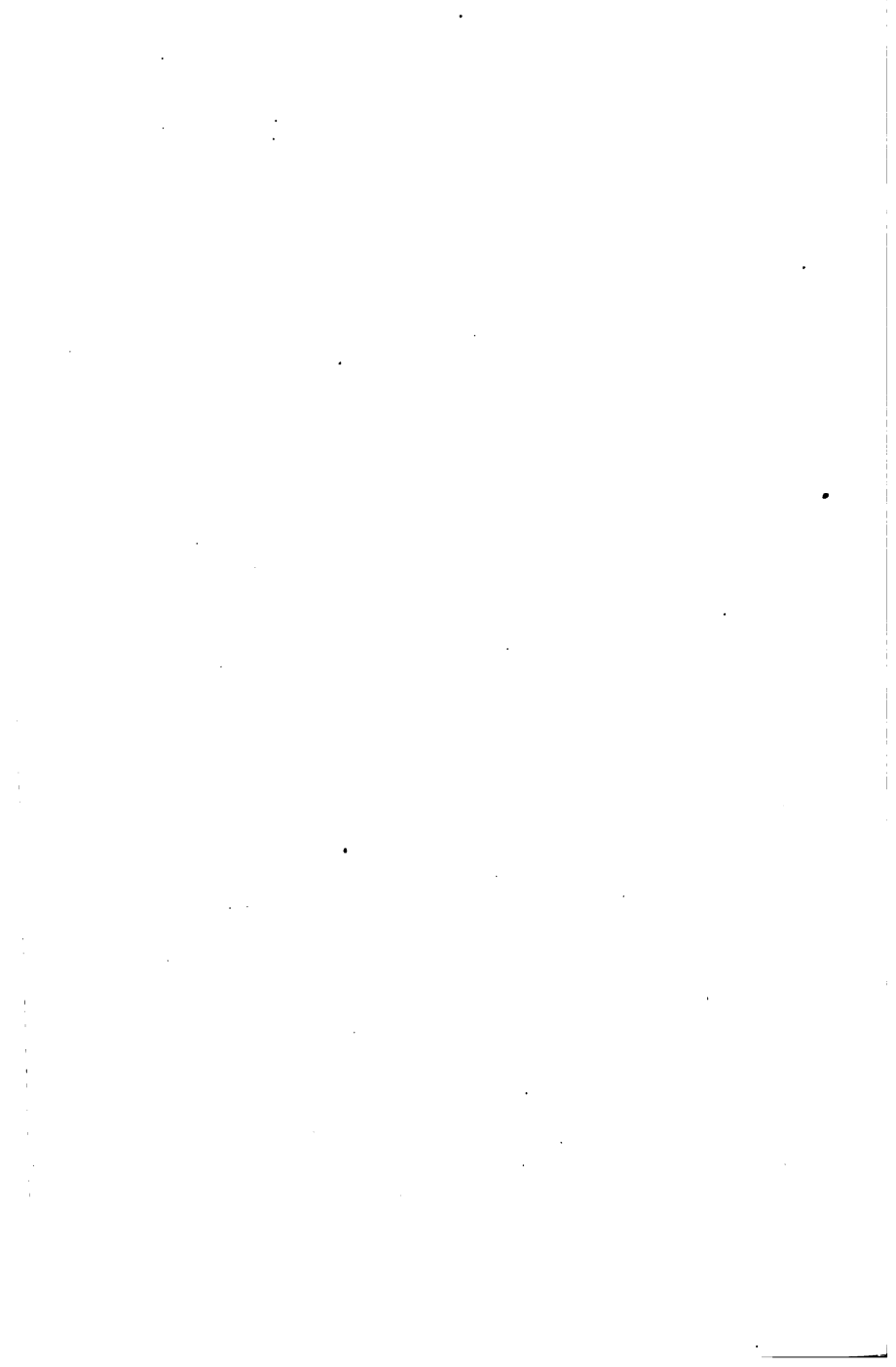
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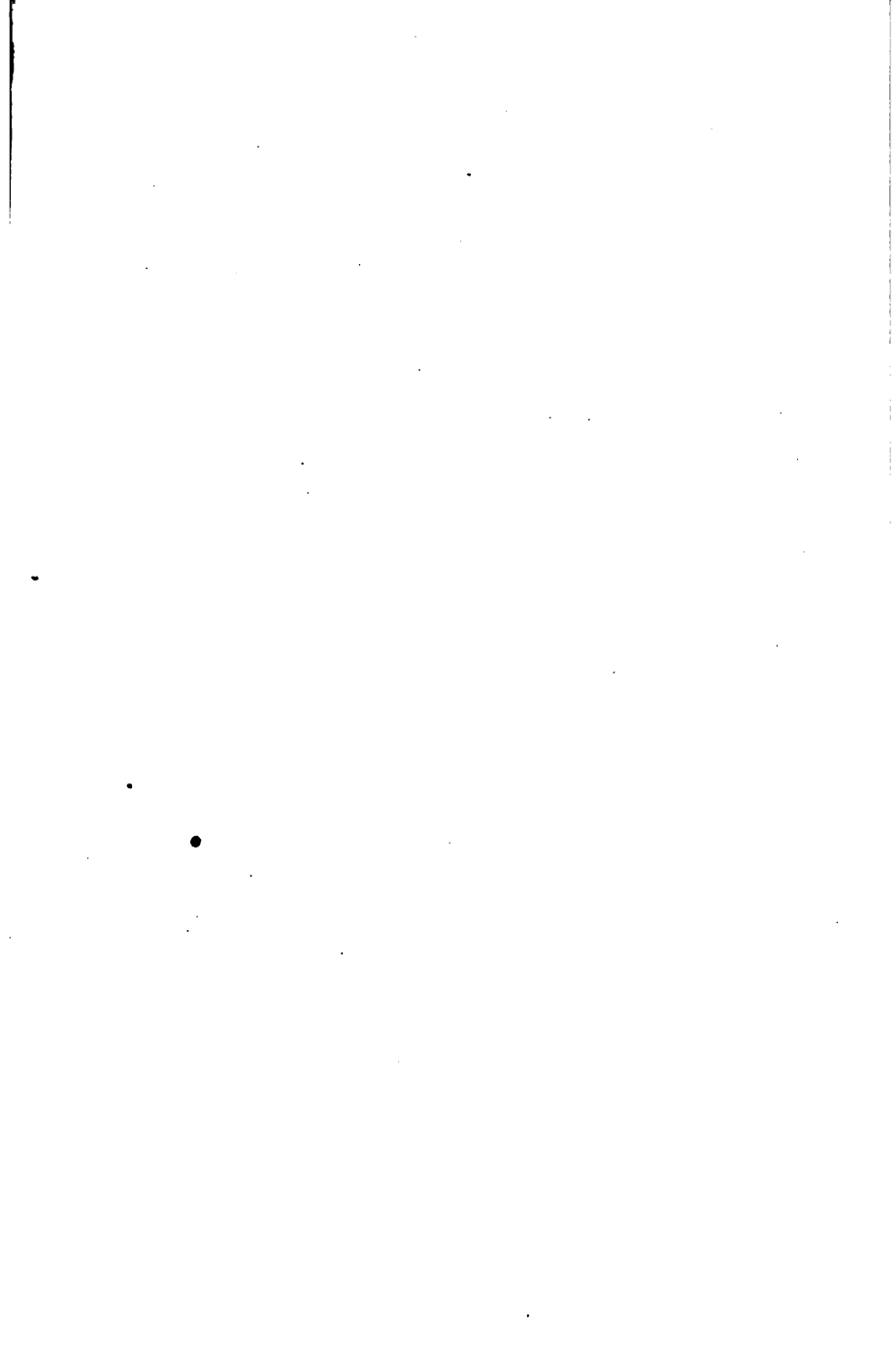
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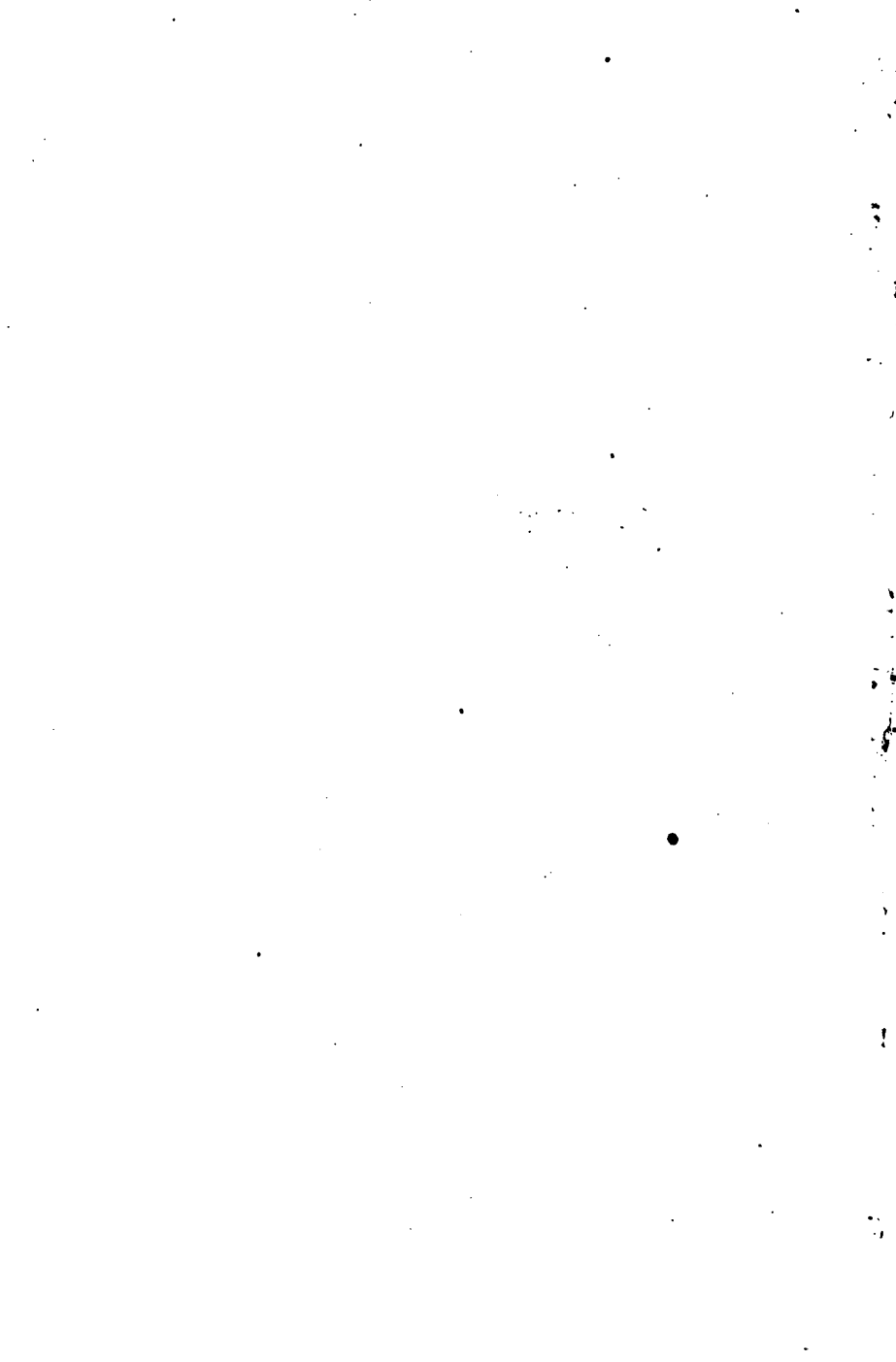
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